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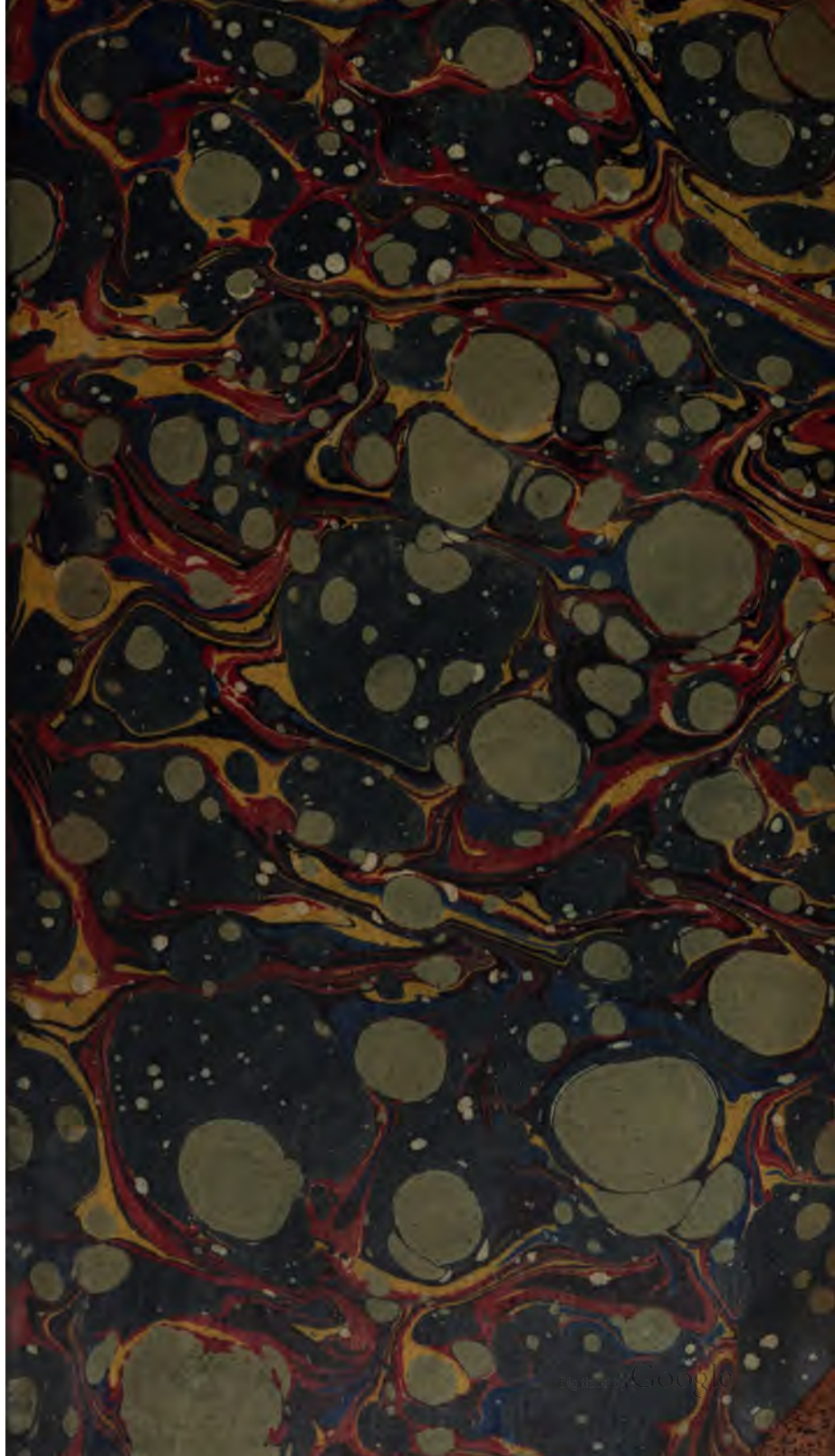
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THE
PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

FOR THE YEAR ENDING

JUNE 1, 1812.

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1812,

PREFACE.

WITH the last number of another volume it becomes our duty to address our readers.

On looking at the contents of this fruit of another year's editorial labors, we do not find occasion to offer many remarks. It is not always safe for authors to discourse concerning their own productions; and perhaps the conductors of Magazines are not less exposed to make an erroneous estimate respecting their works, than other writers. Into whatever mistakes of inadvertence, or of ignorance, we may have fallen, we are convinced that the Panoplist has been engaged in a good cause, in the cause of piety and virtue, a cause which will finally be victorious over every species of delusion. Being thus convinced, it has given us great pleasure to learn, that a considerable number of persons read our pages with candor and with interest, and that the continuance of our work is probably more anxiously desired, than at any former period. It is proper to observe, in this place, that the religious public must decide whether any religious Magazine can be permanent in this country. It is already decided in the mind of every reflecting man, who has the interests of the Church at heart, that such a work will be always needed. Nor is there less doubt, that in order to keep up a monthly publication with spirit, it must receive an extensive and general patronage. After much hesitation we have determined to continue our labors, with the Divine permission, another year. If, at the end of this term of probation, there appears to be a prospect of vigorous and zealous support, we shall look forward with pleasure to future editorial cares, and shall

indulge the hope that others will continue to issue the monthly numbers of the Panoplist after the present generation of writers and readers are laid in the dust. But if the affection of our friends should languish, and our prospects should be dark and dubious, we shall be compelled, however reluctantly, to abandon the prosecution of our plans, and to relinquish a work which we honestly believe to be useful to the rising generation, and to the Christian community; a work to the execution of which a regard to pecuniary advantages (or, as we hope, any other unworthy motive) has never prompted us.

In this volume, the attention of the American people has been called, more explicitly than at any former period, to the interesting subject of Foreign Missions. Many instances of very exalted beneficence we have had the pleasure to record. The zeal, the unanimity, the activity, and the cheerful offerings of Christians in this cause, are truly admirable; they are worthy of devout acknowledgment, and fervent gratitude; and they should excite every friend of Christ and his church to pray, that the same beneficent spirit may be continued and blessed till idolatry, ignorance, and the evil passions, shall give place to the advancing glories of the millennium.

From a large part of the Panoplist having been devoted to the subject of missions, and to some other subjects of a practical nature, it has followed, that less room has been afforded for the plain and important *doctrines of the Gospel*, than would have been desirable. This deficiency we hope will be supplied hereafter; and we, therefore, cordially invite some of our correspondents to lend their aid, in stating and proving, in a plain, familiar manner, the leading doctrines of Divine Revelation.

Boston, May 30, 1812.

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THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 1.

JUNE, 1811.

VOL. IV.

ADDRESS TO THE PUBLIC.

THE Conductors of the PANOPLIST and MISSIONARY MAGAZINE are desirous, that this annual address should not degenerate into repetition or formality. For the principles by which our work is to be regulated, and the prominent designs which we wish to see accomplished, our readers are referred to our preceding addresses of this kind; and particularly to that which opened our last volume. The varying circumstances of the times will always make it necessary, however, to state, at the commencement of each volume, some of the principal objects which will claim our attention.

All persons who have taken an interest in periodical publications, and especially all editors and their assistants, must have perceived the extreme difficulty of conducting a work of this kind, in such a manner as to suit the various tastes of men, who have received different educations, been engaged in different pursuits, and are accustomed to different habits of thinking, feeling, and acting. It is curious to observe the discordant objections which have been confidently urged against the ablest and best foreign Magazines. The same causes operate in this country, as in every other, to produce the same diversity of wishes and expectations. It is with reason, therefore, that we call upon the candor of our readers to make such allowances for what they would denominate minor defects, as will permit them to derive instruction and profit from those parts of our work which they entirely approve. We cannot but think that, with respect to the management of a religious Magazine, there are several points of agreement, in which all the friends of Christianity may cordially unite. Religious intelligence, for instance, embracing the most remarkable events which relate to the prosperity of the kingdom of Christ, must be pleasing to all who have the interests of this kingdom at heart. The same may be said of all that portion of matter which exhibits, in a manner generally intelligible, any of the great truths of the Gospel; which exemplifies and enforces the duties of charity and beneficence; and which, in short, tends to make men better members of families, of society, and of the Church on earth, and to prepare them for heaven. Admitting that a particular discussion may be too learned for some, and not learned enough for others; that some pieces may be too long and others too short; and that a scrutinizing eye may discover ever so many cases of possible improvement; still, if the tendency of a work is salutary on the whole; if the work is free from radical error, and productive of

positive utility; has it not a fair claim to be ranked among laudable enterprises, and to receive the patronage of the wise and good? It is needless to say, that we have no hope of satisfying any man, who considers himself entitled to demand, that every article inserted in our pages shall be very interesting, entirely new, and exactly suited to his taste and prepossessions. Nor can we look with much confidence for the approbation of those, who, without any knowledge of the difficulties of our undertaking, and with very little acquaintance with the religious or literary state of the country, undertake to condemn, in the most peremptory terms, every thing which does not correspond with their preconceived opinions. To the truly candid and liberal we appeal; and by their deliberate judgment we wish our labors to be estimated. If there are any who consider our past volumes as disseminating fundamentally erroneous views of religion or morality, or as violating the bonds of Christian charity, we cannot expect or desire their support or co-operation, while they remain of this opinion. Those, on the other hand, who regard our exertions with a favorable eye, and do not hesitate to pronounce our work a useful auxiliary to the cause of truth and virtue, will see the propriety of affording us all the countenance and patronage in their power.

We are not ignorant, that a very large, and, on account of their piety, a very worthy class of our readers, would wish that no article, which has any pretensions to learning, should ever be admitted into a Magazine designed for general improvement. But are these persons aware of the serious evils which would result from keeping every department of such a publication down to the level of their standard? Is it not as much as they can reasonably ask, if the great majority of pieces are calculated to be useful to all persons who will read them seriously, and if no paper is admitted which is not capable of affording valuable knowledge to a plain English reader, of enlarged views, even though he should not understand every allusion, or feel the force of every argument? Will it not satisfy those whom we are addressing to be told, that men, in whose opinions they would repose great confidence, were it proper to name them; men who have the interests of religion as much at heart as any of their brethren; men who are thoroughly acquainted with the wants and the dangers of our country, have repeatedly and earnestly assured us, that our work cannot be what New England demands, unless it aspires to a respectable literary character?

Let us not, however, be misunderstood. We wish the body of our work to be composed of plain appeals to the understanding, the conscience, and the heart, on the great concerns of the soul; of the dictates of good sense, under the direction of piety, applied to such subjects as schools, charitable institutions, and all the benevolent efforts which adorn and elevate the human character; of such literary notices as will be likely to promote religious and other useful reading; and of such a compilation of religious intelligence as will gladden the hearts, and animate the prayers, of all who love our Lord Jesus Christ in sincerity.

We shall be excused for describing several important objects with more particularity.

One of the greatest of these is that regard to *Missions*, both foreign and domestic, which the state of the world requires. Many of our countrymen have been honorably distinguished by their persevering attachment to the Missionary cause. For this attachment, and all the sacrifices which it has occasioned, they have received, and are receiving, an abundant reward in the prayers and gratitude of multitudes in our new settlements, who have been saved from falling into heathenism, by this exertion of benevolence. But this attachment is, we hope, to be greatly increased and extended among us. It is time, that arguments should be pressed upon every member of the religious community, calculated to prove, that Missions at home and abroad have been greatly useful; that the experiment has been so abundantly made as to warrant great confidence of success; that the time has arrived for prosecuting this business with more zeal, more extensive means, and more assurance than ever; that New England is well situated, and in every respect able, to take a vigorous part in this labor of love; that when this duty is known, it cannot be neglected without great criminality; and that the salvation of millions of souls, and the approach of the Millennium, may be in a great measure dependent on the course pursued by the present generation.

The attention of the Christian public requires, also, to be steadily fixed on the subject of educating and supporting a learned and a pious Clergy. It needs very little discernment to see how intimately the good of society, and the salvation of souls, are connected with the respectability, worth, and piety of this class of men. But it needs much foresight and wisdom, as well as disinterestedness, to provide for the present wants of the American churches; and more still, to meet their future demands. We shall consider ourselves as highly honored, if our pages can in any measure add to the stability, the public estimation, and the usefulness of the clerical profession; a profession on which the best hopes of the country and the Church depend.

The portion allotted to Reviews will not admit of any thing more than a very small number of articles, which will be selected, according to our best judgment, with reference to the peculiar circumstances of the present times, and the state of literature and religion in this country. Those who are acquainted with the subject need not be informed, that the style and character of Reviews, in Great Britain, have experienced an entire alteration within a few years. These works are now incomparably more elaborate and profound than they were formerly. A large number of the most learned and able men in the community are devoted to them, and receive a regular stipend for their labors. The whole literary world takes a deep interest in their decisions. Hence, the writers have not unfrequently deserted their proper employment; and, instead of confining themselves to an account of the author's book, they seem much inclined to write a book of their own on the same subject.

Such a mode of reviewing, though very agreeable to persons of much leisure for reading, cannot be adopted with success among us, till a much larger number of persons, than we can at present reckon upon, shall have made considerable proficiency in science and literature. The most that the American public can now expect, in the department of reviews, is such an account of books as a man of good sense, an improved mind, and real candor, (though of no vast pretensions to learning,) may be able to give. We shall make it our particular study, that no author shall have just reason to complain of a want of fairness, in any strictures which it may become our duty to lay before the public.

The portentous events which are continually taking place in the political and moral world may justly excite, to a high pitch of anxiety, the mind of every well informed Christian. Great punishments are inflicted upon the Antichristian world: may we not hope they will soon be succeeded by great and unexampled blessings? While every benevolent man feels deeply for the miseries of his fellow creatures in all parts of the world, he must still experience peculiar alarm when the interests of truth and piety, in his own country, are endangered. Not to mention, in this place, the errors prevalent among professed Christians, there are at present in operation, in some parts of New England, two powerful causes of Infidelity. The first is that loose, undistinguishing, frigid kind of preaching, which neither alarms the conscience, nor touches the heart; which does not make men feel that they are sinners, that there is need of salvation, nor, in short, that there is a Savior; which encourages in men a high sense of their own dignity and importance; and which expends its whole stock of zeal in opposing all that the Christian world has heretofore considered as the essence of religion and the groundwork of a holy life. The other cause to which we refer, is the progress of ignorant and unauthorized sectarian teachers, who, under various names, are troubling our new settlements; who agree only in making incessant war upon the order of the churches, the support of regular ministers, and the institution of the Sabbath; and who are leading their adherents a short circuit, through different and incoherent errors, into open irreligion. At such a time, the difficulty of writing in such a manner as to be equally free from asperity and unkindness, on the one hand, and from giving place to pernicious, though popular, false doctrines, on the other, is greatly increased.

We have not been favored with so many accounts of Revivals of religion, as we could have wished to receive. This deficiency has been unavoidable on our part; but will, we hope, be supplied hereafter.

To our Correspondents we again return our thanks; especially to the writer of the Lectures on the Evidences of Divine Revelation. We are happy to announce that his favors will be continued. We earnestly invite the friends of literature and religion to afford us such assistance, as the plan of our work requires. While we do this, and assure our friends, that every attempt to serve us will be received

with gratitude, it must still be explicitly understood, that every communication is to be so disposed of by us, as shall be deemed most conducive to the purposes which we have in view. We are certainly as much interested, in the accomplishment of our professed designs, as any other persons can be; it is reasonable, therefore, that we should decide, as to the admission or rejection of every paper, according to our deliberate judgment. We imitate the Conductors of the Christian Observer in desiring our correspondents not to afford their aid at all, unless they can cheerfully submit to have their contributions inserted, or not, as we shall judge advisable. We cannot permit ourselves, while deliberating on the admission of a piece, to feel, that we are in danger of losing the friendship of the writer. It is hardly necessary to mention, however, that when the first paper of a series is published, the succeeding parts will be inserted, of course, if written in the same style and spirit.

We trust our readers have never found us profuse in magnificent promises. The occasion requires, that we should give assurances of unremitted attention to our work, and that the best talents and services, which we can command, will not be wanting to render it worthy of extensive patronage.

RELIGIOUS COMMUNICATIONS.

REVIVAL OF RELIGION IN PRINCETON.

A Narrative of the late Revival of Religion in Princeton, Worcester County, (Mass.) in a Letter to the Editor of the Panoplist and Miss. Magazine.

THE town of Princeton, since its incorporation, A. D. 1759, has been nearly one half the time destitute of a settled minister. My predecessors, Rev. Timothy Fuller, Thomas Crafts, and Joseph Russell, were, after a few years' labor, successively dismissed. They were, however, so far as I can learn, evangelical preachers, and faithful in their ministry. The church was organized, A. D. 1764, upon truly Congregational principles. When I first came to Princeton, in the fall of 1801, it consisted of about 100 members. There had never been any general revival of religion in the town, nor indeed in any of the towns adjacent. The people were distinguished for their industry, their probity, their unanimity, and their good husbandry; but vital piety was in a languishing state. Soon after my ordination, which was in June, 1802, we opened conference meetings, and continued them two, or three years; but

without any sensible effect. The people were too much engrossed with their worldly concerns to find time, or inclination, for religious meetings on week days. At length the meetings were dropped for want of encouragement. The cause of religion declined; the church diminished in numbers by removals and by deaths; and though the form of godliness was in some measure preserved, it was too evident there was but little of its power.

The Lord, however, had a number of praying people left: and in the autumn of 1808, a few of us agreed to set up a weekly prayer meeting, for the express purpose of imploring a blessing on ourselves, and on the people among whom we lived. Several of our first meetings were spent almost wholly in prayer and singing: and if ever we had the spirit of prayer, it seemed we had it then. From this small beginning, I think we may

date the commencement of that precious season of refreshing, which we have since enjoyed. As we kept open doors at these meetings, others, both in the church and out of it, began early to attend with us; and, as our numbers increased, we gradually introduced religious conversation; but, our great object was to intreat the Lord to pour out his Spirit upon us. Thus, in the course of the winter, our prayer meetings assumed also the character of conferences. During the spring and summer of 1809 the meetings were attended by considerable numbers; sometimes as many as 60 or 70; and often were quite interesting and solemn. Our public assemblies on the Sabbath, also, began early in the spring to wear a more solemn attentive aspect; which became more and more noticeable as the season advanced. Even then the Lord was working in secret upon the hearts of a considerable number.

In the month of August, the Lord was pleased to pour out his Spirit in an extraordinary manner upon the inhabitants of Holden, the town next south of us. The glad tidings soon reached us. The novelty of the thing excited the attention of the thoughtless; and it became a common topic of conversation. The prayerful among us were much encouraged, and became more importunate at the throne of grace. Soon after, several of those, who had been under concealed anxiety for their souls, made known their feelings to particular friends, and the information speedily circulated that the Lord had begun to work among us also. In September and October, the approaches of the day of God's power became still more evident. Our conferences were more crowded, and more interesting; and our public assemblies appeared unusually attentive to the word preached. About this time, I began to visit such as appeared unusually thoughtful at their own houses; and was pleased to find a large number ready to lay open the state of their minds, and eager to hear conversation upon experimental religion. During several weeks I spent almost my whole time in making these private visits. In November and December new instan-

ces of conviction became frequent; our conferences were much crowded, and were held twice in a week. It might now be said, The Lord is among us in very deed. The great concerns of the soul were almost the only subject of conversation in almost all circles. Some were rejoicing in the happy prospect before us; others gazed with silent astonishment: the countenances of some bore marks of deep anguish and anxiety of heart; and those of others seemed to say, what can these things mean?

In January, 1810, one person was admitted into the church—the first for more than two years. But the prospect was, that a harvest was soon to be gathered; for the fields were evidently *white already to harvest*. This month and the next following were the most fruitful in convictions, as well as in hopeful conversions. *The kingdom of heaven now suffered violence, and the violent took it by force.* Such eagerness to be instructed out of the Scriptures, and to hear and learn something, which might make them wise unto salvation through faith in Christ Jesus, scarcely any of us had ever before witnessed. Our conferences were now multiplied to four in a week, two in the centre, and two in the opposite extreme parts of the town. Often more than 200 persons were present: and, I suppose, not less than 600, or 700 individuals were either constant or occasional attendants; and the greater part appeared to be desirous to be instructed.

The first Sabbath in March, 1810, nineteen were received into the church, which was as many as has been received during the ten preceding years. The revival still went on, though with some abatement, till about the middle of March, when the measles made their appearance, and were propagated from our conferences suddenly through the town. Great numbers were confined, and among them myself. Many were obliged to attend the sick, and others were afraid to go abroad on account of the contagious disease. Our conferences of course soon dwindled almost to nothing; and public worship was necessarily intermitted for one or two

Sabbaths during my confinement, and afterwards thinly attended for a long time. The enemy seized this opportunity to strengthen his crumbling empire. Opposition to the work, and to the doctrines of grace, which had begun to shew itself in February, now became bold and violent. Some who had been seriously impressed, having lost their impressions, now set themselves against us, and seemed to be living commentaries on the parable, Matt. xii, 43—45. *And the last state of that man is worse than the first.* Slander, and gross misrepresentation, with violent assaults upon private character, and the most vigorous efforts to divide, and to sow discord, were used. But the authors happily overacted, and thus only sunk themselves into contempt among all the candid and discerning. Thus the Lord graciously preserved us through the storm without any efforts of our own; and continued to carry on his own work in the face of opposition. But the Holy Spirit was gradually withdrawing from us. New instances of conviction and hopeful conversion became less and less frequent during several succeeding months. An unusual seriousness, however, has remained upon the mass of the people to the present time: and, though hopeful conversions have not been numerous of late, yet we hope the Lord has many chosen ones, whom he has not yet brought home.

Though we have had no extraordinary conversions, the general characteristics of the revival have been such as must give pleasure to every pious mind. We have seen no irregularities, no intemperate zeal, no disgusting forwardness, and no appearances of fanaticism or superstition; unless the exercises of saints as exhibited in the Scriptures deserve such epithets. There have been no instances of great bodily affection, and no pretensions to visions and revelations. The subjects of the work have in general had deep and rational convictions of sin, and of their just desert of endless misery. They have felt that *they could not answer for one of a thousand; and have realized it to be a fearful thing to fall into the hands of the living God.* They have been sensible that

they were *carnal, sold under sin; that their minds were enmity against God; and that all their righteousnesses were but filthy rags.* These views and feelings have resulted from a close attention to the Scriptures, and a careful examination of their own exercises and conduct. Generally their convictions were slight at first, and afterwards grew stronger and stronger, as they investigated the Scriptures, and became better acquainted with themselves. No one, that I recollect, has experienced a sudden conversion like that of Paul, or like those of the 3,000 on the day of Pentecost. Rather like the Bereans, they have *searched the Scriptures daily, whether these things were so;* and after obtaining full satisfaction that they were altogether sinful, and exposed to endless misery, they have been for sometime in great distress, before they could find *joy and peace in believing.* The way of salvation has opened to them gradually, commencing with a sudden, and to them surprising, change in their feelings and views. Their joys after conversion have usually commenced in a kind of tranquillity of soul, accompanied with admiring and adoring views of the Divine character and government, and have continued rather increasing for days and weeks, but without ever rising to ecstasy. They have been exceedingly fearful of mistaking conviction for repentance, and natural excitements for holy joy. They have therefore rejoiced with trembling; and have proceeded with great caution, carefully searching the Scriptures, and critically examining all their exercises. For the most part their Christian friends have been more ready to judge charitably of their experiences, than they were themselves. The principal ground of their fears has been the discovery of so much imperfection and iniquity in themselves, and in all their best performances. Apprehending that real Christians were nearly or quite perfect, they imagined that they could not have been truly born again. Yet they were to appearance really become *new creatures.* Their sentiments, their views, and their feelings, were entirely changed: *Old things were passed away; behold, all things*

were, become new. Instead of a thoughtless disregard for the things of religion; they now *fearred and trembled at God's word*. Instead of their native, wayward, untractable disposition; they were *become like little children*, humble and teachable, being *swift to hear, and slow to speak*. Instead of seeing nothing very criminal in their past conduct; they saw themselves to be full of iniquity, they literally *abhorred themselves*. Instead of having their minds engrossed with worldly business or pleasures, and scarcely feeling as though there was a God above them; *God was in all their thoughts*, and the great things of eternity appeared to them important realities. Like David they have been ready to say to God: *Whom have I in heaven but thee? and there is none upon the earth I desire beside thee*. Like him too they have loved to go to the sanctuary; and have felt that *a day there was better than a thousand*. The word of God has been *sweet to them*, and they have *meditated thereon day and night*. The Bible became to them quite a new book, full of the most interesting matter. They were never tired of reading it. Regretting exceedingly that they had lived so long estranged from God, making their own inclinations or fancy their law, they have felt a strong desire to *present themselves as a living sacrifice unto God, holy and acceptable to him through Jesus Christ*. Of all objects, sinning against God, particularly by disregarding and undervaluing his offers of mercy, has appeared to them the most hateful; and has caused them the keenest remorse, and the deepest self abasement. For their Christian friends they have felt the most ardent, and the purest affection; while the blessed Savior has been far dearer to them than father or mother, or wife or children, or brother or sister. Towards all men, they have also felt altogether new sensations. They could readily forgive all who had injured them; and a resentful or malevolent feeling seemed to be unnatural to them. They never before had the most distant conception of such tenderness, and such love for enemies, and for all men, as they now felt. For the souls of their former com-

panions, and intimates, they felt much solicitude. It seemed to them they could not be reconciled to have others remain thoughtless and estranged from God. Censoriousness, and self exaltation have scarcely been seen among us. Even the profane scoffer, and the bitter reviler and calumniator, instead of being hated and despised, have been pitied, and prayed for with earnestness. The hopeful converts, generally, have come very readily into all the doctrines of grace as taught in the Westminster Catechism; and while they admitted them in speculation, have felt them to be all important in a practical view. The change in their minds made what was before absurd and contradictory, now appear plain and easy. They loved a holy and sovereign God, a Divine, a dying Savior, and they felt their absolute need of a regenerating and sanctifying Spirit. Grace, free sovereign grace, was their delight, and their entire dependence.

The characteristics of this work of God have doubtless received some influence from the means used in carrying it on, as well as from the peculiar circumstances of the subjects of it. In every part of the town there were some people capable of instructing others in religion, who have been much engaged; and have watched over the inexperienced, and endeavored to give a right direction to their thoughts and conduct. The scene was also entirely new to most of us; and almost all around us were fearful of enthusiasm and wildness. These circumstances led us to use great caution, and to pay very close attention to the Scriptures. In our conferences we have done very little besides expound and apply Scripture; and in private conversation, instead of making any experience of ourselves or others a standard, the Scriptures have been regarded as the only standard of truth, and the only guide to true religion. Every doctrine, every practice, and every exercise, have been carefully compared with this unerring rule. We have had no preaching except on the Sabbath; and then no greater variety of preachers than usual. The word of God diligently studied in private, and plainly ex-

pounded and closely applied in public, together with the prayers of saints, appear to have been the chief instruments of the work. The chief hindrances to it seem to have been sickness in the town, and the opposition which has been exhibited in various ways, diverting the attention of the people from the great concerns of their souls, and leading them either into idle speculations, or fierce disputations, or otherwise causing them to do despite to the Spirit of grace.

The whole number of hopeful converts is difficult to be ascertained. As we have been very strict in the examination of candidates, and uniformly discouraged a hasty profession; and as the subjects of the work have generally manifested great modesty, and great jealousy of themselves, we hope the number of converts considerably exceeds the actual admission into the church. In January 1810, we received one; in March 19; in May 8; in September 5; making 33 during the year 1810; males 12; females 21. This year we have received one more. Besides these, a number of our old professors have been much wrought upon; and some of them conclude they never experienced a saving change till this revival. Four persons from this town have joined the Baptist church in Holden; and a few the Methodists. There is also now a large number connected with any church, who have hoped they experienced the new birth: but from doubts, and fears, and various difficulties existing in their own minds, they have not yet ventured on a public profession. Of a considerable portion of them I entertain much hope. Besides these, many others have had more, or less deep impressions; and though some of them have apparently lost their impressions, others still retain them, and are now serious inquirers after truth.

The hopeful converts are for the most part married people, from 25 to 40 years of age. Much the greater number of them were baptized in infancy,

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and were favored with early instruction in religion. Being chiefly young people, in the vigor of life, of respectable talents and characters, and several of them leading men in the town, we anticipate much advantage to the morals of the place from their influence and example, as well as from their care to train up their children in the nurture and admonition of the Lord. Already do we perceive a considerable change in the general habits and conduct of a large part of the people. The hopeful converts, generally, and particularly those received into the church have hitherto conducted with great prudence, and seem to retain their zeal, and their fervor, unusually well. They are already more like veteran soldiers, than like raw undisciplined troops in the Christian warfare. No one instance of apostasy, or of any shameful fall, has occurred among them.

The extent of the work is perhaps small, if compared with some other similar revivals. Yet if we consider, that Princeton contains but, about 1400 souls, near half of which are children; and about 100 of the remainder were previously professors of godliness, we shall find that it is considerable. About one in ten or twelve, of those come to years of discretion, has probably been the subject of renewing grace. Considering, also, that this is the first revival in the town, and contemporary with the first of any magnitude, in this part of the country; and perceiving the happy influence it already has on the religious interests and the morals of the place, we feel it to be an inestimable blessing. It has not only rescued a considerable number of precious souls from eternal death; but it has revived a dying cause, and laid a foundation for rational hopes, that in this part of the country the Lord will still have a seed to serve him for a long time to come.

JAMES MURDOCK.

Princeton, May 15, 1811.

For the Panoplist.

ON TWILIGHT.

Mr. Editor,

Should you deem the following reflections worthy of a place in your pages, you are at liberty to insert them; should you think otherwise, the writer will feel no dissatisfaction with your decision.

WHILE Evening has been the subject of panegyric for the poet, the essayist, and the divine, Twilight has been unnoticed and forgotten. The pleasures of the domestic fireside, the social glee, and the hum of industry, in a winter's evening, have, justly indeed, been commemorated. The silence of night has, likewise, been represented, as peculiarly friendly to scientific acquirements and devout contemplations.

Twilight, however, is a season peculiarly interesting and instructive:

During the spring, summer, and autumn, in the morning twilight, which is a sure prelude of the approaching splendor of the day, the appearance of the natural world is calculated to swell the heart with gratitude, and to inspire a pleasing devotion. All nature assumes the appearance of a joyful resurrection from a death-like sleep. The humming insects of the forest sally forth in quest of their wonted sustenance: The feathered tribe, warbling their cheerful notes, hail with apparent gratitude and rapture, the approaching day: Beasts, heedful of time's unretarded pace, arise, shake their dewy locks, and commence their accustomed round: while all, instinctively, display the wisdom and beneficence of their Creator.

Beside these inviting prospects, the peculiar salubrity of the air, at this time, urges every one, who would wear on his countenance the bloom of health, to walk abroad and contemplate the beauties of nature. How expressive, how lively, how instructive the exhibition of the Divine wisdom and goodness, which now meets the eye! No work of art can equal it. The whole scenery wears the stamp of infinite skill, and every part of it is calculated to excite solemn reflections. The man of religion sees, in every surrounding object, the finger of God; and exclaims, *These, Oh God, are thy works, in wisdom hast thou made them all.* Feelings of gratitude are forced from the heart, and the tribute of praise necessarily ascends to heaven. At this season so well suited to moral and religious contemplations, the mind is naturally led from visible objects to the Creator; and the question, "Is this wise and holy Being my friend, and am I his child?" comes home to the conscience, and presses on the heart for an answer. Whence this joy and happiness, exhibited in the music of the feathered choir? Whence the pleasure and peace, the quietude of the flitting insects, and the various animals around me? In their measure, and in their respective spheres, they fulfil the designs of their creation. What a lesson of instruction to man; how instructive to me. Am I thus contented with my lot? Do I manifest such peace and quietude within? Do I, according to my measure, and in the sphere in which I move, fulfil the part assigned me, and daily glorify

God in my body, and in my spirit which are his? While enjoying the beauties of this variegated scene, the light increases, the rising sun diffuses wider and thicker his rays, and the day rapidly hastens on. And what is the state of my soul? Is it enlightened by the rays of the Sun of righteousness? Does the love of God, shed abroad in my heart, increase, and, as my days advance, engage, with greater ardor and devotedness, all my faculties in his service? Or am I not deceived? After all my pretensions, is not the light, which is in me, darkness? Have not all my religious experiences been the cruel delusion of the father of lies, who transforms himself into an angel of light, to deceive if it were possible the very elect? Thou almighty Friend of sinners, I appeal to thee; and, with a humble reliance on thy merits, may I not say, *Lord, thou knowest all things, thou knowest that I love thee.* And, while I rejoice in this morning's twilight, I do and I will rejoice in the light of thy countenance already shining upon me, and consider it as the delightful presage of approaching glory, the enlivening twilight of heaven.

Such are the thoughts in which the pious mind will be employed during the morning twilight.

Let not, therefore, this peculiarly precious season be lost through negligence. We expect, that the sluggard, whose drowsy soul neither knows, nor enjoys, the beauties which nature affords, will roll himself listlessly in bed, and hug his much loved pillow. We expect that the debauchee and the intemperate man, will consume the morning in bed, to re-

gain that strength and rest, of which their midnight revels have deprived them. But of the student, the man of science, the man of business, and especially of the Christian, we expect better things; and would remind them, that both their duty and interest forbid them to lose the improvement to be derived from their morning hours.

How ardently is it wished, that youth, in a special manner, might feel the importance of rightly using the morning twilight. Instead of wasting this season in sleep, let them arise to partake of its pleasures, and its benefits, and to prepare themselves for the business of the ensuing day. And surely you will not forget, dear youth, that your Maker deserves and demands your first and best services; and remembering this, will you not bend the knee at his footstool, and implore his pardoning mercy and protecting care? During the silent watches of the night he has preserved you; on his care you cast yourselves during the day. At the morning twilight did the friends of Jesus seek their Lord, at the sepulchre, on the day of his resurrection: and the morning is a season, insisted upon, as peculiarly important, by the wise man. No doubt, the Savior himself constantly employed this season, as best calculated for undisturbed and heavenly devotion.

Nor should the evening twilight be neglected.

After the fatigue and confusion of the day, the return of the evening twilight is gladly greeted, as a token that business must be suspended, and that the season for rest has arrived. The scene

which the morning presented, is now reversed. The feathered choir which were before seen joyfully saluting the dawning day, are now softly chirping upon the boughs, while retiring to their nightly rest; and the darkening groves assume the aspect of gloom and emblematically point us to the sleep of death. The calm which now settles on the face of nature excites a pleasing melancholy, while it wears the smile of hope, full of expression, rich in meaning, to man. To the reflecting mind, the natural world will not appear to be robbed of its beauties. They only sleep; the darkness of night conceals them for an hour; the returning day will soon call them into view with renewed lustre. How naturally is the mind led to contemplate the gloom and darkness of the grave; and to look forward to the morning of the resurrection. Art thou prepared, O my soul, after quitting this body at death, to wing thy way to glory; and to be again united with it, when it shall be raised, a spiritual body from the slum-

bers of the grave? Can I contemplate with composure, the approach of death, of which the scenery of nature reminds me? Can I look through the dark valley with the eye of faith, and discover through the gloom a smiling Savior ready to welcome me to the bosom of his Father? Or is the darkness of night, which approaches, an emblem of my immortal spirit under the dominion of sin, and groping in Egyptian darkness, even while the Sun of righteousness shines with divine splendor around me?

The mind feeds, without satiety, upon the prospect, which the evening twilight presents. The thought forces itself upon the mind, that time hastens on with rapid pace, that eternity is near, and that all sublunary things are fleeting. Before the avocations of the evening demand your attention, let those serious reflections, which the season excites, be indulged. Remember that you are immortal, and that time mispent is lost for ever.

ALPHA.

MISCELLANEOUS.

ARITHMETIC APPLIED TO MORAL PURPOSES.

As the thoughts which I communicated, on the unnecessary use of spirituous liquors, were thought worthy of admission into the *Panoplist*,* I proceed to a further examination of the same subject.

It appeared, from the statements made in my former piece, that, in a certain small town con-

taining 2,000 people, there has been a needless expenditure of 7,200 dollars, annually, for spirituous liquors; and that this sum might be so disposed of, as to promote very important interests of society, of the rising generation, and of the church of God. The channels into which this exhausting stream might be

* See *Panoplist* for Oct. 1810.

directed, so as to be the means of enriching and adorning our country, were described somewhat in detail. It was also stated, that this saving would involve in it other savings scarcely less important. To these I would now direct the attention of your readers.

It is manifest, that very great precision cannot be expected on such a subject: if, however, any person who is well acquainted with the state of things in our country towns, will take the trouble to examine the following statements, I apprehend he will not find the conclusions essentially erroneous;

From a population of 2,000 persons, it may be assumed, as not far from the truth, that there are 400 laboring men, in a place where nearly all healthy adult persons are employed in daily labor. The wages of an active man are 150 dollars a year, besides his board. The loss of such a man's labor, while he continues to be fed, must be the amount of his wages added to the expense of his board; say 200 dollars. But as the average estimate of the annual value of a man's labor may be somewhat less than this, let it be placed at 150 dollars. With these things premised, I observe,

1. By the unnecessary use of spirituous liquors much time, which would otherwise have been employed in labor, is *directly* lost. Not less than three persons out of the 400, are employed unnecessarily and perniciously in the business of keeping taverns, and grog-shops. Many days, and parts of days, are lost, by those who are habituated to drinking, which would not have

been otherwise lost. Such persons readily associate together; they almost involuntarily resort to the haunts where their appetite can be gratified; their habits become inveterate and irresistible; and in this way much of their time is inevitably wasted. It will not be thought extravagant to say, that the aggregate of the time thus squandered, in a town like the one I am describing, would be equal to the whole time of seven individuals. This is, indeed, a very moderate estimate; but, moderate as it is, the loss which it indicates, added to that of the three tapsters, amounts to 1,500 dollars, annually. Much more time, however, is wasted *indirectly*, as will be seen in the two following particulars,

2. Those who indulge freely in the use of spirituous liquors do not perform so much labor within a given time, (even while they are busily employed,) as they would otherwise perform. They have not so much strength as they otherwise would have. Their constitutions are impaired. The transient animation excited by strong drink is beyond comparison inferior to the robust native vigor of a temperate man. The laborer who swallows his pint of rum a day, is fast losing his ability to work. But where such vast quantities of ardent spirits are consumed, it is principally done by laboring men, on whom the prosperity of the community depends. Of the remaining 390 laborers one half may be supposed to be very materially injured, by the cause under consideration. They are not drunkards, to be sure; nor are they generally sensible of the injury; but they are, nevertheless, very

seriously injured, by taking bit-
ters, drains, &c. at regular pe-
riods, which occur several times
every day. The unanimous voice
of men who employ laborers, is,
so far as I have heard, that those
who demand a constant supply
of strong drink, are much less
vigorous and efficient, than those
do who not require it at all. So
decided is this voice, and so nu-
merous and uniform are the facts
which support it, (though they
cannot be stated here,) that there
is little hazard in saying, that the
labor of *five* persons, who are
addicted to the kind of intem-
perance here intended, is not
worth more than the labor of
four persons, who have never
indulged in the same kind of in-
temperance. Supposing, then,
that half the laborers are injured
in the manner above described,
and that the annual value of their
labor is thus diminished one fifth,
it is plain, that the use of strong
drink deprives the community of
the labor of 39 men, which is a
loss of 5,850 dollars, annually.

3. A habit of indulging in the
unnecessary use of spirituous
liquors shortens the life of
man; and still more does it
shorten the years of his ac-
tive and vigorous labor. This
fact is proved by daily observa-
tion. The regular drinking of
ardent spirits destroys the best
constitution. It infallibly brings
on premature decay; and, in a
vast proportion of instances, may
be assigned as the probable cause
of depriving its victims of many
years of industry and usefulness.
Medical men, who are best ac-
quainted with this subject, ex-
press themselves in strong terms
on the encroachment thus made
on human life, and on the inter-

ests of society. If my previous
statements are allowed, it will be
easily admitted, that one half of
the 400 laborers are losers in this
way also. Their lives are short-
ened, or their old age rendered
unnecessarily feeble and helpless.
It is difficult to compute this
loss. Some lose half, some one
third, and some a much smaller
part, of the vigorous portion of
their lives. On an average, it
may be supposed, that a *seventh*
part of what would have other-
wise been years of activity and in-
dustry, is entirely lost by this class
of intemperate persons. In other
words, the labor of 20 individuals
is thus lost. Of these, suppose
10 to be prematurely inactive;
and the loss by them is 1,500
dollars. The other ten are prem-
aturely dead; and the loss by them
is, at the least, 1,000 dollars.

Thus it appears, from these
three items, that the unnecessary
use of strong drink costs the in-
habitants of this small town near-
ly 10,000 dollars a year, *beside*
the expense of the liquors.

In addition to all this, there
are a great number of indirect
losses, which, though they can-
not be computed, are still far
from being inconsiderable. Of
this description are the following:

1. The number of dependents
on public charity is increased.
Not only intemperate persons
themselves are reduced to pov-
erty; but they train up their
families in the same way, and fit
them to become public burdens.
It is surprising to find how great
a proportion of our paupers are
brought to their dependent state
by intemperance.

2. Hard drinking occasions
much sickness, with all its at-
tendant expenses.

3. The same cause operates to bring up the rising generation in a state of habitual idleness. Scarcely any thing has such a disheartening effect on children, as to see their father's labor and their own squandered in purchasing the means of their own and their father's dishonor.

4. All the impoverishing consequences of habitual drunkenness are to be set down to this account. Among these are a great waste of property by negligence, the expenses of law-suits, and the loss of time and character taken up in managing them. I say *loss of character*; for this is frequently a loss of money.

It will be remembered, that I have conducted this examination with a *sole* view to the pecuniary disadvantages incurred by the

unnecessary consumption of ardent spirits. It is impossible, however, not to ask, If these disadvantages are so great, what must be the extent of the moral evils by which they are attended? How great must be the anxiety, the shame and mortification brought upon the innocent members of suffering families? What must be the progress in profaneness, lightmindedness, and disregard of religion? Let those who are acquainted with the cause and its usual operation answer these questions.

The uses to be made of this discussion will be stated, God willing, at some future time. If the facts and conclusions here exhibited are important, let me request the reader to bear them in mind, till that time shall arrive.

BENEVOLUS.

SELECTIONS.

BAXTER'S RETROSPECTIVE VIEW OF HIS RELIGIOUS OPINIONS IN EARLY LIFE, CONTRASTED WITH THE SENTIMENTS OF HIS MATURE YEARS.

Extracted from Sylvester's Life of Baxter.

‘WHEN I peruse the writings of my younger years I find the footsteps of an unfurnished mind, of emptiness, and insufficiency; yet, of those points which I then thoroughly studied, my judgment is the same now as then, and therefore in the substance of my religion, and in such controversies as I then searched into with some extraordinary diligence, I find not my mind disposed to change. But in divers points that I studied slightly, and in many things which I took upon trust from others, I have since found my apprehensions either erroneous

or very defective: and those things which I was orthodox in, I had either insufficient reasons for, or a mixture of some sound and some insufficient ones; or else an insufficient apprehension of those reasons; so that I scarcely knew what I seemed to know: and one common infirmity I perceive in my writings, namely, that I put forth matters with some kind of confidence, as if I had done something new or more than ordinary in them, when, upon my mature review, I find that I said not one half which the subject required: and the reason

was, that I had not read any of the fuller sort of books that are written on the points I treated of, nor conversed with those who knew more than myself; and so all those things were either new or great to me, which were common, and perhaps small, to others: and, because they all came in by my own study of the naked matter, and not from books, they were apt to affect my mind the more, and to seem greater than they were. And another token of weakness is discernible in my early works, namely, that I was very apt to start controversies in my practical writings, and also more desirous to acquaint the world with all I took to be truth, and to assault those books by name which I thought unsound: and the reason of all this was, that I was then in the vigor of my youthful apprehensions, and the new appearance of any sacred truth was more apt to affect me, and to be more valued, than afterwards, when commonness had dulled my delight; and I did not then sufficiently discern how much of controversy, is verbal, and upon mutual mistakes. And withal I knew not how impatient divines were of being contradicted; and how it would stir up all their power to defend what they had once said, and rise against the truth which is thus thrust upon them, as the mortal enemy of their honor: and I have perceived that nothing so much hindereth the reception of the truth, as urging it on men with too harsh importunity, and falling too heavily upon their errors; for hereby you engage their credit in the business, and they defend their errors as themselves. In controversies, it is

opposition which kindles a resisting zeal; whereas, if they be neglected, and their opinions lie awhile neglected, they usually cool and come again to themselves: though this holds not when a sectary is animated by the greediness and increase of his followers. Men are so loth to be drenched with the truth, that I am more for going that way to work; and, to confess the truth, am lately much prone to the contrary extreme, so as to be too indifferent what men hold, and to keep my judgment to myself; and I find this effect is mixed according to its causes, which are some good and some bad; the bad ones, are, 1. An impatience of men's weakness and mistaking frowardness and self-conceit: 2. An abatement of my *sensible* esteem of truth, through the long abode of it on my mind. The better causes are, 1. That I am more sensible than ever of the necessity of living upon the principles of religion which we are all agreed in, and uniting these; and how much mischief men that overvalue their own opinions have done the Church; how some have destroyed charity, and others caused schism, and most have hindered serious godliness in themselves and others, and used controversy to divert men from seriously following a holy life. 2. And I find that it is much more for most men's good, to converse with them only in that way of godliness where all are agreed, and not touching upon differences to stir up their corruptions; and to tell them of little more of your knowledge than you find them willing to receive from you as mere learn-

ers; and therefore to stay till they *crave* information of you; as Musculus did with the Anabaptists, when he visited them in prison, conversing kindly with them, and shewing them all the love he could, and never talking about their opinions, till at last, they, who used to call him a deceiver, entreated him to teach them, and received his instruction. We mistake men's diseases when we think there needs nothing to cure their errors, but only to bring them the evidence of truth. Alas! there are many distempers of mind to be removed, before men are able to *receive* that evidence. In a learning way men are ready to receive truth, but in a disputing way they come armed against it with prejudice and animosity. In my youth I was quickly past my fundamentals, and greatly delighted with metaphysics (though my preaching was still on the necessary points;) but the older I grew, the smaller stress I laid upon matters of controversy, as finding far greater uncertainties in them than I at first saw; and now it is the plain doctrines of the Catechism which I most value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, and the Ten Commandments, do find me now the most plentiful and acceptable matter for all my meditations: they are to me as my daily bread; and as I can speak and write of them over and over again, so I had rather hear or read of them, than of any of the school niceties, which once so much pleased me. And thus I observed it was with old Bishop *Usher*, and with many others; and I conjecture that

this effect also is mixed of good and bad according to its causes. The *bad* cause may perhaps be some natural infirmity. As trees in the spring shoot vigorously, but in autumn the life retires to the root; so possibly, my nature, conscious of its infirmity, may find itself insufficient for great things, and so my mind may descend to the root of Christian principles: and also I have often been afraid lest *ill-rooting* at first, and many temptations afterwards, have made it more necessary for me than many others to secure my fundamentals. But upon much observation, I am afraid lest most others are in no better a case, and that at first they take it for granted that Christ is the Savior of the world, that the soul is immortal, and that there is a heaven and a hell, &c. while they are studying abundance of scholastic superstructures, and at last will find cause to study more soundly their religion itself, as well as I have done. The *better* causes are these: 1. I value all these according to their use and end; and I find by my daily experience, that the knowledge of God, and Christ, and the Holy Spirit, and of a holy life, is of more use than all speculation. 2. I know that every man must grow (as trees) downwards and upwards at once; and that the roots increase as the trunk and branches do. 3. Being the nearer eternity, I the more regard those things which my everlasting life or death depends on. 4. Having most to do with ignorant, miserable people, I am commanded, by my charity and reason, to treat with them of that which their salvation lieth

on, and not to dispute with them of niceties, when the question is presently to be determined, whether they shall dwell for ever in heaven or in hell. In a word, my meditations must be upon the matters of my interest; and as the seeking after eternal life is the matter of my interest, so must it be of my meditation. That is the best study which makes men better, and tends to make them happy. I abhor the folly of those unlearned persons, who revile learning because they know not what it is; and I take not any piece of true learning to be useless; and yet my soul approves the resolution of St. Paul, who determined to know nothing among his hearers, (that is, comparatively to value and exhibit no other wisdom) but Christ crucified. I would persuade my reader to live upon the essential doctrines of Christianity; and that he may know that my testimony is somewhat regardable, I presume to say, that in this I gainsay my natural inclination to subtilty; and I think that if he lived among Infidels, he would find that to make good the doctrine of faith and life eternal, were not only his most useful study, but also that which would require the exercise of all his parts, and the utmost of his diligence to manage it skilfully. I add therefore, that whereas in my younger days I was never tempted to doubt the truth of the Scripture, but all my fear was exercised at home, about my own sincerity, and this was it which I called unbelief; since that time my worst assaults have been on the other side; and such they were, that had I been void of inward experience, and

had I not discerned more reason for my religion than I did before, I had certainly apostatized to Infidelity. I am now, the more, much more apprehensive of the necessity of well grounding men in their religion, and especially of the witness of the indwelling Spirit; for I more sensibly perceive that the Spirit is the great witness of Christ in the world. And though the folly of fanatics tempted me long to overlook the strength of this testimony of the Spirit, while they placed it in a certain *internal assertion*, or enthusiastic inspiration, yet I now see that the Holy Ghost in another manner is the witness of Christ, and his agent in the world. The Spirit, by the sanctification and consolation assimilating the soul to Christ, is the continued witness to all true believers. There is many a one that hideth his temptations to Infidelity, because he thinketh it a shame to open them, and because it may create doubts in others; but I fear the imperfection of most men's care of their salvation, and of their diligence in a holy life, comes from the imperfection of their belief in a life to come. For my part I must confess, that when my belief of things eternal is most clear, all goeth accordingly in my soul; and all temptations to sinful compliances with the world and flesh signify worse to me than an invitation to the stocks or Bedlam: and no petition seems more necessary to me than, "Lord, I believe, help thou my unbelief."

In my younger years my trouble for sin was most about my actual failings in thought, word, and action; except hard-

ness of heart, of which more hereafter. But now I am much more troubled for inward defects, and omission or want of the vital duties or graces in the soul. My daily trouble is so much for my ignorance of God, want of love to him, and strangeness to the life to come, and for want of greater willingness to die, and longing to be in heaven, that I take not some immoralities, though very great, to be in themselves so great and odious sins, if they could be found separate from these. Had I all the world, how gladly would I give it for a fuller knowledge, and belief, and love of God. Once I placed much of my religion in tenderness of heart, and sorrow for sin, and less of it in the study of the love of God, and in his praises, than I now do. I was little sensible of the greatness and excellency of love and praise, though I coldly spake the same words in its commendation which I now do. And now I am less troubled for want of grief and tears, (though I more value humility, and refuse not needful humiliation:) but my conscience now looketh at love of and delight in God, and praising him, as the height of my religious duties, for which it is that I value and use the rest. My judgment is more for frequent and serious meditation on the heavenly state than it was once. I then thought that a sermon on the attributes of God and the joys above was not the most excellent; and used to say, every body knows that God is great, and heaven a blessed place; I had rather hear how I may attain it. And nothing pleased me so well as the doctrine of regeneration, and the

marks of sincerity; which indeed was suitable to me in that state; but now I had rather meditate, hear, and read, on God and heaven, than on any other subject. For I perceive that it is the object that alters and elevates the mind, which will be as that is on which it habitually feeds; and that it is not only to our comfort to be much in heaven in our thoughts, but that it must animate all other duties, and fortify us against all temptations, and that a man is no more a Christian than he is heavenly. I was once wont to meditate most on my own heart, and look little higher; but now, though I am greatly convinced of the necessity of heart-acquaintance, yet I see more need of a higher work: and that I should look oftener upon Christ and heaven, than upon my own heart. At home I find distempers to trouble me, and some evidences of my peace: but it is above I must find matter of delight. I would, therefore, have one thought upon myself, and many on beautifying objects. Formerly, I knew much less than now; and yet was not half so much acquainted with my ignorance. I had great delight in the daily new discoveries which I made, but I knew little either how imperfectly I understood those very points, whose discovery so much delighted me, nor how much might be said against them, nor to how many things I was yet a stranger. But now I find far greater darkness upon all things; and perceive how very little it is that we know in comparison of that which we know not; and I have far meaner thoughts of my own understanding; though I must needs know

that it is better furnished than it was then. Accordingly, I had once a higher opinion of learned persons and books than I have now; and what I wanted myself, I thought every reverend divine had attained, and was familiarly acquainted with; and what books I understood not by reason of the strangeness of the terms or matter, I the more admired, and thought that others understood their worth. But experience has constrained me against my will to know, that learned men are imperfect, and know but little as well as I; especially those that think themselves the wisest. And the more I am acquainted with them, the more I perceive that we are all yet in the dark; and the more I am acquainted with holy men, that are all for heaven, and pretend not to subtilties, the more I value and honor them. And when I have studied hard to understand some abstruse book, I have but attained the knowledge of human imperfection, and to see that the author is but a man as well as I. At first I took more upon my author's credit, than now I can do; and when an author was highly commended to me by others, or pleased me in some part, I was ready to entertain the whole; whereas now I take and leave in the same author, and dissent from him whom I like best, as well as from others. At first I much inclined to go with the highest in controversy, on one side or other; but now I can so easily see what to say against both extremes, that I am far more disposed to reconciling principles. And whereas I once thought conciliators were but ignorant men, that were willing to please all, and would pretend to

reconcile the world by principles which they themselves understood not, I have since perceived that even if the loveliness of peace had no hand in the business, yet greater light and judgment usually is with the reconciler, than with either of the contending parties; though I know that moderation may be a pretext of error.

I now see more good, and more evil, in all men than I once did. I see that good men are not so good as I formerly thought they were, but have more imperfections, and that nearer approach and fuller trial make the best appear more weak and faulty, than their admirers at a distance think. And I find that few are so bad, as either their malicious enemies, or censorious separating professors, imagine. In some I find that human nature is corrupted into a greater likeness to devils, than I thought once any on earth had been. But even in the wicked, there is usually more for grace to make advantage of, and more to testify for God, than once I believed there had been. I less admire gifts of utterance, and bare profession of religion, than I once did; and have much more charity for many, who by the want of gifts make an obscurer profession than they. I once thought that almost all who could pray movingly and fluently, and talk well of religion, had been saints. But experience has opened to me, that odious crimes may consist with high profession; and I have met with many obscure persons, not noted for any extraordinary profession, or forwardness in religion, but only living a quiet, blameless life, whom I have after found to have

long lived, as far as I could discern, a truly sanctified life; only their prayers and duties were by accident kept secret from other men's observation. Yet he that upon this pretence would confound godly and ungodly, may as well go about to lay heaven and hell together. I am not so narrow in my special love as heretofore; and being less censorious, and taking more than I did for saints, it must needs follow that I love more *as* saints than I did formerly. I think it not lawful to put that man off with bare church communion, and such common love which I must allow the wicked, who professeth himself a true Christian by such a profession as I cannot disprove. I am not so narrow in my principles of church communion as once I was. I more plainly perceive the difference between the church visible, and mystical; between sincerity and profession; and that a credible profession is a proof sufficient of a man's title to church admission. I am not for narrowing the church more than Christ himself allows us; nor for robbing him of any of his flock. I am more sensible how much it is the will of Christ that every man be the chooser or the refuser of his own felicity, and that it lieth most on his own hands whether he will have communion with the church or not; and that, if he be a hypocrite, it is himself that will bear the loss. Yet am I more apprehensive than ever of the great need of ecclesiastical discipline, and what a sin it is to make no distinction but by bare names and sacraments; and what a great dishonor it is to Christ, when the

church shall be as vicious as the assemblies of pagans, and shall only differ from them in ceremony and name. I am more sensible of the evil of schism, and of a separating humor; for the effects have shewn us more of the mischiefs. I am far more sensible how prone many young professors are to spiritual pride, self-conceit, and unruliness; and so proving the grief of their teachers, and firebrands in the church: and how much of a minister's work lieth in preventing this, and humbling and confirming such young unexperienced professors, and keeping them in order in their religious progress. Yet am I more sensible of the sin of using men cruelly in matters of religion. Such as are guilty of this know not their own infirmity, nor the nature of pastoral government, which ought to be paternal, and by love.

My soul is much more afflicted with the thoughts of this miserable world, and more drawn out in a desire for its conversion, than heretofore. I was wont to took little farther than England in my prayers; but now I better understand the case of mankind, and the method of the Lord's Prayer. No part of my prayers is so deeply serious, as that for the conversion of the infidel and ungodly world. Yet am I not so much inclined to pass a peremptory sentence of damnation upon all that never heard of Christ; having more reason than I knew of before, to think that God's dealing with such is much unknown to us; and that the ungodly here among us Christians are in far worse case than they. My censures of the Papists much

differ from what they were at first. I then thought that their errors in doctrine were their most dangerous mistakes. But I am now assured that their misexpressions and misunderstanding us, with our mistaking of them, and inconveniently stating our own opinions, hath made the difference in controversial points to seem much greater than they are; and that in some it is next to none at all. But the great and irreconcilable differences lie in their church tyranny and usurpations, in their corruption and desecration of God's worship, together with their befriending ignorance and vice. At first I thought it had been proved that a Papist cannot go beyond a reprobate; but now I doubt not but that God has many sanctified ones among them, who have received Christianity so practically, that their contradictory errors prevail not against them to hinder their salvation; but that their errors are like a conquerable draught of poison which nature doth overcome. I can never believe that a man may not be saved by that religion which brings him to a heavenly mind and life; nor that God will ever cast a soul into hell that truly loves him. Nor, as once, does it condemn any doctrine with me to hear it called Popish; for I have learned to dislike men for bad doctrine rather than the doctrine for the men; and know that even Satan can use the name of Antichrist against truth.

I am more deeply afflicted for the dissensions of Christians than when I was a younger Christian. Yet am I farther than ever I was from expecting great matters of unity, splendor, or prosperity, to the Church on earth; or that

saints should dream of a kingdom of this world, or flatter themselves with the hopes of a golden age; till there be 'a new heaven and a new earth.' And on the contrary, I am more apprehensive that suffering must be the Church's most ordinary lot; and Christians indeed must be self-denying cross bearers, even where there are none but formal nominal Christians to be the cross-makers. And though ordinarily God would have vicissitudes of summer and winter, that the Church may grow extensively in the summer of prosperity and radically in the winter of adversity; yet usually its night is longer than its day; and the day itself has its tempests. For, 1. The Church will be still imperfect, and its diseases need this bitter remedy. 2. Rich men will be rulers of this world, and they will be generally far from true godliness, that they may reach heaven by human impossibilities, as a camel goes through a needle's eye. 3. The ungodly will ever hate the image of God; and brotherhood will not keep a Cain from killing an Abel who offers a more acceptable sacrifice than himself; and the guilty will still hate the light, and make a prey to their pride and malice of their conscientious reprovers. 4. Many pastors will be troubling the Church with their pride, and avarice, and contentiousness; and the worst will be seeking to be the greatest, and they that seek it are likeliest to attain it. 5. Those that are truly judicious will still be comparatively few; and consequently, the troublers and dividers will be the multitude; and a judicious reconciler will be disliked.

ed by both extremes. 6. The tenor of the Gospel is fitted to people in a suffering state; 7. And the graces of God in a believer are mostly suited to such a state. 8. Christians must imitate Christ, and suffer with him before they reign with him. 9. Observation of God's dealing hitherto with his Church in all ages confirms me, and the disappointment of such as have dreamed of glorious times. It was such dreams as infatuated, among others, our English fanatics, who seemed determined to set up Christ in his kingdom whether he would or not. Many of the German Protestants once expected the golden age; but in a very short time, either the death of some of their princely supporters, or war, or backslidings, exposed all their expectations to scorn, and laid them lower than before.

I do not lay so great stress upon the external modes of religion, as many young professors do. I have suspected, that this is from a cooling of my former zeal; but I find that judgment and charity are the causes of it,

as far as I can discover. I cannot be so narrow in my principles of church communion as many are, who are, for instance, so much for a liturgy, or so much against it, that they can agree with no church that is not of their mind. I am less regardful of the approbation of man, and set much lighter by contempt or applause, than I did once. I am oft suspicious that this is not only from the increase of self denial and humility, but partly from my being surfeited with human applause; and all worldly things appear most unsatisfactory when we have tried them most. But though I feel that this has some hand in the effect, yet, as far as I can perceive, the knowledge of man's nothingness, and God's transcendent greatness, with whom it is that I have most to do, and the sense of the brevity of human things, and the nearness of eternity, are the principal causes of this effect; which some have imputed to self conceit and moroseness.

(To be continued.)

REVIEW.

IX. *A Dissertation on the Prophecies relative to Antichrist and the Last Times; exhibiting the rise, character, and overthrow of that terrible power: and a Treatise on the seven Apocalyptic Vials.* By *ETHAN SMITH, A.M. Pastor of the church in Hopkinton, N.H.* 8vo. pp. 380. Samuel T. Armstrong, Charlestown. 1811.

THE value of the Prophecies contained in the Scriptures is universally acknowledged by professed Christians, when these prophecies are considered as affording evidence of the truth of Revelation, and instructive views of the Divine dispensations towards mankind. But when regarded as the means of present warning and consolation, and as the ground of future hopes, there.

has not been the same harmony of opinion respecting them. Some have described them as being too unintelligible in their meaning, and too uncertain in their application, to be made the foundation of any definite scheme, or system, till after they shall have been manifestly accomplished; while others have applied them to particular persons and events, with an inconsiderateness, and peremptoriness of manner, which could not fail to disgust every serious reader, who wished to see evidence before he yielded assent. Mr. Smith in a short preface to the work before us, has briefly stated some reasons why the prophecies should receive the attention of Christians. As these reasons are judiciously derived from the Scriptures, they are, in our view unanswerable. Those who speak lightly of any attempts to understand the prophecies, and even ridicule the labor employed in these attempts, ought to beware how they involve such men as Sir Isaac Newton, Mr. Mede, Bishop Newton, and Bishop Horsley, in the condemnation of having spent their time and talents in unprofitable studies. Indeed, the injunctions of the inspired writers themselves, interspersed as they are with the prophecies, make it the duty of readers to understand. And though the full import of the Divine declarations, whether prophetic or not, will never, perhaps, be understood in this world; still, such a knowledge of the future prospects of the Church may doubtless be gained, as will afford much support, encouragement, and even triumph, to the children of God. Mr. S.

argues that the present unparalleled state of the world cannot be supposed to have been left undescribed by the prophets. His reasoning on this point is contained in the following sentences:

"The Church of Christ has been premonished respecting most of the signal events, in which she was to be much interested, in every age. In this the care and kindness of her divine Lord have ever appeared. And he has graciously so ordered, that his people should be led to form essentially correct views of the fulfilment of those premonitions. Shall the great events of this period of the world then be an exception to this general rule? Shall the events of our days, more interesting than any events of former ages, and which for more than twenty years have been alarming the world and demonstrating the commencement of a new and important era, be supposed to be veiled in impenetrable mystery? It cannot be probable!" p. xi.

Mr. S. acknowledges himself to be 'indebted' to Mr. Faber for the conviction, that the prophecies concerning Antichrist, instead of being exclusively applicable to the Romish hierarchy, designate an Atheistical power of later date; for finding a prediction of this power in Daniel xi, 36; and onward; and for finding a fulfilment of this prediction in the French nation. But he thinks there are 'striking traits of character in this prophecy, and in various others, overlooked; or misapprehended, by this celebrated author.' At the close of the preface the following note is subjoined.

"Since writing this Dissertation, Mr. Faber's last volume, that upon the Restoration of the Jews, has made its appearance. Upon the perusal of which, I have been strengthened in finding so many of my

opinions accord with his upon this point. His scheme relative to Ezekiel's Gog, I think *incorrect*, and have assigned my reasons in a section inserted for the purpose." p. xiv.

The subject of Mr. Smith's first chapter, and the foundation of his work, is thus described: "*We are taught in the prophetic parts of the sacred Scriptures, to expect the rise of a terrible atheistical Power, and a vast influence of Infidelity in the last days, or just before the Millennium.*" Upon this subject he enters without any such tedious preparation, as is too often found in books of this kind. A few preliminary remarks on Daniel x, and xi, constitute the first section. Two things which demand particular notice, among these remarks, are the declarations of the angel to the prophet, that *the vision is for many days*, and that it respects *the latter days*; indicating a remote accomplishment; and that the subject of this revelation was, at that time, *noted in the Scripture of truth*, Daniel x, 14, 21. These two distinctive marks fix the fulfilment, as Mr. S. supposes, to the times immediately preceding the Millennium. According to the interpretation here given of Dan. xi, the passage from the 21st to the 35th verses, inclusive, describes Antiochus, the great persecutor of the Jewish church and the type of Antichrist; and the remaining part of the chapter is an exact and chronological prophecy of the rise, progress, influence, and final destruction of this great Atheistical power of the last days. The principal difference between our author and Mr. Faber, with respect to this chapter, arises from the interpretation given by the latter

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to the five verses included by the 31st and 35th. He considers the 31st verse, 'as predicting the desolation of Jerusalem by the Romans; the 32nd and 33d as describing the persecutions of the primitive Christians; the 34th as relating to the conversion of the Roman empire under Constantine; and the 35th as relating to the Papal persecutions, especially that which took place at the Reformation.* But Mr. S. considers these five verses, as well as the preceding ten, as referring chronologically and exactly to Antiochus; from whom the prophet proceeds, in verse 36th, &c., to describe the antitype, the great Infidel power of the last days. In support of this scheme the great argument is, that the connexion between the 31st verse and the preceding verses, is intimate and inseparable. This verse begins thus: *And arms shall stand on his part.* On whose part? Manifestly on the part of *him*, who is the continued subject of the ten preceding verses. We see not how this argument can be easily evaded. Mr. S. and Mr. Faber are agreed in applying the last ten verses of the chapter to Antichrist. We should be pleased to see the attention of expositors of this chapter directed to the point of the introduction of a new person in the 36th verse. Not that we see any great reason to doubt the correctness of Mr. Smith's construction of the passage; but because the whole sense of this interesting part of Daniel's prophecy depends upon giving a right interpretation to

* Fab. on the Proph. vol. i. p. 225; Boston Ed. 1808.

the 'person, or power, intended by the *wilful king*, who is to be so conspicuous an adversary to the cause of God.

We will give a brief abstract of Mr. Smith's exposition of the ten last verses of Dan. xi; which forms his second section. Our readers will please to turn to the passage in their Bibles, while they read this abstract.

Ver. 36. That here is a change of character, or a new subject introduced, is universally acknowledged. What follows this introduction the Angel had it principally in view to reveal; and the events here disclosed were to take place just at *the time of the end*. By a *king*, in the language of prophecy, is intended a civil government, whether monarchical or republican, and not an individual person. In this verse, we are presented with a great Atheistical power, which, in its commencement, is to be *anarchical*; raised up to be an instrument of the Divine indignation, and to prosper till that work of judgment shall be accomplished. His licentiousness appears first; *he shall do according to his will*; his anarchy next follows; *and he shall exalt and magnify himself above every god*, i. e. above every legitimate ruler; and thirdly his Atheism; *and shall speak marvellous things against the God of gods*. A train of astonishing successes shall attend his arms, till the work of judgment, for which he is raised up, shall be accomplished.

Ver. 37. By the *desire of women* Mr. S., with Mr. Faber, understands the *Messiah*; who was greatly *desired* by the Jewish women, and who is called, by another prophet, *the desire of all*

nations.* Our author is greatly confirmed in this interpretation, as it is so perfectly accords with the character of Antichrist, in the New Testament.

Ver. 38. By the *god of forces*, or, as it may be rendered, *gods-protectors*, Mr. S. appears to be in doubt whether we are to understand *popular deities*, or *military preparations*. The original word has exercised the ingenuity of Bishop Newton, Mr. Faber, and others. In the latter part of this verse, though the *wilful king* had rejected the *god of his fathers*, and all gods, yet he afterwards acknowledges a god, or ruler, of foreign descent, and honors him with the greatest magnificence.

Ver. 39. With this *strange god*, or foreigner elevated into an uncontrolled monarch, he shall overrun powerful nations; and shall distribute kingdoms for his own aggrandizement. In a note on the word translated *gain*, Mr. S. has a useful criticism in addition to what is said by Mr. Faber. He says; "The radical idea of the word is *to exchange*." Thus interpreted, the *wilful king*, as Mr. Faber calls him, that is, the dominant Antichristian power, is here said to divide his conquests in *exchange* for homage and aid. From Mr. Smith's scheme it appears, that this prophecy has been accomplished in the French revolution, and in the events which have since taken place; and that the predictions, in the subsequent verses, remain to be fulfilled.

Ver. 40. When the *end* of the 1260 years of the depressed state

* See Fab. i. 228.

of the Church shall be near, new troubles will assail this dominant power by means of the *king of the south and the king of the north*. The issue will be, that he will prevail against this coalition; will pass into Asia, and subvert the Ottoman Empire.

Ver. 41—43. Great success will attend his arms in this Eastern expedition. He will advance through Palestine, and compel all the neighboring Turkish provinces to submit; thence he will proceed into Egypt, leaving Arabia on his left, and conquer all the adjacent parts of Africa.

Ver. 44, 45. The tidings here referred to will probably respect the conversion and return of the ancient people of God. The Infidel power will be enraged at this; and will march with the utmost fury into Palestine, where he will experience a final overthrow, at Armageddon.

These two expeditions into Palestine are considered by Mr. S. as succeeding each other after a short interval, and as fulfilling the judgments predicted under the sixth and seventh vials.

It will probably be expected of us, that we present our readers with a specimen of the work before us. For this purpose we have selected a short section, (the third,) which is entitled, "*Antichrist another power beside the Papal hierarchy.*"

"It has been the general opinion of Protestant divines, that the predictions concerning Antichrist, were fulfilled in the Papal hierarchy. But some of late explode the idea: And I believe they do it with propriety. Mr. Faber has clearly shown the incorrectness of former expositors upon this point. No doubt the Romish hierarchy, was *Antichristian* to a

dreadful degree. It was the little blasphemous horn of the Roman beast, into whose hands the saints were to be delivered for 1260 years.* It was the apostasy predicted by the Apostle Paul, when he said, that *some in the latter days should depart from the faith, giving heed to seducing spirits, and doctrines of devils.*† It was the second beast in Rev. xiii, 11, which rose out of the earth; which had two horns like a lamb; but which spake like a dragon. It is the woman in Rev. xvii, 3; the *Mytery, Babylon the great, the Mother of harlots, and abominations of the earth.*‡ But the Papal hierarchy was not the only, or last, power predicted to be raised up in judgment 'o the wicked world, as too many have seemed to imagine. A Power was to be raised up for the execution of judgment on the wicked nations, to destroy that *Mother of harlots, to hate her, and to burn her with fire.* Surely this terrible Power was to be subsequent to the reign of Popery; and distinct from Popery. The characteristics of this new power, or Antichrist, are such as were never applicable to Popery. The Romish hierarch never denied the Father, or the Son; did not deny that Jesus Christ has come in the flesh. The Pope professed the highest veneration for God, and Christ, and the Christian Religion. And though his profession was hypocritical; yet it having been uniform from the beginning, and thus constituting a characteristic, it evinced that he was not the Antichrist of the last times. For it is the essential characteristic of the latter, that he denies the Father and the Son; denies that Jesus Christ has come in the flesh.§ The predictions noted in this Dissertation decide, that Antichrist was to be a terrible, atheistical Power, to arise in the *last days*, and to bring upon itself *swift destruction.* He *ascendeth from the bottomless pit, and goeth into perdition.* His judgment *lingereth not, and his damnation slumbereth not.* His ruin is nearly connected with his origin. His reign is thus to be of short continuance. But

* Dan. vii, 8, 25.

† 1 Tim. iv, 1, 2.

‡ Rev. xvii, 5.

§ 1 John ii, 22.

could this have been said of the Papal hierarchy? Surely not. That was to continue for many centuries; even 1260 years.

"We shall find in the predictions to be noted, that it is the *Roman beast*, under his last head; and not the *Papal* beast; nor the little horn; nor the false prophet, that is to be found in battle array against Christ, at the time of the end, or of the seventh vial. Dan. vii, 11; *I beheld then because of the voice of the great words, which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* Here the great Power, predominant upon the ground, at the commencement of the battle of that great day of God Almighty, is the *Roman beast*, in distinction from the Papal power. This accords with the various descriptions of the same event in the Revelation to St. John. There we find that the Powers, then in array against Christ, are the *beast* and *false prophet*; the *Roman* beast under his last head, and Popery. In the various passages, where these Powers are mentioned at that period, they are found in this connexion. The beast is first and predominant. In Rev. xvii, we shall find this terrible beast is bearing the Papal harlot to her execution; and is to be her executioner. These representations all imply, that Antichrist was to be another Power beside the Papal hierarchy.

"The present state of this hierarchy utterly forbids, that she can be that vast terrific Power, in terrible array against Christ, in the last days. The Romish hierarchy has already fallen under the iron grasp of a far superior Power, who is inflicting the judgments of heaven upon her. And to whatever degree of mischief to the people of God, this hierarchy may be made an engine of policy and ambition in the hands of this superior Power, she will never more be predominant. She will be nothing more than a political puppet in the hands of an Imperial master. The latter is the terrible Power, the beast, whose body is to be destroyed, and given to the burning flame.

"Antichrist, or the great Power predicted in Dan. xi, 36, is *at*, or *near*,

the time of the end, to be engaged in a war with the king of the north, and the king of the south; Dan. xi, 40. No such event as this was ever fulfilled with respect to the Papal power; nor can it ever be, according to any present probability. This one consideration must afford a full decision, that Antichrist, the terrible Power of the last days, is distinct from, and subsequent to, the Papal power. It will appear, I trust, in all the predictions to be noted in this Dissertation, that Antichrist is a distinct Power from Popery.

"When the reformation under Luther, the art of printing, and the revival of learning in Europe, had unveiled the abominations of Popery, millions, whose pride of heart would not permit them to embrace the doctrines of the reformation, would easily be induced to deny God, and the Christian religion. This was a process very natural in old, corrupt, Popish countries, after the mummery of their false system was exposed. And especially was this the case, among a people constitutionally licentious, volatile, haughty, and impatient of every moral restraint. Such a people would need only an association of subtle, infidel philosophers, under the instigation of the old serpent, to institute a scheme which would give birth to the Antichrist of the last times. And such will appear to have been his origin." pp. 33-35.

It is very easily accounted for, that the early reformers, and subsequent expositors of Scripture down to the present age, should have mistaken the Papal hierarchy for Antichrist. That hierarchy constituted an awful apostasy from pure Christianity, and was much described in prophecy as a *beast*, or persecuting power, as the *mother of harlots*, and as the *man of sin*. It was natural, therefore, that those who had never seen the *Antichrist* should neglect, or misinterpret, the distinctive features in his character, such as

Atheism, Infidelity, (or a peculiar and avowed hostility to the Christian religion,) and the sudden and violent termination of his short existence. Of late years, the great body of those, who have studied the prophecies, have been decidedly of the opinion, that the predictions respecting Antichrist apply with much greater precision to modern Infidelity and Atheism, than to any other display of wickedness which the world has ever seen. We have before us an extract from a manuscript of a plain, but sensible, private Christian written so early as 1794, in which the author lays hold of 1 John ii, 22, *He is Antichrist that denieth the Father and the Son*, and gives it as his confirmed opinion, that the Deism, which then prevailed, was the manifestation of Antichrist. We do not recollect to have seen any thing in print to this effect, till the publication of Dr. Dwight's Centu-

rial Sermon, in 1801. It is remarkable, that a Jesuit, in 1634, gave it as his opinion, that whenever the *wilful king*, of Daniel, (by whom he understood the *great Antichrist*,) should be revealed, "he would be an Atheist, and would abolish, not only the worship of Christ, and the superstitious idolatry of Paganism, but even the very name and adoration of the true God."* Bishop Horsley, in his letter on Is. xviii, says, "I fear I too clearly see the rise, instead of the fall, of the *Antichrist of the West*, who shall be neither a Protestant nor a Papist; neither Christian, Jew, nor Heathen: who shall worship neither God, angel, nor saint; who will neither supplicate the invisible majesty of heaven, nor fall down before an idol."

(To be continued.)

* Fab. i. 240, in a note.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

THE twelfth annual meeting of the Massachusetts Missionary Society was held in Boston, on the 28th and 29th days of May last. The meeting was attended by a respectable number of ministers, and other members of the Society. The exercises were introduced by singing the 72d Psalm, L.M. The throne of Divine mercy was then addressed in solemn prayer by the President; after which, the following report of the Trustees was read by the Secretary.*

THE Board of Trustees, agreeably to their duty as enjoined by the Constitution, respectfully submit to the So-

* The report, as now published, is somewhat more ample than the report read before the Society.

ciety the following report of their own transactions, and of the General Missionary concerns, for the year which now closes.

At the commencement of the year six missionaries were appointed by the board; the Rev. John Sawyer, for eight months, in such parts of the District of Maine, as in his judgment should promise the most extensive usefulness; the Rev. Jotham Sewall, for six months, in the same District, the field of his labors to be left at his own discretion; Mr. Samuel Parker, for six months, in the western parts of New York; the Rev. Samuel Niles, for three months, in the State of Rhode Island; Mr. Harris, for three months, in the circuit of the Winnipiojee pond, in the state of New Hampshire; and the Rev. John Lawton, for

three months, in the state of Vermont. Two hundred dollars were appropriated towards the support of a mission, among the Wyandot tribe of Indians.

Not having received journals in detail from all our missionaries, it is found impracticable to make a report so complete as could be wished. But from a communication of the Rev. *Mr. Sawyer* we learn, that in fulfilling his appointment, he labored the greater portion of his time in the northern settlements between Kennebeck and Penobscot rivers; particularly in the towns of Lincolnton or Garland, and Elkinston, where existing circumstances required, in his opinion, special attention, and peculiar exertion. "From the fifteenth of June last, to the twentieth of May instant," he observes, "I have been in the service of the M. M. Society 27 weeks and two days; during which time I have administered the sacrament of the Lord's supper, and assisted in its administration, 5 times, twice to the church in Bangor and vicinity, and three times in Garland. I have admitted 4 persons into the church in Garland and Elkinston, baptized one adult and twenty-five children; attended six funerals; preached on the Lord's days, and upon all other occasions as opportunities offered; attended conferences and church meetings as circumstances seemed to require, and distributed about 50 Bibles; some of Dr. Watts' Psalms and Hymns; some Primers, Magazines, Tracts, &c."

The abstract of the Rev. *Mr. Sewall's* journal is as follows. "I have spent 30 weeks in the service of the M. M. Society. In which time I rode nearly 2000 miles; preached 256 sermons; visited 236 families; visited 13 schools; held 17 conferences, two of which were church meetings for attending to the subject of discipline; attended 5 prayer meetings, 2 weddings, 2 funerals, one association, one consociation, and the annual meeting of the Maine Missionary Society. I also attended 2 church fasts, the annual state fast, one private fast, and 2 councils; administered the Lord's supper 15 times; admitted 5 persons to church fellowship; baptized 4 adults, and 73 children. I visited about 45 destitute towns and planta-

tions in the counties of Oxford, Somerset, Kennebeck, Lincoln, and Hancock; was generally well received, and attentively heard.

"Although the different sects of Christians prevail in some places; in others, things have a more favorable appearance with respect to the cause of truth. Destitute churches, by the blessing of God on the ministrations offered them, appear to lie in a more prosperous situation than in times past. Although I have witnessed no very special attention to religion among them in general, and was ready several times before I closed my mission, to conclude that I should have occasion to complain, "Who hath believed my report, and to whom has the arm of the Lord been revealed!" Yet with abundant joy, and the praise of sovereign grace, I can now say, that there is reason to believe God was pleased to bless my visit to Wal-doborough in March last, to the conversion of several souls. The last meeting which I held there, exhibited one of the most solemn and affecting scenes I ever witnessed. It proved the beginning of a reformation. The last accounts which I have received, state, that 16 persons in that place have obtained a hope that they have passed from death unto life; and that others are under concern of mind about the awful realities of eternity."

From *Mr. Samuel Parker*, we have received the following communications: "During the 27 weeks of my missionary labors, for the M. M. Society, I have ridden 2412 miles; preached 134 times, attended ten conferences, and visited several schools. I have also visited families for the purpose of communicating religious instruction. I have been kindly received wherever I have been, almost without exception; and generally have had full and attentive assemblies. Many have expressed gratitude for the benevolent attention of the Society in sending the Gospel among them, and expressed a desire for its continuance.

The missionary field is very extensive; but the laborers are *very few*. Though the enemies of the cross are numerous, and the adversary of souls appears to be engaged as if his time

were but short; yet many things, which have an influence on the cause of religion, appear encouraging. Religion is more attended to, the ministers of Christ are more respected, and instead of curious speculations, the inquiry among the people, principally respects the nature of vital religion. Missionaries have done much in the regions which I have visited, towards promoting the settlement of ministers. Where Congregationalists, Presbyterians, Covenanters, Seceders, &c. meet in a new settlement, they consider themselves as so widely apart in religious opinions as to think it impracticable to unite in the settlement of a minister; yet they readily unite in hearing such missionaries as are sent to labor among them. This circumstance affords a favorable prospect of their uniting hereafter, in the establishment of the Gospel ministry.

Although I have not so many things of an encouraging nature to communicate as might be wished; yet, if a kind reception from the people whom I have visited, more applications to preach than I have been able to comply with, and the hopeful conversion of some, be encouraging, you can have, gentlemen, no ground for discouragement in the great and good work in which you are engaged."

As no communication has been made by *Mr. Harris*, the Trustees are not able to state, whether he has performed his mission agreeably to his appointment.

From the *Rev. Mr. Lawton's* account of his missionary tour and labors, we make the following communication: "I have performed missionary service, for three months, agreeably to my appointment. In this service I have visited 14 towns; two more than I visited the last year; which are Chester and Somerset. I find by my daily journal that I have preached 58 sermons; attended three funerals, and 7 church conferences; visited 2 schools, and catechised children on other occasions. I have administered the ordinance of the Lord's supper 3 times; baptised 19 children and 4 adults, and received 14 persons to communion. I have visited the sick as occasions offered, and families from house to house, as strength and time

would permit. These visits I have considered as the most profitable part of my services; since familiar and serious inquiry, diligent instruction, affectionate exhortation and prayer in family circles, have apparently arrested more serious attention than public discourses.

"The state of the missionary field in which I have labored is much the same as it was the last year, in relation to the call for missionary assistance. And I am happy in being able to state, that there appears to be so much fruit of my labors, as to encourage the hope, that by perseverance, much more will be received. Although of the towns which I have visited I cannot say so much as I could wish, with respect to the success of my labors; yet in some of them the aspect of religion is favorable and encouraging; particularly in Acton and Peru. In the former town a desirable revival of religion took place the winter past, when about ten persons gave hopeful evidence of being born of the Spirit; and a considerable number more were impressed with a sense of their dangerous condition. Religion in this place, a short time since, was almost entirely neglected; but the people now, when destitute of preaching, meet on the Sabbath to read sermons, unite in prayer, &c. and a number, who have not made a profession of religion have set up the worship of God in their families. In Peru, where, lately, a religious character was scarcely to be found, a church is now formed, respectable in number, and sound in the faith; and the people in general are well united in Congregational principles. They attribute their meliorated condition and encouraging prospects, chiefly to the instrumentality of missionary labors among them.

"I am almost every where cordially received, and a good degree of attention is paid to my ministrations."

The *Rev. Mr. Niles* was prevented, by an afflictive providence among his people, from executing his mission, excepting that he spent about a week in missionary labors. In this time he preached 6 sermons, and visited 22 families.

At the semiannual meeting of the

board of Trustees, Mr. Hubbard was appointed to perform a mission of three months in connexion with Mr. Samuel Parker in the state of New York: but Mr. Hubbard's engagements were such that he could not comply with this appointment.

On the whole, beloved brethren, it is believed that the missionary interest under the patronage of this Society, and at large, is as promising a state as it has been at any preceding period. We see no cause of discouragement. We are sacredly bound to persevere in the great and good work, in which we have engaged, and to unite with the multitude of the faithful followers of the Lamb in unremitting exertions to spread the savor of His name through the earth. Let us be alive. Let us be resolved. Let us add to, rather than diminish from, our exertions and sacrifices and be more importunate at the throne of grace for a blessing upon them.

The Society having heard and accepted the report of the Trustees, proceeded in the business of the meeting.

The public religious exercises, occasioned by the meeting, were attended in the Old South meeting house, where an appropriate and interesting

Sermon was delivered by the Rev. Timothy Dickinson of Holliston, and a liberal contribution, in aid of the benevolent object of the Society, was made. The first preacher, for the next annual meeting is Rev. Professor Woods, the second, Rev. Joseph Emerson of Beverly. The following missionaries were appointed by the board of Trustees.—Rev. Jotham Sewall, for the year, to labor nine months in the District of Maine, and three months in the State of Rhode Island; Rev. Joseph Badger, for six months, in the region of Lake Erie, to labor half that time; Rev. Caleb Burge, for six months, in the District of Maine; Rev. Urbane Hitchcock, for four months, in the north part of Vermont, on the west side of the Mountain, at his discretion; Rev. John Lawton, for three months, in the State of Vermont, on the east side of the Mountain; Rev. John Sawyer, for three months, in the District of Maine, in the towns of Garland and Elkinston, and in other places at his discretion; Mr. Samuel Parker, for six months, at the head waters of the Susquehannah and the Genesee; and Rev. Jacob Burbank, for four months, on the western side of Lake Champlain, at his discretion.

TO READERS AND CORRESPONDENTS.

An account of a Revival of Religion in East Guilford, (Conn.) communicated by the Rev. JOHN ELLIOTT, minister of that place, will appear in our next.

We do not think that IRENÆUS chose a good plan for the discussion of his subject. His communication cannot, therefore, be admitted.

Two or three other communications on hand will be noticed hereafter.

We apologize to our subscribers for the delay which has taken place in the circulation of our past numbers. While we do this, however, we are bound in justice to state, that this delay is not wholly attributable to the publishers. The mode of transportation by stage, or waggon, is subject to embarrassment; and those who engage to call or send for their numbers are frequently remiss themselves. The present publisher intends to have the numbers done up in bundles, and delivered to the order of subscribers, on or before the day specified; so that it shall not be his fault if subscribers are not punctually furnished with the work. Our readers have often supposed the delay in issuing the Panoplist to be much greater than it has been, from not attending to the fact, that our numbers are not *professedly* published till the last day of the month of which they bear date, whereas several other Magazines are issued on the first day of the month.

Extracts from the journal of the Rev. THADDEUS OSGOOD came too late for this number.

The pecuniary accounts of the Massachusetts Missionary Society and a List of its Officers, will be published in our next.

THE
PANOPLIST,
 AND
MISSIONARY MAGAZINE UNITED.

No. 2. JULY 1811. Vol. IV.

BIOGRAPHY.

MEMOIRS OF THE REV. OLIVER PEABODY, THE FIRST SETTLED
 MISSIONARY IN NATICK.*

HAVING seen Dr. Eliot's and Mr. Allen's Biographical Dictionaries, and found that they left unnoticed the life and character of the Rev. Oliver Peabody; I presumed the omission originated in a deficiency of materials,† and not from any design in those gentlemen to neglect the memory of so pious and worthy a man: and being possessed of documents, which have not been brought to public view, veneration for our ancestors, and justice to the memory of so faithful and laborious a servant of our common Lord, call upon me to contribute what I can to arrest his name from oblivion.

The Rev. Oliver Peabody was born of reputable parents in

* This article is furnished by a worthy minister of the Gospel, who has had the best means of information with respect to the subject of his Memoirs.
Ed. Pan.

† Mr. Peabody requested his friends not to give him any public character at his decease; but it is presumed, that to notice him respectfully, would not be a violation of his dying request; especially as a brief display of his excellent example may serve to encourage others to persevere in the way of well doing.

VOL. IV. *New Series.*

Boxford, in the county of Essex, and state of Massachusetts, in the year 1698. At the age of two years he was bereaved of his father, and the care of his early education devolved on his pious mother, who was not inattentive to the importance of her charge. The youth was early made sensible that religion was the *one thing needful*, and that it was of the highest consideration, as to the present peace and future felicity of man. It was no minor object with him, to know in what way he might best glorify God and become useful to his fellow men. The deep interest he felt in the cause of the Redeemer, led him to seek an education that would best prepare him for future usefulness; and accordingly he entered Harvard College in 1717, and was graduated in 1721, in the twenty-third year of his age. As he was designed for the ministry, he was intent on his future profession, while pursuing his collegiate studies; and the improvement he made in various branches of literature evince, that he possessed an expansive mind, and a disposition to appreciate his advantages.

Immediately after he was graduated, the committee of the Board of Commissioners, requested him to be ordained as an evangelist, and to carry the news of salvation to the heathen. They informed him that they had made application to a considerable number of candidates, and had been very unsuccessful, and that, if he failed, they must, for the present, relinquish the object.*

Upon hearing from the committee the difficulty of obtaining missionaries, he did not hesitate, whether he should undertake the arduous task. His piety, and the lively interest he felt in the salvation of the heathen, conspired to point out to him the path of duty, and taught him that the will of his heavenly Father ought, in the first place, to be regarded; and that no prospect of present indulgence, or temporary advantage, should be permitted to draw him from his purpose. Sensible that such were the goodness

* The writer of this Memoir has been informed by several respectable persons, who had repeatedly heard it from Mr. Peabody, that the Commissioners told him he was the twelfth candidate to whom they made application. The reason why so many were unwilling to engage as missionaries, was the apprehension of an Indian war. The French were active in stimulating the Indians to commence hostilities with the English; and for this purpose, furnished them with provisions and warlike implements. Besides, it will be remembered, that the English had much to fear from the artful and persevering influence of Sebastian Rolle, a French Jesuit, who contributed, not a little, to inflame the passions of the savages, and to excite them to commit outrages on the English settlements.

and wisdom of his heavenly Benefactor, that obedience to his will would infallibly prove the way of safety and happiness; animated with zeal in the cause of his Master, and with the prospect of doing good to the souls of the benighted inhabitants of the wilderness, the young servant of the Lord conquers the reluctance of nature, banishes fear from his breast, suppresses every passion and thought that would prompt to disobey the call of Providence, readily resigns himself to the Divine direction, and resolves to follow the cloud wherever it should direct his goings. In this he resembled Abraham, *who, when he was called to go out into a place, which he should afterwards receive for an inheritance, obeyed; and went out, not knowing whither he went.**

As the honorable Board of Commissioners concluded to send him to Natick, a place that lies in the vicinity of the Society, which employed him, a place that was surrounded with regular settled ministers, they did not immediately ordain him, but sent him to perform missionary service; till circumstances should render his ordination expedient.

On the 6th day of August, 1721, he preached there for the first time. At that period there were but two families of white people in the town, though several other families soon afterwards removed thither. There

* When Mr. Peabody engaged to enter on a mission, he was subject to the will of his employers, and knew not the place of his destination; but expected to be sent to a remote distance into the wilderness.

was no church, no member of a church, nor even a person known to have been baptized, among the Indians. The church formed under the ministry of the pious, laborious, and renowned Eliot, in the year 1660, or 1661, according to Dr. Increase Mather's letter to Professor Leusden of Utrecht, was completely extinct. Mr. Peabody remarks, in the beginning of the records of the church formed under his ministry, "It must be observed, that after my most diligent inquiry and search, I can find no record of any thing referring to the former church in Natick."

He preached constantly at Natick from the first of August, 1721, till the close of the year 1729, when a committee from the Board of Commissioners, viz. the honorable Adam Winthrop, and Edward Hutchinson, Esquires, joined by a committee from the corporation of Harvard College, viz. the Rev. Messrs. Flynt, Appleton, and Wigglesworth, were directed to repair to Natick and take into consideration the expediency of embodying a church and settling a minister. The result of their deliberations was, that it would be best to embody a church, partly of the English, and partly of Indians, and set Mr. Peabody over them in the Lord. In conformity with the recommendation of the joint committee, measures were taken for the formation of a church. Three Indians were propounded, "after much pains taken with them," and the 3d of Dec. was set apart for a day of fasting and prayer. Mr. Baxter of Medfield, preached on the occasion, and em-

bodied a church, consisting of three Indians and five white persons. On the 17th of the same month, Mr Peabody was ordained at Cambridge, a missionary, to take the pastoral charge of the church and people at Natick; where he resided constantly during his ministry, excepting one season, during which he was employed as a missionary to the Mohegan tribe of Indians in the state of Connecticut.

About two years after Mr. Peabody went to Natick, he married Miss Hannah Baxter, the daughter of the Rev. Joseph Baxter, of Medfield, a lady distinguished for her piety and good sense, by whom he had twelve children, eight of whom lived to years of discretion. The oldest son bore his father's name, and was ordained pastor over the first church in Roxbury, in Nov. 1750; but died in May, 1752. The two other sons died when they were about thirty; but the five daughters all lived, till within a few years, and one of them still survives.

While Mr. Peabody was employed as a missionary at Natick, he found it an object worthy of great attention to induce the Indians to abandon their savage mode of living, and to make advances in husbandry and civilization; and so great a change was effected in their pursuits and manners, that he lived to see many of the Indian families enjoying comfortable habitations, cultivated fields, and flourishing orchards; and their manners greatly improved. But the grand object, which he had constantly in view, was, to bring them, by Divine grace, to the

knowledge, service, and enjoyment of God. For this purpose, he endeavored to give them a deep impression of their sinful and undone state by nature, and to point out to them what they must be by grace in order to be prepared for the heavenly felicity. He endeavored to set before them the true character of God; the apostasy of man; the atonement made by the Divine Redeemer; their need of the convincing, enlightening, and sanctifying influences of the Holy Spirit, to transform them into the moral image of God; justification by faith in the blood of a crucified Savior; and the various duties which they owed to God, as their Creator, Redeemer, and Sanctifier, to mankind in general, and to their own souls. Often would he direct their attention to the closing scene of their lives, to the resurrection of the dead, to a future judgment, and to the interesting and solemn realities of eternity.

He was sensible that the knowledge of God without the knowledge of human guilt and misery, is but the nurse of pride; and that the knowledge of human guilt and misery, without the knowledge of Jesus Christ, is but the mother of despair. He, therefore, attempted to give at once, not only a view of the character and perfections of God, and of the apostasy of man; but also of the mercy and goodness of God, manifested in the condescension, suffering, atonement, and offices of Christ.

He embraced the religious principles of our Puritanic fathers, and has left us abundant testimony in his publications and

manuscripts, that *he had not so learned Christ*, as to make the precepts of the Gospel bend to suit the vices of men. He was bold and zealous in the cause of truth; but his zeal was not that of the enthusiast. It was an ardent desire to promote the glory of God, and the best good of his fellow men. It was a fixed, uniform, benevolent affection, which was not satisfied with moderate attempts to do good, in so important a cause as that of the Redeemer. When he reflected that the heathen had yielded up no inconsiderable part of their country to accommodate the poor pilgrims from the old world; and that an intercourse with Europeans had introduced new diseases and new vices, which had created new miseries, and greatly diminished the numbers of the natives; he considered it as the highest ingratitude, not to endeavor, by all possible means, to meliorate their condition, and especially to impart to them the knowledge of salvation by a crucified Savior.

Their proximity to the white inhabitants had given them free access to spirituous liquors, a circumstance which served greatly to increase the labors, and augment the difficulties of a minister among them. This mischief was not easily removed; but exertions were made to check its progress, and lessen its disastrous effects. Guardians were placed over the Indians, and the sad consequences of intemperance set before them; not only as being an ungrateful abuse of God's bounty, and divesting man of his native dignity; but as exposing him to in-

numerable calamities and dangers, and more especially to the wrath of an incensed God. Mr. Peabody's exertions to lessen this growing evil, were not made in vain. Many of the natives became less intemperate, and if their evil habits were not eradicated, the vice of intemperance became less common. The consequence was, the Indians became more peaceable, less revengeful, more industrious, and more attentive to religious order. The Spirit of the Lord seemed to send home to their consciences the truths of the Gospel. The hearts of a number were opened to the reception of the truth; and the devout servant of the Lord had reason to think that he had not labored in vain. Twenty-two persons were added to the church the first year after his ordination, a number of whom were Indians. In a letter to the convention of ministers, who were assembled at Boston, from the New England Provinces, on the 7th of July, 1743, to express their gratitude to God for the revival of religion in this part of the Lord's vineyard, he observes, "Among my little people (I would mention it to the glory of the rich grace, and of the blessed Spirit of God,) there have been very apparent strivings and operations of the Holy Ghost among Indians and English, young and old, male and female. There have been added to our church, of such as I hope shall be saved, about fifty persons of different nations, since the beginning of last March was two years, whose lives in general witness to the sincerity of their profession."

. During the ministry of Mr. Peabody, which was little more than twenty-two years from his ordination to his decease, one hundred and sixty Indians, and four hundred white persons, were baptized in his small society; besides twenty-nine Indians, and twenty-two English people, previously to his ordination. The number admitted into his church after his ordination, as appears from the church records, was one hundred and sixty-five persons; of whom thirty-five were Indians, and one hundred and thirty were white persons. It is not now known, that more than one person of the above number survives. It further appears, from the record of the deaths, that while he was in Natick, a period of thirty-one years and a half, two hundred and fifty-six Indians died; one of whom arrived to one hundred and ten years.

As a minister, Mr. Peabody was faithful and laborious. He accounted the work of the ministry an honorable employment, and by his unwearied diligence, and exemplary life, he honored it. From his first entrance upon the sacred office, he made it the business of his life to improve in the qualifications for it. *He studied to show himself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.* He considered it to be the great design of preaching to give men a realizing view of their guilt and danger, to show them wherein their true and substantial happiness consists, and to point out to them the method in which it might be obtained. It was not to him a trifling con-

sideration to appear in the presence of the immortal beings, who were committed to his charge, and deliver to them a message from the living God, in the name of the Lord Jesus Christ. He would survey the people of his charge with a deep interest, with a mixture of pity and solicitude; and in his addresses to them, he was pungent, plain, and affectionate. He made it an object of importance to speak so plainly that the most ignorant might understand;* so seriously and impressively that the careless and stupid might feel; so convincingly *that gain-sayers and those who opposed themselves might be put to silence.* Not thinking that he had discharged all his duty, when he had carried them to the throne of grace in humble and importunate prayer, and had taught them from the oracles of God on the holy Sabbath, he seized other opportunities to counsel, warn, and admonish them; to catechise the youth, instruct the ignorant, use his exertions to reclaim the vicious; and to commend all to the care, guidance,

* By the exertions of Mr. Peabody the Indians were so improved in regard to their education, that many of them could read, and write, as well as understand the English language. Mr. Moody from York, in the province of Maine, was at Natick, and preached to the Indians; and in order to be understood by them, he supposed he must condescend to use low expressions; but he forgot that he was preaching to civilized Indians, who remarked upon his preaching, that "if Mr. Peabody should preach in such low language, they should have concluded he was crazy, and would have gone out of the meeting house and left him."

and compassion of a gracious and sovereign God.

He was a friend and father to his people, and by his wise, prudent, and manly deportment, he conciliated the esteem and affection of all. Among the Indians, he was often called in as a mediator, and such was their confidence in his judgment, that his decision generally imparted satisfaction, and restored peace and harmony. A faithful discharge of duty, even in administering reproof, would not make them his enemies; and he so gained their confidence, that he dwelt among them without fear.

Amidst the multiplicity of cares arising from a mixed society, he was not inattentive to a large family, composed of his own children, and a number of boarders and domestics, generally amounting in the whole to about twenty; all of whom he would collect morning and evening to hear the Scriptures read, join in singing a psalm of praise, and in the devout exercise of prayer. In his family he discharged the duties of the Christian minister, the affectionate husband and tender companion, the kind indulgent parent, the humane and liberal master. His house was a welcome receptacle for the stranger, his heart was open to his friends, and his bounty was cheerfully administered to relieve the wants of the needy. His local situation, in the vicinity of Boston, yet environed by Indian wigwams, drew the attention of strangers and distinguished foreigners, who often repaired to his hospitable mansion, where they were sure to find a hearty welcome.

Among his friends was Governor Belcher, a man whose heart was alive to the missionary cause, and who treated Mr. Peabody with something more than empty compliments and ceremonious visits. He made Mr. Peabody welcome to his house, and, by various acts of kindness, displayed a friendship that was founded on real esteem, and strengthened by a union of virtuous affections.

To his brethren in the ministry, Mr. Peabody was friendly, social, and obliging; and by them he was honored and loved. In cases of difficulty, he was a wise counsellor; so that great confidence could be placed in his judgment, and implicit reliance on his fidelity. He was an able minister of Jesus Christ, a scribe well instructed in the kingdom of God, a man of unaffected piety and gravity, prudent in his conduct as a minister, and a Christian.

He possessed a heart that was not only susceptible of all the impressions of virtue and religion, but was also the seat of exquisite sensibility. This sensibility was not merely a natural softness, but the genuine state of a heart, softened by the Spirit of Christ, and brought into conformity to him; a heart warmed with Christian benevolence. Notwithstanding his temper was naturally grave and thoughtful, he could be cheerful, and accommodate himself to his company, to gain access to the heart, and to impart suitable instructions.

He was naturally of a slender and delicate constitution; but when the honor of the cross, and the eternal welfare of precious souls were at stake, he conferred

not *with flesh and blood*. He consented to go on a mission to the Mohegan tribe of Indians, counting it an honor to spread among them the sweet savor of the name of his Divine Master; but the fatigues of the mission were too great for his feeble constitution; they impaired his health so that he never was perfectly restored. He lived several years after, but at length fell into a decline, which gradually conducted him to his dissolution. In his last sickness, he was humble, patient, tranquil, and submissive. He enjoyed those consolations which he had administered to others. He repeatedly observed to his family, that his greatest solicitude was for the welfare of his flock; and he improved every opportunity, his debilitated state would permit, to persuade them to lay hold of the Gospel hope, and become reconciled to God, through the atoning blood of a Divine Redeemer. He set his house in order; nor was he terrified at the approach of death. He lingered until Lord's day, February 2d, 1752. Sensible that his departure was at hand, he died with Christian triumph, immediately upon uttering the words of the heroic Apostle; *I have fought a good fight, and have finished my course, AND I KNOW I HAVE KEPT THE FAITH; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.* Thus lived and thus died this pious servant of the Lord, in the fifty-fourth year of his age. The same firmness and composure of mind, which had attended him through life, continued to his last moments. The serenity with which

he met the approach of the king of terrors, was founded on the animating hope of a blessed immortality beyond the grave, and afforded a striking instance of the Divine power and excellency of the Christian religion. *Mark the perfect man, and behold the upright; for the end of that man is peace.*

In his last sickness, the Indians expressed great anxiety for the health and happiness of their minister, and tendered him every service that was in their power.

At his death, they mourned as for a parent. The attachment of his servants indicated their affection, and the humanity and kindness which they had experienced. One of them in particular, by the name of Prince, would not leave the room, by night or day, long enough to take refreshment, while the body lay unburied, (which was five days,) without the warmest entreaties and even coercive measures. Few men have lived more beloved, and died more lamented.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. IX.

In the preceding Lecture I considered,

1. *The Covenant, made with our first Parents:*
2. *Their Transgression:*
3. *Their Trial: and*
4. *The Sentence pronounced upon them, and upon the Tempter.*

I shall now proceed to make some other remarks on the passage of Scripture, in which these facts are communicated to us.

Among the methods of opposing the truth of this story, one of the most plausible and dangerous, is the supposition, that *Moses* has not given us a historical account of the apostasy, but has merely presented the subject to us, *in the form of an allegory.* This supposition is dangerous, because it professes only to remove difficulties, and in this manner to establish, more advantageously, the truth of this part of

Divine Revelation. It is also dangerous, because weak but well-meaning friends of the Scriptures, pleased with every concession made by their adversaries, without discerning its real tendency, and hoping that the Scriptures will gain strength from such concession, and be more universally acknowledged as the word of God, are induced to receive opinions, so insidiously proposed, and are thus led to embrace mischievous errors. The existence of these errors, I would willingly lessen, or prevent; and for this purpose observe,

1. The supposition, which substitutes an allegory in this part of the Scriptures, for a real history, proceeds wholly upon the principle, that the account given by *Moses*, is, in its proper meaning, true.

Those, who adopt this supposition, acknowledge by the very

adoption itself, the veracity of the writer, and the integrity of the narration. The only controversy, which can arise between us and them, so far as the substance of the account is concerned, is about its import. Whatever the import is, they acknowledge it to be true, and a part of the word of God.

2. The real reason, for which they adopt this supposition, is, that they are dissatisfied with the proper meaning of the account which is given, if historical; and better pleased with one, which they suppose may be fairly drawn from it, if allowed to be an allegory.

On this scheme it may be observed, that, if the account given should be admitted to be allegorical, it cannot be denied, that the instruction, which it really conveys, and was meant to convey, is true; nor that its obvious meaning, if it has one which can be discerned, is its real meaning. With this meaning, it is presumed, the advocates for this scheme will be as little satisfied, as with that which it bears, if admitted to be a history. As an allegory, the passage will, it is apprehended, no more favor the views of those, who think it such, if allowed to speak for itself, than as a simple narration.

3. It is reasonable to suppose, that if God gave a Revelation to mankind, he would, as a part of it, disclose to them the human apostasy. The system of Redemption, being founded on this fact, must, without it, be incomplete and unintelligible. The allusions to it, and the recognitions of it, in the Scriptures, are numberless. All these, without a history of the fact itself, must

of course be incapable of being understood. References to a thing unknown are necessarily unintelligible, and embarrassing. But when the fact, to which they refer, is the very basis of the discourses, in which they are found; discourses comprising the redemption of the human race, while the references themselves involve doctrines of vast importance to that system; they become only sources of perplexity, and distress. Is it credible, that God should thus reveal his will to mankind?

What has been said on this subject is, with perhaps the same force, a proof, that God, when disclosing this fact to mankind, would disclose it clearly, and certainly; in such a manner, that all, which it was necessary for us to know, would be communicated, and the several important references to it made capable of being understood. Unless this were done, all else would seem to be done to no valuable purpose. If, then, God has given a Revelation to mankind; if he has founded the whole system, which it contains, on the apostasy of our first parents; if he has every where made important references to this great fact, and has professedly given an account of it; it is fairly presumed, that the account is real, intelligible, and of such a nature, that both the account itself, and its connexion with the subsequent parts of the system may be clearly understood. Hereafter I shall attempt to show, that an allegorical construction of this passage is inconsistent with these observations.

4. This construction is adopted for the professed purpose of removing the difficulties, which

are supposed to attend the passage as a history

If, then, such difficulties are not removed by the adoption, there is at least nothing gained; and that it will remove no such difficulties, can, I think, be evinced. In its obvious meaning, whether it be an allegory or a history, the difficulties alleged are contained. What this meaning is, cannot easily be disputed: for few persons will deny, that that, which has been derived from it by the great body of those, in every age and nation, by whom it has been read, is its obvious meaning. To all these persons, then, it has worn the same appearance, and been followed by the same disadvantages, as a real history. In the whole course of the Providence of God, hitherto, it has in fact, conveyed to men a false account of one of the chief facts, in which that Providence has been concerned, a wrong view of his character, and mistaken apprehensions of the apostasy: Can God be supposed thus to have written? Can the Divine Spirit have directed *Moses* thus to write?

Further: No new meaning is, even in pretence, detected by those, who esteem it an allegory. It is still left to mean whatever it has been supposed to mean, as a history. The truth is; the allegorical character appears to have been attributed to it, merely to do away the historical meaning; and not to furnish a new and better one in its place. The views of those, who consider the representation as allegorical, appear to be these: The historical meaning, at any rate, is not to be admitted. Rather than admit it, although the only perceivable

meaning, we ought to resolve the whole into an allegory, and to receive it as having no known meaning at all. It is, indeed, to be received as a part of the Scriptures; but in a figurative character only; and in that character, only as being incapable of any interpretation.

This is no other in effect, than to expunge the passage from the Sacred Canon. For to say, or to imply, that a passage is without a discoverable meaning, is the same, as to every valuable purpose, as to erase it.

From these observations it appears, that the allegorical character, given to the passage, directly involves this imputation upon the Author: that he has written an allegory, which is either without a discoverable meaning, or communicates to mankind the same erroneous views, to avoid which, because they were irreconcilable to truth, the allegorical construction was adopted. If *Moses* be considered as the author, this imputation is injurious; because he has every where else written with perspicuity and good sense: if God, it is, to say the least, charging him foolishly.

All the allegorical exhibitions of the early ages, are plain in their application, and as remote as possible from perplexity, and doubt. Why this should have differed from all others so far, as to leave it at the utmost, uncertain whether it has any meaning at all, is yet to be explained.

5. The obvious end of *Moses* in his writings was, to communicate instruction to the *Israelites*. Every where else he has scrupulously pursued this end. It is inconceivable that such a man,

writing for such a purpose, should, with respect to the most interesting subject treated by him, totally forget himself; and, instead of communicating direct truth and information, write an insolvable riddle; and that, concerning this subject, he should write nothing else.

6. As *Moses* has every where designed to give instruction, so he has every where actually given it in the most direct, simple, and perspicuous manner.

Among the objections, hitherto made to *Moses* as a writer, almost all have been directed against his matter; and scarcely one against his manner. It has rarely, perhaps it has never, been said, that his meaning cannot be understood; but usually, at least, that his meaning was not to be admitted. We ought certainly not to believe, without strong reasons, that he has departed from his uniform character in this place; a place, in which he would have every inducement to do otherwise. No instructions could be more important to the Israelites, or to mankind, than instructions on this subject. Yet here he has, upon this supposition, either taught them erroneously, or taught them nothing. If the supposed allegory be construed at all, he has taught them erroneously; if not, he has taught them nothing.

7. There is no other allegory in the writings of *Moses*.

Why, then, should one be supposed here? If he were accustomed to deal in allegories, like *Plato*, and some other early writers, it would be less strange, that he should have written figuratively in this passage. But he has never written in this man-

ner. His communications are all direct; and his narratives eminently simple and artless.

8. The supposition, that this passage is allegorical, is contrary to the decision of the Scriptures.

In Revelation xii, 9, it is said, *And the great dragon was cast out, that old Serpent, called the Devil and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.* Here the historical character of this passage, at least of the most objectionable part of it, is directly established. The Serpent is the name given to the Devil; and he is said to deceive, or, as it ought perhaps to be rendered, *to have deceived*, the whole world. This fact, then, which probably creates the whole difficulty, is here directly, and simply recognized, just as it stands in Genesis. A similar account is also given of the same subject in Rev. xx.

In 2 Cor. xi, 3, *St. Paul* says, *I fear, lest by any means, as the Serpent beguiled Eve through his subtlety, so your minds, &c.* Here again the story of *Moses* is clearly taken, and recognized, in its literal character.

In 1 Tim. ii, 14, *St. Paul* also says, *For Adam was not deceived, i. e. by the Tempter, but the woman, being deceived, was in the transgression.* Here again is an express recognition of the story in its literal sense, and in all its substance. These writers certainly never dreamed, that the passage in question was allegorical. If they were inspired, as these objectors professedly admit, their sentence is decisive: if not, it at least expresses the general opinion of the Jewish na-

tion, in the age when they lived.

Beside these there are many other passages, in which the literal sense of this story is plainly admitted, and which, but for this admission seem incapable of any rational meaning. I will not, however, insist upon them at the present time, lest the discussion should become tedious.

At the same time it is to be remembered, that there is not one, which favors the allegorical construction proposed. This silence seems of itself to refute the supposition. If *Paul* had believed this story to be allegorical, would he, when he formed a typical allegory out of the simple story of *Sarah and Hagar*, in order to answer a particular evangelical purpose, have treated this, a real allegory, uniformly as a simple history, when so often called to allude to it in his writings?

9. The general sense of the Jewish and Christian churches is directly against this opinion.

This will not be questioned. How then can it be accounted for, that the Jewish church, with a long succession of prophets to comment upon the writings of *Moses*, and to give just explanations of them; or that the Christian church, with Apostles so perfectly qualified to communicate just opinions on all subjects of Revelation, and commissioned expressly for that end, should hitherto have been deceived concerning this capital subject of Revelation?

Whatever was the true state of the apostasy, it was undoubtedly conveyed down by tradition to an age later than that of *Moses*. That it was actually thus conveyed is evident from the fact,

that it is expressly mentioned by *Job*; who could not have derived it from this story of *Moses*. Six persons may easily have transmitted the story from *Adam* to *Moses*. *Methuselah* may have conversed with *Adam*; *Shem* with *Methuselah*; *Abraham* with *Shem*; *Jacob* with *Abraham*; *Amram* with *Jacob*; and *Moses* with *Amram*.

Within so few generations it could not be forgotten. *Moses* must, therefore, have known it well. His views of so important a subject can scarcely be believed to have escaped the knowledge of his contemporaries; particularly the priests; who were so solemnly commissioned, and enjoined, to teach his writings to the *Israelites*, as the will of God, and the means of salvation. On the meaning of this story must depend a great part of the meaning of all which he wrote, or which they were bound to learn.

It is scarcely credible, that the people themselves, under all those solemn injunctions contained in Deuteronomy vi, 6—9, should not know whether this preeminently important passage was a history, or an allegory. From the contemporaries of *Moses*, their apprehensions concerning this subject must have descended to those, who succeeded them; but there is no trace in the Jewish history of the opinion, that this passage was allegorical. It may, perhaps, be thought unnecessary, that so much pains should be taken to obviate an opinion, of which, possibly, few of this audience have ever heard. My reasons are these. The scheme, which I have opposed, is a favorite modern expedient for destroying the authority of this part of the Mosaic history. All

of you will meet with it hereafter; and you cannot derive injury, and may derive benefit, from being furnished with arguments, which, anticipating a plausible objection against the Scriptures, may contribute to support your faith, when it shall be attacked.

Among the several methods of evincing the Divine origin of the Scriptures, an exhibition of their superiority to the decisions of philosophy, when discoursing on the same subjects, may be often adopted with success. We have seen, here, the scriptural account concerning the origin of moral evil in the present world. A comparison of this account with the explanations of this difficult subject will, perhaps, elucidate the justice of the remark, which has now been made.

Mankind appear to have been universally sensible of the existence of sin in the human heart; and to have been much perplexed by the difficulty, involved in its introduction. Various modes of explaining it have been resorted to; of which the following have obtained the greatest credit, and currency.

1. The Eastern philosophers, particularly the Magi of *Persia* and *Chaldea*, attributed this fact to the agency of an evil God, independent on the good Spirit; whom yet they acknowledged as supreme in all other respects. This, also, was the doctrine of the Egyptians; who attributed to their *Typhon* much the same character with that, ascribed by the Persians to *Ahriman*.

This scheme certainly needs no comment.

2. The Gnostics, Eastern philosophers also, supposed, that

the soul came pure and holy from the Creator's hands; and derived its immoral character from the matter to which it was united. This was the doctrine of the heretic *Marcion*; and of very many other early apostates from the theology of the Apostles.

Men, especially men of thought, must be driven to extreme difficulties, before they can be willing to betake themselves to such a refuge from them, as this. In matter, it is most evident, no moral evil can exist; nor any possible means of introducing it. Nor, if the contrary were true, would this scheme at all solve the difficulty in hand. It would be no less an imputation on the Creator to suppose, that he united a holy mind to a body, which would of course destroy its holiness, and pollute it with sin, than to suppose, that he created it sinful. At this idea men revolted; but by thus attempting to evade the difficulty, plunged themselves in absurdities, at least equally perplexing.

Aristotle, however, sagacious as he was, adopted this opinion. He says "The state of the soul, in the body, is like that of a dead body, joined to a living one; as was done formerly by the robbers of *Tuscany*."

3. The Western Philosophers, particularly the *New Platonists*, held, that sin was derived from evil habits, contracted in a pre-existent state.

This opinion, beside the total want of evidence concerning any such preexistence, is also fraught with this gross absurdity: that it only removes the difficulty a single stage farther back, and then leaves it totally unsolved.

It is just as perplexing, and as difficult to account for the introduction of sin in a preexistent state of the mind, as in its present state.

One of the difficulties, which seems to have embarrassed most men, who have investigated this subject, appears to have been this. They could not conceive, that a mind, wholly virtuous, could be affected, and seduced, by a temptation. All the experience, of which we have any account, is directly opposed to this opinion: and experience is the only source of knowledge in the case. Abstract philosophy teaches nothing concerning it. The Angels, who were wholly virtuous, fell. *Adam* and *Eve*, when wholly virtuous, fell. Probably any other virtuous creatures would, with the proper temptations suggested, fall also; unless directly supported by the Creator.

In comparison with these hypotheses, how rational, and probable, does the Mosaic account appear in itself? Two of the human race created, as we should expect, holy, but frail and imperfect, being assailed by an artful Tempter, fell. Moral evil exists in the world. How could it be more naturally introduced, than in this manner? The manner, in which essentially, we see it introduced anew, every day.

I have now finished the observations which I intended concerning the Apostasy of Man; and have considered, briefly,

The Law, under which man was placed;

His Transgression;

His Trial; and

His Sentence.

I have endeavored to shew the

reasonableness of the Law; the guilt of the Transgression; the equity of the Trial; and the propriety, and the reality, of the Sentence. From these I have endeavored to establish the rational, and verisimilar, character of the history.

I have further attempted to shew, that, if God were to reveal his will to mankind, an account of the human Apostasy ought to be expected as a constituent of such Revelation; that the objections against the Mosaic account have no solidity; that the Sentence has, to a great extent, been steadily executed before the eyes of mankind; that that part of it, which respects the Agent in the temptation, is exhibited in the Gospel, (where alone we could expect to find it,) as being fulfilled in the same exact manner; that this fulfilment furnishes evidence, of an unanswerable kind, to the truth of the history; that ancient nations have extensively recognized the substance of this account, and left many traditional proofs, not of the substance only, but of the circumstances also.

I have further endeavored to show, that this account cannot be allegorical; and that, if allegorically considered, it will involve more and greater difficulties, than if it is a history.

Finally: I have compared this account with the schemes, devised by philosophers to explain the introduction of moral evil; and, if I mistake not, have proved its total superiority to them all.

If I have succeeded in these attempts, the probability of this part of the Mosaic history, to say the least, must be acknowledged; and, instead of being an objec-

tion, it must be considered as a support, to the Divine origin of the Scriptures.

REVIVAL OF RELIGION IN EAST
GUILFORD, CONNECTICUT.

To the Editor of the Panoplist.

DEAR SIR,

THROUGH the medium of your useful publication, I would communicate to the religious public the special smiles of the great Head of the Church on this part of his vineyard. To honor sovereign grace, and to refresh and confirm the friends of Zion, are very interesting objects, in this way to be attained. In the gracious visitations of God to many churches, in various parts of our land, for years past, it has pleased him to have us in remembrance. He hath *done great things for us, whereof we are glad.* The waste places of Zion have been comforted, and made to sing for joy.

The people of this parish were always orderly, regular in their attendance upon public worship, and moral in their conduct. In the days of my predecessors, they had been blessed with faithful instruction. But though the church had ever been respectable for numbers and piety, nothing like a revival of religion had ever taken place. The aspect of things continued much the same for a number of years after my settlement. I am now in the twentieth year of my ministry. At length it pleased him, who *walketh in the midst of the golden candlesticks,* to appear in his glory in building up our Zion. Without any special human cause, the

minds of a considerable number were affected with a sense of Divine things. Religious subjects became matter of pretty general conversation: the doctrines of the cross occasioned research and inquiry. It was judged expedient at this time, to establish regular and fixed conferences, which before had been only occasional. These were very fully attended, and have been maintained with little or no intermission to this time. They were a hopeful mean of increasing the seriousness. It was soon evident, that the Lord was in the midst of us, by the blessed operations of the Holy Spirit. In this state of things, it pleased God to suspend my ministerial labors. This serious attention was in the autumn. During the winter I was able to labor but little, and the ensuing summer I spent almost wholly in journeying. It was the holy and merciful purpose of God, that I should be a living witness of the triumphs of grace in that, and in subsequent revivals. My health was restored. God can carry on his own work, in his way. It proved a glorious season. A harvest of souls was gathered to Christ. He became precious to their hearts. Instruments, so far as necessary, were provided by him whose the work was; to whom be all the glory. Nearly eighty in consequence of this revival were added to the Lord by a public profession. They were principally heads of families, and some of them past the meridian of life. They have severally adorned the Christian profession. Those of them who have since gone to their long home, found support and comfort in the approach of death, and in

the hope and prospect of eternal life.

In 1805, we were favored with a few refreshing drops, as from the skirt of a passing cloud. The result was a small, but precious harvest. It was composed wholly of youth. Several were hopefully converted and professed obedience to Christ. In every instance, they have uniformly given evidence of grace by a life of holiness.

In the fall of 1809, we were blessed with a remarkable effusion of the Holy Spirit, of which it is my intention to give you a more particular account.

It was observed for some time, that our conferences, which were held in the several school districts, were more full and solemn than usual. In the month of October a few drops began to fall. Some dead sinners were pricked to the heart, and made to feel the need of a Savior. The cloud seemed gradually to rise, the energy of Christians to awake, and the glories of Almighty grace to unfold. Toward the close of November, the effusion became mighty and glorious. The seriousness spread with great rapidity. The day of Thanksgiving was peculiarly solemn. From this time to the next Sabbath was a kind of Pentecost. The numbers impressed exceeded any thing we had before witnessed. At a conference on Sabbath evening, in the section of the parish most powerfully visited, all the anguish of awakened sinners was seen. I was present the ensuing Tuesday evening; with difficulty many could compose their minds sufficiently to attend to religious exercises. All present, if not par-

ticularly impressed, were filled with solemnity, and ready to say, *Verily the Lord is here.*

A stated time for public preaching was now appointed, the exercises of which were performed by my neighboring brethren, and continued during the special attention. The seriousness soon spread over all parts of the parish.

The following particulars will give a more full view of this refreshing season.

1. There was a general attention to the word preached.

The assemblies on week days, as well as on the Sabbath, were full, solemn, and attentive. The anxiety to hear was so great, that even in the worst of travelling, and in dark evenings, the house of worship would be crowded. Every mind seemed engaged on concerns the most momentous. Something so unaccountable, on any human principles, appeared in the fulness, solemnity, and attention of religious assemblies, that none pretended to doubt that it was the work of the Lord. So evidently was it his work, that none opened their mouths against it. All seemed fully convinced, that Divine power was displayed in producing the effects before their eyes. Conferences were at this time multiplied, also, and seriously and devoutly attended. Indeed, during the spread of the work, business among the convicted was in a good measure suspended.

2. The exercises of the convicted were very similar, whether old or young.

They were slain by the law. They beheld the evil nature of sin. A sense of their own guilt filled their minds with bitter an-

guish. They felt self condemned. The infinite holiness of God, the purity and extent of the Divine law, and the total inexcusableness of the sinner, were clearly seen. That the sinner could do nothing toward his own justification; that Christ must do all, was the general impression. The heart was discovered to be a polluted fountain, and its native enmity to God was felt. They found their fig leaves would never cover their nakedness; and that mercy, sovereign mercy, alone could save them. It does not appear, that any fled to duties, as the ground of acceptance with God, or felt as though he were under any obligation to confer the least favor upon them. It appeared wonderful to them, that they had been kept so long from endless burnings.

3. God's dealings with the convicted have been various.

Some few were advanced, some more in the meridian of life, but by far the greater part in youth. A number who had been awakened in the former revival, but had not dared to rest on their hope, although they gave considerable evidence of being in a gracious state, were now remembered by a merciful God, and either effectually called, or received a fresh anointing. Some subjects of the work continued in a state of conviction longer than others. Evidences of grace were communicated in different measures. Great light and comfort, in a very few instances, were succeeded, after a short time, by doubts and darkness: while such as seemed to grope in the dark, and were in bitterness a long time, finally found durable peace and comfort.

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As in all similar events, some of the convicted are blessed with saving influences; others are not gathered into the fold. The proportion is perhaps as great in this case, as usual. There has not appeared an inclination to be sanguine in the belief of being brought to Christ. Serious self-examination, and humble prayer, were not only recommended, but appear to have been practised. Neither is it the usage with us, on the first enjoyment of hope, to make a profession of religion. Converts are rather encouraged to wait until they have had time to *try the spirits*, and examine thoroughly the grounds of their hope. Between fifty and sixty have united themselves to the visible Church by a public profession; and we have reason to trust that others, being of the election of grace, are united to the invisible Church, and will find it in their hearts to give themselves publicly to Christ.

We have had the satisfaction of seeing, that all who have professed religion thus far manifest that the work was genuine. Faith, in them, seems to produce its natural and happy effects; to be *living*, not *dead*. One from the number of young converts has had her religion put to the test. Twice she communed with the Church on earth, and was called from the world. She died with the consumption in the 22nd year of her age. Her death-bed was instructive to her acquaintance, and comforting to saints. Her views were clear, her faith bright, her hopes strong, her triumph over the last foe glorious. She gave her dying testimony to the truth, and power, and excellence of the relig-

ion of Jesus, and hailed the hour of her departure, as that in which she should behold her dear Savior face to face.

4. The effect on our schools, on one more particularly, is worthy of notice.

In the early stages of the work the minds of several children were seriously impressed. During its progress it affected a considerable proportion of this school, especially the largest scholars. One morning as they were reading in the Bible, they gave vent to their deep anxiety. They were overwhelmed with a view of their guilt and ruin. The instructor himself, also, was filled with great concern for his soul. Surrounded with his sobbing and lamenting pupils, and himself deeply convicted, the usual business was suspended. The forenoon was principally spent in reading the Scriptures. In the afternoon a number of the Christian brethren in the neighborhood attended at the schoolhouse. Great anxiety still appearing, they counselled and prayed with the school. It was not equally solemn on any other day, though much seriousness was apparent for some time. The children chose to spend the intermission in hearing Christians converse, rather than in juvenile recreations. They would go to private houses for this purpose. This anxiety, however, gradually wore off, and but in few instances was hopefully followed by saving grace. The instructor, it is trusted, was enabled to embrace the Savior, and has since professed obedience to him.

5. The experience of a particular person may be worth mentioning.

He was a good member of society; perfectly moral, in the usual sense of the word; constant in attendance upon public worship, and in family prayer. Christians seemed to be his chosen companions. In the time of the revival he became thoughtful. He soon found that he had rested on works, and that they were a ground of dependence. His convictions became deep: his distress of mind pungent. In attempting to pray with his family in the evening, he was so overwhelmed with a sense of his guilt, that his strength failed him, although a man of a firm constitution and laborious habits. He remained under trembling and weakness of body two or three days, owing entirely to his being borne down with a view of his spiritual state. As the light of truth and grace broke in upon his mind, he gradually recovered strength; and enjoyed peace of mind. He was among the first of the converts who made a public profession.

The season has been refreshing. Saints have been animated to greater zeal and fidelity. Religious meetings of every kind have been more solemnly attended. Family prayer has been much revived. Every shower with which we have been blessed, has increased the knowledge and love of the doctrines of grace. Those of them esteemed hard, have been uniformly embraced by such as have faith. Beauty has been added to our Zion, and her children, in increased numbers, are ripening, it is humbly hoped, to stand on mount Zion above.

I am, dear Sir, yours affectionately,
JOHN ELLIOTT.

OBSERVATIONS ON 2 KINGS
ii, 23, 24.

And he went up from thence to Bethel: and as he was going up by the way there came forth little children out of the city, and mocked him, and said unto him, Go up thou bald head; go up, thou bald head.

And he turned back, and looked on them, and cursed them in the name of the LORD: and there came forth two she bears out of the wood, and tare forty and two children of them.

OBJECTIONS have been made to the Divine inspiration of the Holy Scriptures from the facts they relate. Disbelievers insist, that it is incompatible with the Divine justice and goodness to array, in hostility, one nation against another; and they strenuously contend, that the command given to the Israelites to destroy the Canaanites, and possess their land, was unrighteous, cruel, and highly derogatory to the character and government of God. The same objection may originate from the event recorded in the text; and the objectors may allege, that it was unworthy of a prophet of the Lord to denounce those little children, and cruel in God, conformably to his denunciation, to send the bears out of the wood for their destruction. Perhaps no event recorded in Scripture is more directly adapted to operate upon the tender passions of human nature, and to excite reflections upon the prophet and the God who sent him. That because little children sportively said to the prophet, *Go up, thou bald head*, he should curse them in the name of God, and God should execute the curse by

sending bears to tear them in pieces, may be rashly described as inhuman and cruel? To remove and prevent such reflections, the following observations are made.

It is admitted, and will be understood, that this transaction, on the part of the prophet, was effected by an immediate impulse of the Holy Ghost. When those wicked children mocked the prophet, the Holy Ghost impelled him to curse them in the name of the Lord, and God inflicted the curse in destroying them by bears from the wood. It is to be shewn, that this was necessary, proper, and useful; worthy of the prophet, and honorable to his God. For this purpose the following remarks are offered.

1. Bethel, in which city those children resided, was the seat of idolatry to the ten tribes, or the kingdom of Israel. The sagacity of Jeroboam suggested to him, that if the tribes which he had induced to revolt, should go to Jerusalem to worship, they would return to the house of David, and he should be executed as a rebel. To avoid so undesirable a fate, he instituted idolatrous worship. He made golden calves, and said to the Israelites, *It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt*. One he placed in Dan, the other in Bethel. In Bethel he built a house of high places, and an altar upon which he offered sacrifices and burnt incense. 1 Kings xii, 26. From this, Bethel became the seat of idolatry and wickedness. It was the residence of idolatrous priests, and full of idolatrous in-

habitants, the parents of these wicked children.

2. It was known in Bethel, that Elisha was the disciple and successor of Elijah, a prophet of the Lord. This may be inferred from the context.

3. It was the custom of idolatrous priests to wear long hair. This was a badge, and almost an essential ornament, of their office, and rendered them venerable in the view of the common people. When, therefore, Elisha came to Bethel, and the children of idolatrous inhabitants observed his head to be destitute of hair, they said, in derision of him and his God, *Go up, thou bald head; go up, thou bald head.* If this visible, public contempt of the prophet, and the God who sent him, had passed with impunity, the prophet would have become despicable, and his God contemned and degraded. It consequently became peculiarly necessary for the vindication of his office, and the honor of his God, that this gross insult should receive a condign and exemplary punishment; and the Holy Ghost instantly impelled him to devote those impious children to destruction, by cursing them in the name of the Lord: and God gave his sanction to the curse, by sending bears out of the wood to tear them in pieces. By this, God magnified the prophet, in the sight of all Israel. After this, no one dared to say to him, contemptuously, *Go up, thou bald head;* nor presumed any idolatrous king, or Israelite, to molest or obstruct him in the execution of his prophetic office.

It merits observation, that the commencement of important dis-

pensations of Divine Providence, has been attended with some terrible judgment, productive of benign and salutary effects. Some particular instances may be selected. When the Mosaic ritual was instituted, and the priests began to exercise the sacerdotal office, Nadab and Abihu offered strange fire before the Lord; and fire went out from before the LORD, and devoured them; and they died before the LORD. Lev. x. After this, no priest presumed to offer strange fire upon God's altar: and such an awful chastisement preserved the purity of God's worship. When Joshua commenced the conquest of Canaan, and reduced Jericho, Achan stole a Babylonish garment and a wedge of gold, for which he was publicly stoned to death, and, with sons and daughters, oxen, sheep, and all that he had, burnt to ashes. Josh. vii. This exemplary punishment imposed an effectual restraint upon the avarice of the army. After this solemn caution, no Israelite presumed to steal a Babylonish garment, or a golden wedge, and the Israelites, preserved from the accursed thing, enjoyed the blessing of God, who wonderfully succeeded their arms. The destruction of the little children in the passage before us, removed obstructions, and facilitated the work of Elisha the prophet. In the days of the Apostles, when Christian liberality induced believers to sell their property, and contribute to the necessities of the saints, Ananias and Sapphira, sold a possession, and laid the money at the Apostles' feet; but kept back part of the price. For this pre-

varication, at the word of Peter they fell victims to the Divine displeasure. Acts v. This laid a powerful restraint upon hypocrisy and dealing falsely with God. When Simon saw, that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, *Give me also this power; for which Peter solemnly rebuked him, Thy money perish with thee.* Acts viii. And this is recorded, a solitary instance of such impious attempts in the New Testament.

These remarks manifest the importance and utility of such awful judgments, as the means of vindicating God's holy majes-

ty, and the sanctity of his institutions; of restraining the wickedness of the human heart, preserving the purity of the Church, and promoting the happiness of mankind. And though apparently severe in the first instance, they are, really, displays of Divine wisdom and goodness, and productive of the most beneficial effects. These remarks shall be concluded with the words of the Apostle, Rom. xi, 22. *Behold, therefore, the goodness and severity of God: on them which fell severity; but toward thee goodness, if thou continue in his goodness; otherwise thou shalt be cut off.*

XENOS.

SELECTIONS.

BAXTER'S RETROSPECTIVE VIEW OF HIS RELIGIOUS OPINIONS IN EARLY LIFE, CONTRASTED WITH THE SENTIMENTS OF HIS MATURE YEARS.

Extracted from Sylvester's Life of Baxter. (Concluded from p. 29.)

I AM more and more pleased with a solitary life; and though in a way of self-denial I could submit to the most public life, for the service of God, when he requires it, and would not be unprofitable that I might be private; yet I must confess, -it is much more pleasing to myself to be retired from the world, and to have very little to do with men, and to converse with God, and conscience, and good books; of which I have spoken my heart elsewhere.

Though I was never much tempted to the sin of covetousness, yet my fear of dying was wont to tell me that I was not sufficiently loosened from the

world. But I find that it is comparatively very easy to me to be loose from the world, but hard to live by faith above. To despise earth is easy to me; but not so easy to be acquainted and conversant in heaven. I have nothing in this world which I could not easily let go; but to get satisfying apprehensions of the other world, is the great and grievous difficulty.

I am much more apprehensive than long ago of the odiousness and danger of the sin of pride; scarce any sin appears more odious to me. Having daily more acquaintance with the lamentable frailty of man, and with the mischiefs of that sin, es-

pecially in matters spiritual and ecclesiastical, I think so far as any man is proud, he approaches to a devil, and is utterly a stranger to God and to himself. It is a wonder that it should be a *possible* sin to men that still carry about them, in soul and body, such humbling matter of remedy as we all do.

I more than ever lament the unhappiness of the nobility, gentry, and great ones of the world, who live in such temptation to sensuality, frivolity, and wasting of their time about a multitude of little things; and whose lives are too often the transcript of the sins of Sodom; namely, pride, fulness of bread, and abundance of idleness; and, it may be added, want of compassion to the poor. And I more value the life of the poor laboring man, but especially of him that hath neither poverty nor riches. I am much more sensible than formerly, of the breadth, and length, and depth of the radical, universal, hateful sin of selfishness, and therefore have written so much against it; and of the excellency and necessity of self-denial, and of a public mind, and of loving our neighbor as ourselves.

I am more solicitous than I have been about my duty to God, and less solicitous about his dealings with me; as being assured that he will do all things well; and as acknowledging the goodness of all the declarations of his holiness, even in the punishment of man; and as knowing there is no rest but in the will and goodness of God.

Though my works were never such as could be any temptation to me to dream of obliging God by proper merit, in commutative

justice, yet one of the most ready, constant, undoubted, evidences of my uprightness, and interest in his covenant, is the consciousness of my living devoted to him; and I the more easily believe the pardon of my failings through my Redeemer, while I know that I serve no other master, and that I know no other end; but that I am employed in his work, and make it the business of my life, and live to him in the world, notwithstanding my infirmities; and this bent and business of my life, with my longings desires after perfection in the knowledge, and belief, and love of God, and in a holy and heavenly mind and life, are the two standing, constant, discernible evidences which most put me out of doubt of my sincerity; and I find that constant action and duty is it that keeps the first always in sight, and constant wants and weaknesses, and coming short of my desires, do make those desires still the more troublesome, and so the more easily still perceived. And though my habitual judgment, resolution, and scope of life be still the same, yet I find a great mutability as to actual *apprehensions*, and degrees of grace; and consequently find, that so mutable a thing as the mind of man would never keep itself if God were not its keeper.

When I have been seriously musing upon the truth of Christianity, with its concurrent evidences methodically placed in their just advantages before my eyes, I am so clear in my belief of the Christian verities, that Satan hath little room for a temptation. But sometimes when he hath on a sudden set some temptation before me, when the fore-

said evidences have been out of the way, or less upon my thoughts, he hath by such surprises amazed me, and weakened my faith in the present act. So also as to the love of God, and trust in him: sometimes when the motives are clearly apprehended, the duty is more easy and delightful; and at other times, I am merely passive and dull, if not guilty of actual despondency and distrust.

I am much more cautious in my belief of history than formerly. Not that I run into their extreme that will believe nothing, because they cannot believe all things. But I am abundantly satisfied by experience, that no credit is due to two sorts of men—ungodly men, and partial men. Though an honest heathen of no religion may be believed, where enmity against religion does not bias him, yet a merely professed Christian, besides his enmity to the power and practice of his own religion, is seldom without some farther bias of interest or faction: especially when these concur, and a man is both ungodly and ambitious, espousing an interest contrary to a heavenly life, and also factious, uniting himself to a sect or party suited to his own designs, there is no believing his word or oath. If you read any man partially bitter against such as differ from him or cross his interest, take heed how you believe more than the historical evidence, distinct from his word, compels you to believe. Observe also that when great men write history, or flatterers by their appointment, whom no man dare contradict, believe it but as you are constrained. Yet in these cases

I can believe history, 1. If the writer shew you, that he is acquainted with what he says. 2. If he shew you the evidences of honesty and conscience, and the fear of God, (which may be much perceived in the spirit of a writing.) 3. And if he appear to be impartial, and not possessed with personal ill will. It is easy to trace the footsteps of veracity in Thuanus, for example, and others, though Papists; and as easy to detect partiality and faction in Baronius, and a multitude of similar writers. Hence I confess I give but halting credit to most histories that are written, not only against the Albigenes and Waldenses, but against most of the ancient heretics, who have left us none of their own writings, in which they might speak for themselves. And as I am prone to think few of them were so bad as their adversaries made them, so I am apt to think that such as, though regarded as heretics, were yet commended by their opponents, were very good men however mistaken in some one point. Sure I am, that as the lies of the Papists concerning Luther and other Protestants are visibly malicious by plenary evidence on the other side, and yet the vast majority of the accusers' party believe them all in spite of truth and charity; so my own eyes have read such words and actions vehemently asserted, which even the assertors' friends have known to be utterly false: and therefore having now written this history, I confess, that, notwithstanding my protestations that I have not in any thing gone wilfully against the truth, I expect no more credit from the reader, than the self-

evidencing light of the matter, with concurrent testimony of other witnesses, shall constrain him to; I mean, particularly, if he be unacquainted with the author himself and the fair evidences of his veracity. And, I have purposely omitted almost the descriptions of any persons that ever opposed me, or even that I and my friends suffered by; because I know that the appearance of interest might justly excuse the reader's incredulity. I must except indeed among my enemies the adherents of Cromwell, and the sectaries, because no one suspects my interest to be engaged against them; but (with the rest of my brethren) I have opposed them in obedience to conscience, when by pleasing them I could have had almost whatever they could have given me; and when at the same time I expected, that, in case the royal government were restored, I should be silenced, and lose my house and maintenance; as has really since happened. Accordingly, I assume that my descriptions of those under the commonwealth, who would have honored me, and of their actions against their successors in power, who have impoverished me, are beyond the suspicion of partiality; and even here I am content that the reader judge of these men simply as the evidence of fact constrains him.

Thus much of the alterations of my soul since my younger years I thought best to give my reader; and I warn him to amend that in his own life which he finds to have been amiss in mine; confessing, also, that much has been amiss which I

have not here particularly mentioned; and that I have not lived according to the abundant mercies of the Lord. But what I have recorded, hath been especially to perform my vows, and declare his praise to all generations, who has filled up my days with his invaluable blessings, and bound me to bless his name for ever; and also to prevent the defective performance of this task by some overvaluing brethren, who, I know, intended it and were unfitter to do it than myself; and for such reasons as many others have done before me, the principal of which are: 1. As travellers and seamen use to do after great adventures and deliverances, I hereby satisfy my conscience, in praising the blessed Author of all my undeserved mercies. 2. Foreseeing what certain descriptions of persons are like to say of me when they have none to contradict them, and how possible it is that those that never knew me may believe them, I take it to be my duty to be so faithful to that stock of reputation which God hath entrusted me with, as to defend it at the rate of opening the truth. 3. That young Christians may be warned by the mistakes and failings of my unriper times, to learn in patience, and live in watchfulness, and not to be fierce, and proudly confident in their first conceptions; and reverence ripe experienced age; and to beware of taking such for their chief guides as have nothing but immature and inexperienced judgments, with fervent affections, and free and confident expressions; but to learn of them that have with holiness, study, time, and trial,

looked about them, as well on one side as the other, and attained to clearness and impartiality in their judgments.

Having mentioned the changes which, I think, were for the better, I must add, that as I confessed many of my sins before, so since, I have been guilty of many which, because materially they seemed small, have had the less resistance, and yet on review do trouble me more than if they had been greater done in ignorance: it can be no small sin formally which is committed against knowledge, and conscience, and deliberation, whatever excuse it have. To have sinned, while I preached and wrote against sin, and had such abundant and great obligations from God, and made so many promises against it, doth lay me very low; not so much in fear of hell, as in great displeasure against myself, and such self-abhorrence as would cause revenge upon myself, were it not forbidden. When God forgives me, I cannot forgive myself, especially for any rash words or deeds, by which I have seemed injurious, and less tender and kind than I should have been to my near and dear relatives, whose love abundantly obliged me. When such are dead, though we never differed in point of interest or any great matter, every sour or cross provoking word which I gave them, makes me almost irreconcilable to myself, and tells me how repentance brought some of old to pray to the dead whom they had wronged, to forgive them. Though I have before mentioned the change of my judgment against provoking

writings, I have had more will than skill to avoid such. I must state, by way of penitent confession, that I am too much inclined to such words in controversy as are too keen, and apt to irritate my opponents. Sometimes I suspect that age soureth my spirit, and sometimes that long thinking and speaking of such things makes me weary and less patient with others that understand them not. And sometimes I am ready to think, that it is out of a hatred of a flattering humor which prevailieth so in the world, that few persons are able to bear the truth; and I am sure that I can not only bear such language as I use to others, but that I expect it. I think all these are partly causes; but I am sure the principal cause is the long custom of studying how to write and speak in the keenest manner to the common ignorant and ungodly people (without which keenness to them, no sermon nor book does much good;) which hath so habituated me to it, that I am still falling into the same with others, forgetting that many ministers and professors of strictness desire the greatest sharpness to the vulgar and to their adversaries; and the greatest lenity and smoothness and comfort, if not honor, to themselves. And I have a strong natural inclination to speak of every subject just as it is, and to call a spade a spade, and to fit words to things; so as that the things spoken of may be fullest known by the words; which, methinks, is part of our speaking truly. But I unfeignedly confess, that it is faulty, because imprudent, (for that is not a good means which

does harm; because it is not fitted to the end;) and because, while the readers think me angry (though I feel no passion at such times myself) it is offensive, and a hinderance to the usefulness of what I write; and especially because (though I feel no anger, yet, which is worse) I know that there is some want of honor and love or tenderness to others, or else I should not be apt to use such words as open their weakness and offend them; and therefore I repent of it, and wish all over-sharp passages were expunged from my writings, and desire forgiveness of God and man. And yet I say, I am oft afraid of the contrary extreme, lest when I speak against great and dangerous errors and sins (though of persons otherwise honest) I should encourage men to them, by speaking too mildly, as Eli did to his sons; and lest I should so favor the persons as may befriend the sin, and wrong the Church. I am less for a disputing way than ever, believing that it tempts men to exert their powers to defend their errors and oppose the truth, and usually hinders their instruction; and the servant of the Lord must not strive, but be gentle to all men. Therefore I am most for a *learning* or *teaching* way of converse. In all companies I shall be glad either to hear those speak that can teach me, or to be heard by those who have need to learn. When I perceive people or ministers, which is too common, think they know what indeed they know not, and to dispute those things which they never thoroughly studied, or expect I should debate the case

with them, as if an hour's talk would serve instead of an acute understanding and seven years' study, I have no zeal to make them of my opinion, but an impatience of continuing discourse with them on such subjects, and am apt to be silent, or to turn to something else; which, though there be some reason for it, I feel cometh from a want of zeal for the truth, and from an impatient temper of mind. I am ready to think, that people should quickly understand all in a few words; and if they cannot, lazily to despair of them, and to leave them to themselves: and I the more know it is sinful in me, because it is partly so in other things, even about the faults of my servants or other inferiors: if three or four times warning do no good to them, I am much tempted to despair of them, and turn them away and leave them to themselves.

I mention all these distempers, that my faults may be a warning to others to beware, as they call on myself for repentance and watchfulness. O Lord, for the merits, and sacrifice, and intercession of Christ, be merciful to me a sinner, and forgive my known and unknown sins!

SELECT SENTENCES.

A REAL Christian, while on earth, has his affections much in heaven; but were it possible for an unconverted man to be in heaven, his affections would still be set on earth.

We are never beneath hope while we are above hell, and never above hope while we are beneath heaven.

That the *thoughts* of a natural man are only evil, see Gen. vi, 5; that his *words* are such, see James iii, 6—8; that his *works* are such, see Psalm xiv, 3; and that his *thoughts, words, and works* are such, see Rom. iii, 9.

He that hath tasted the bitterness of sin, will fear to commit it: and he that hath felt the

sweetness of mercy, will fear to forfeit it.

Contention in religion is never more hot, than when the love of professors is most cold.

Formality in prayer is content with only asking; but Faith will not be well satisfied without hope of receiving.

REVIEWS.

XVI. *A Dissertation on the Prophecies, &c.*

(Concluded from p. 38.)

IN the fourth section, Mr. S. proceeds to collect, from the Apostolical Epistles, the prominent descriptions of Antichrist, of the sins and miseries of the last days, and of the sudden destruction of the enemies of God. These descriptions strikingly agree, as will be manifest to the careful reader of the Scriptures, with the delineations in Daniel and the Apocalypse. The principal heads of agreement are the *times* when the prophecies are to be accomplished, the *character* of the chief agents, and the *event* in which the wonderful and long predicted confederacy against God and his people will terminate. All the passages of Scripture, which are thought to relate to this subject, are not definite in the three particulars; but most of them are. Our limits will only permit us to refer our readers to the texts, quoted and examined under this division of the subject. 1 John ii, 18—22, & iv, 3; 2 Tim. iii, 1—9; 2 Pet. ii, & iii, 3—7; and the greater part of Jude. *The last days* is

the expression usually adopted by the Sacred Writers to designate the time of Antichrist. It is worthy of notice that St. Paul, when predicting the rise and prevalence of Popery, 1 Tim. vi, 1, uses the phrase *in the latter times*; but when describing Antichrist, he says, *in the last days perilous times shall come.* pp. 36—44.

The fifth section explains the predictions in Rev. xii, and applies some of them to Antichrist. pp. 44—46.*

Mr. S. then undertakes to exhibit, (what is perhaps more difficult to be accomplished than any other part of his plan,) a lucid and satisfactory definition and description of the three prophetic beasts, which represent Pagan Rome, the Papal apostasy, and the Infidel defection of the last days. His views are briefly these. Though the beasts, representing the Pagan, Papal, and Antichristian opposition to the Church, are referred to in many prophecies, there is a full des-

* An error occurs in p. 45, which makes the passage obscure and contradictory. The words *sincere and*, in the 10th line, are to be erased. They were placed in the manuscript by mistake.

cription of them in three passages only; viz. Dan. vii, and Rev. xiii and xvii. In these passages, two distinct powers are exhibited, the Roman empire, and the Papal hierarchy. The beast described, Dan. vii, 7, 23, 24, is universally considered as the Roman empire, under the influence of Paganism: and the little horn, Dan. vii, 8, is as universally supposed to symbolize the Papal hierarchy. In Rev. xiii, 1—3, the Roman beast is exhibited by St. John; and in the same chapter, 11—18, the Papal hierarchy is presented in the form of a second beast. In Rev. xvii, Popery is exhibited as a harlot sitting on a beast which has seven heads and ten horns, and which is bearing the harlot to her execution. This is the Roman beast revived, or, in other words, the Antichristian beast. The chronological account of these beasts, according to Mr. Smith's scheme, is concisely as follows: When the Roman empire became the subject of prophecy, it was denominated a *beast*, and continued to sustain this character under different *heads*, till the revolution from Paganism to Christianity in the time of Constantine. The sixth, or Imperial, head of the beast then received a deadly wound, after which the beast lies as dead till the domination of the Papal hierarchy is past. While the Roman beast lies dead, another beast, of a *diverse* character, arises; and this is the Papal apostasy. This second beast makes an *image* of the first, and causes the world to worship it; a proof that the first beast is not then alive. In process of time, the wounded head of the Roman beast is healed, and the

beast resuscitated. The Papal hierarchy then ceases to be a beast, and takes the subordinate station of *the false prophet*. The revived head of the Roman beast, and the Antichristian beast on which the Papal harlot is borne, are the same. The following verses are among the principal supports of Mr. Smith's scheme:

Rev. xvii, 8. *The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.*

10. *And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space.*

11. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

One important position, on which Mr. S. lays great stress in explaining the language of prophecy is this: 'A *beast* is a *dominant power* opposed to the Church of God; and consequently, there can never be more than one beast on the same ground, at the same time.' A new beast never rises till the preceding one has fallen. The Papal hierarchy is an intermediate beast, rising after the wounding to death of the Roman beast, and falling before the resuscitation of the same beast in his Antichristian or Atheistical character. Mr. S. considers Dan. vii, 11, as predicting, in a very clear manner, the destruction of the Roman beast,

and yet in such a manner as to shew, that this great event was to take place *after* the usurpations of Popery. This passage, therefore, would seem inexplicable upon any other scheme, than that which admits the revival of this ancient beast. The prophet says; *The beast shall ascend out of the bottomless pit, and go into perdition.* Mr. S. considers two distinguishing characteristics of Antichrist as here exhibited; viz. that he shall be brought into existence under the peculiar agency of the devil, and that he shall be suddenly destroyed. The *seven kings* in verse 10th, are universally allowed to designate seven forms of government. *Five are fallen and one is;* i. e. five of these forms of government are past, and the sixth head of the beast, the Imperial form of government, is now in existence at the time of writing this prophecy; *and the other is not yet come; and when he cometh he must continue a short space.* Commentators have been much perplexed to find the *seventh* form of government here represented as continuing a *short space.* Mr. S. supposes the reason of this perplexity to have been, that the prophecy has not been fulfilled till lately. He interprets the seventh head of the beast to have been the Atheistico-republican government of France, from the revolution to the establishment of an Imperial dynasty. This dynasty, which is numerically the eighth, but specifically the sixth, head of the beast, Mr. S. supposes to answer exactly to the power described in the 11th verse above quoted. Under this dynasty, as he supposes, the last violent ef-

forts will be made against the Church, just before the Millennium; and with this dynasty, at the battle of Armageddon, the Infidel cause will sink, and the long desired period of a thousand years will commence. If Mr. Faber's computations relative to the 1260 years are correct, the last head of the beast will exercise dominion among men but little more than half a century.

It occurs to Mr. S. that it will be started as an objection to his scheme, that it is said, Rev. xiii, 5, *and power was given unto him,* i. e. to the beast, *to continue forty and two months;* whereas the scheme limits his continuance, from his resuscitation to his final destruction, to a period of considerably less than a century. The answer to this objection is, that the beast is to continue till the end of the well known period of forty two prophetic months, or 1260 years. Thus in Rev. xii, 6, the woman is described as fleeing into the wilderness, where she was to be sustained *a thousand two hundred and threescore days,* or the same prophetic term of 1260 years. Afterwards she is described, verse 14, as flying into the wilderness where she is nourished *for a time, and times, and half a time,* or the same period of 1260 years. Yet, according to all interpreters, the events here described took place several centuries apart, although the periods thus referred to are in reality one and the same. The meaning is, that the woman, after her last flight, was to remain in exile till the *termination* of the well known prophetic period of 1260 years.

We apprehend, that the com-

mon use of language bears out Mr. S. in his reasoning, in answer to the objection specified. We frequently hear the remainder of a definite period spoken of, as though it were the whole period. The reason is obvious; the remainder *completes* the period. Perhaps Mr. Smith's construction of the phrase *to continue forty and two months*, will derive some support from the word *τοῖσιν*, which is translated, *to continue*.

An objection occurs to us, which Mr. S. has not anticipated, viz. that the *kings* mentioned in the 10th, and 11th verses are so described by St. John, that the mind of the reader naturally regards them as succeeding each other without any interval; especially without so great an interval as fourteen centuries and a half between the *one* in existence when St. John wrote, and the *other*, who was to continue *a short space*. This objection may be obviated by the greater clearness of other prophecies; and we are inclined to think it is: but we state it for the consideration of Mr. S. and all those who wish to give the subject a critical examination.

Mr. S. gives a new interpretation to the *ten horns* of the ancient Roman beast; an interpretation which is supported by several important arguments, and to which we do not see any unanswerable objections. It is this: The ten horns were in existence at the time the beast had most power; viz. at the Christian era, and subsequently down to the death of the beast in the time of Constantine. In other words, the horns of the beast are the constituent nations of the Roman

empire, while this empire sustains the character of the beast; as Italy, Spain, Gaul, &c. So the ten horns of the Roman beast revived, or the Antichristian beast, will be the ten vassal kingdoms subject to the Atheistical despotism of the times just preceding the Millennium. It will take up too much room to detail these arguments; a very important one is, however, the simple consideration that a horn is an emblem of power; and, therefore, the horns of a beast must be supposed to rise when the beast is in full vigor. It is, indeed, a solecism, to suppose the horns to grow up after the animal has received a deadly wound; and it is unaccountable, that a noted emblem of power throughout the Scriptures should be used to designate the broken fragments of a *once* powerful empire.

The *three horns* which were *plucked up by the roots*, Dan. vii, 8, Mr. S. supposes to be the three kingdoms of the Roman empire which fell peculiarly under the influence of Popery. These three are Italy, Spain, and France, according to the limits by which they were bounded in the flourishing period of the Roman empire.

We would direct the attention of our readers to this section as particularly interesting; pp. 47—84; and would recommend a comparison of this part of the Dissertation with Mr. Faber's account of the ten horned beast; vol. ii, pp. 78—130. We have no hesitation in declaring it to be our opinion, that as Mr. Faber has evidently improved upon his predecessors in this branch of sacred literature, and

has pointed out the mistakes of Bishop Newton, and others, with respect to the first beast of the Apocalypse; so Mr. Smith has most decidedly the advantage of Mr. Faber, in several very important points of interpretation. Mr. Faber's opinion, that Charlemagne, and his dynasty, constitute the septimo-octave head of the beast, we apprehend to be liable to many objections, (some of which are well stated by Mr. S. in a long note,) and to be altogether unsupported.

In the seventh section, the 18th chapter of Rev. is explained as foretelling the judgments executed upon the Papal hierarchy, at the period when the Antichristian beast first rose to view. These judgments are the same, according to Mr. S., as the events predicted under the fifth vial; Rev. xvi, 10, 11. In a note under this discussion, an explanation of the 14th chapter of Rev. is given, and a comparison of this with the 16th chapter is exhibited. Mr. S., interprets these two chapters as describing the same series of events; namely, the events which are peculiarly interesting to the Church in the period which intervenes between the Reformation and the Millennium, pp. 84—95.

The first chapter of the Dissertation before us is concluded by a description of St. Paul's *man of sin*, and by an attempt to reconcile the domination of Antichrist, toward the close of the 1260 years, with the fact, that the Papal hierarchy was to wear out the saints of the Most High during the whole of that period. The man of sin is here supposed to be the Papal apostasy till the rise of Antichrist, and afterwards

to be the dominant Atheistical power in conjunction with Popery. Some concluding observations are made, on the origin and nature of Antichrist. Infidelity was never systematically propagated, till it was espoused, and taught in concert, by the Atheistical philosophers of the Popish countries. The English free-thinkers and skeptics had no unity of plan, or efficiency of operation; but the zeal and activity of the Infidel propagandists, on the European continent, soon brought to view the Antichrist of the last times. pp. 95—99.

In his second chapter Mr. S., proposes to show, that the *last days* have arrived, and that the prophecies concerning Antichrist are now fulfilling. He adopts the chronological calculations of Mr. Faber; gives a brief description of the French revolution, its nature, and origin; and, in a short section devoted to the purpose, discusses the claims of Dr. Robison and the Abbe Barruel to our confidence. After exhibiting an outline of the Atheism, anarchy, and licentiousness of France under the reign of terror, he proceeds to argue, that the re-establishment of Popery by Bonaparte is not inconsistent with the fact, that Atheism is now the characteristic of the French empire. He contends, indeed, that just such a union as now exists between Atheism and Popery, is predicted in the Scriptures; and that the *beast* and the *false prophet* will co-exist, till they perish together at Armageddon. As to the present state of irreligion in France, Mr. Walsh in his Review for April last, gives the following testimony, which confirms, in a great

degree, the views of Mr. Smith.

"In the interior of the country, the peasantry go to church with some regularity; but are, in every other respect, insensible to the obligations of their religion, and to the authority of their teachers. In the provincial cities, and particularly in the seaport towns, the cause of Infidelity has many more proselytes than that of the Gospel; and the clergy are held in open derision. The state of public morals generally is but little, if at all, improved. There is more hypocrisy than heretofore, and a very small increase of Christianity. I am, indeed, firmly persuaded, that the system of Bonaparte has, by its demoralizing effects, more than counterbalanced all the benefits, which the efforts of the clergy and the authorization of public worship, tended to produce. The people of France are, perhaps, at this moment, more inveterately corrupt, more incurably irreligious, than they were in the year 1800." pp. 332, 333.

The same able and eloquent writer thus expresses his opinion of the views of the French government, with respect to religion.

"Judging from the language now held by Bonaparte, on the subject of the Catholic religion, and from the tenor of several open attacks upon Christianity, that have recently issued from the Parisian press, I should not be surprised if an attempt were speedily made, either to new model the Christian religion, or to erect, under the Imperial auspices, some other religious banner than that of the cross." pp. 342, 343.

Indeed, we might well conclude, that religion is nearly extinct in France, and consequently that irreligion is predominant, from the important fact stated by Mr. Walsh, p. 346; viz. 'That during his residence there, the impoverishment of

the villages and agricultural districts was such, as to render it impossible for the peasantry to pay a price of tuition, sufficient for the decent maintenance of teachers for their children.' He adds, that, 'as he is well informed, these evils are greatly increased since the period of which he is speaking, 1806, and are now still more visible in their consequences.' It is hardly necessary to say, that religion cannot flourish in a country where common schools are not generally established.

We have introduced the foregoing extracts, as it is a most important feature in the scheme of Mr. S. as well as of Mr. Faber, that the French empire is to be *really* under the domination of Infidelity and Atheism, during the whole existence of Antichrist.

Mr. S. has a section on *Anti-christian influence in the United States*, in which he introduces much old, and some new, evidence to establish the point, that there has been a great and systematic effort to propagate Infidelity in the United States, and this effort has been made principally under French agency. Nor does he think the danger by any means past.

This chapter is concluded by an examination of the present views of the French government, and a development of several causes co-operating with Antichrist. On the former of these topics, copious use is made of Mr. Walsh's Letter on the Genius and Disposition of the French Government; on the latter, the author proceeds, by an induction of particulars, to establish the proposition, that "irreligion,

fanaticism, and Infidelity, are nearly allied." pp 101—166.

The third chapter opens with a view of the trials which the Church may expect under the domination of Antichrist. That these trials are great, is evident from all the prophecies concerning the subject. Mr. S. is of opinion, that the witnesses are not yet slain. He discusses at considerable length the opinion of Mr. Faber on this subject. If the scheme of Mr. S., respecting the origin of the modern Roman beast, is correct, it follows that the witnesses cannot have been slain, unless within the last quarter of a century. The *beast that ascendeth out of the bottomless pit* is to kill them. Rev. xi, 7. We cannot but consider all that Mr. Faber has said on this subject, as singularly crude and fanciful. His calling the life of the witnesses a *political life*, and their death a *political death*, we apprehend to be entirely unsupported by any just analogy; much less by the excellent definition of *life and death*, repeatedly quoted by him from Mede.

The *death* of the witnesses is, doubtless, their *ceasing to be witnesses*; and this is produced by the tyranny and persecution exerted against them, by the great Antichristian power described as the ten horned beast healed of his deadly wound. The *witnesses*, according to Mr. S., are the faithful ministers of the Gospel, so often thus denominated in Scripture; and the number *two* he supposes to have been used because that number is necessary to a scriptural testimony.

In the next two sections, the prophecy of Ezekiel with respect to Gog and his formidable

coalition, and Mr. Faber's interpretation of this prophecy, receive a pretty ample discussion. We have not room for an analysis of these remarks. The perusal of them gave us great pleasure; and we recommend them to the examination of our readers. Mr. S. holds, that Gog is Antichrist on his last expedition into Palestine, the same expedition in which he will utterly perish; that his object in marching a second time into Palestine, is the molestation or destruction of the Jews and the ten tribes, who have been previously restored to their ancient country; that he will bring a vast confederacy of vassal kings, from Europe, Asia, and Africa; that he will be resisted by a great maritime power, which had been instrumental in restoring the Jews; and that his destruction will be awful to an unparalleled degree. He holds, also, that Ezekiel's Gog and Magog are a different power from the apocalyptic Gog and Magog; that the former are Antichrist making his great effort against the Church, at the commencement of the Millennium; and the latter are the bands of apostates confederated against the same holy cause, at the close of the same period. Both these combinations are actuated by the *same spirit*, though they differ as to time and circumstances.

The last section of this chapter is occupied by the examination of several additional prophecies concerning the overthrow of Antichrist. From the address of the most High to Gog, Ezek. xxxviii, 17, it appears, that this great enemy of the Church had been the subject of many prophecies before the days of Ezekiel.

Mr. S. collects, and comments upon, some of the most prominent passages in the prophets of the Old Testament, on this subject. One of the most remarkable of these, is the third chapter of *Jel.* Several very important particulars relative to the restoration of the Jews, the bold attempts and sudden destruction of their confederate enemy, and the introduction of the Millennium, are here described with wonderful precision. Other passages supposed by Mr. S. to apply to the same events, are *Is.* lxiii, 1—6; *Zech.* xiv, 1—15; *Zeph.* iii, 8—20; and *Is.* xxvii, 1, and lxvi, 15—24. The remarks on these portions of Scripture are judicious, and convincing; except that we doubt as to the application of *Is.* lxiii, 1—6. The candid reader who will turn to his Bible, and peruse the passages above quoted, must be convinced, we think, without the aid of any commentator, that the prophets maintain a most admirable consistency, in cases where they are manifestly predicting the same event, and as manifestly not copying from each other. The person who is not satisfied of this, from internal evidence alone, may despair of getting satisfaction on any point from any internal evidence whatever. pp. 167—260.

The last chapter of the work before us contains a Treatise on the seven Apocalyptic Vials, in a regular explanation of *Rev.* xvi. The scheme of Mr. S. is, we believe, new, so far as the fulfilment of the five first vials is concerned; with respect to the two last he agrees with Mr. Faber. Perhaps it will seem strange to some of our readers, that ex-

positors should disagree with respect to those prophecies which have been fulfilled, and should yet harmonize in the interpretation of those which remain to be fulfilled. One would naturally suppose the reverse to be the fact. Mr. S. seems to have taken it for granted that the *beast* in *Rev.* xvi, is the Papal hierarchy. But is he warranted in doing this? There appear to us many indications, that the *beast* in this passage is the Antichrist. May it not be found after all, that the vials have not begun to be poured out? As they are the *seven last plagues*, where is the absurdity of supposing, that they are seven judgments in quick succession, the tendency and the ultimate consequence of which are the utter destruction of Antichrist? But we have not time to pursue this discussion; and have started these questions, only that the minds of reflecting readers may be directed to this subject. Mr. Smith's interpretation of the seven vials is briefly this: The whole seven form a series of Divine judgments on the Papal apostasy. The *first* was poured out when the exposure of Papal abominations was made by Luther and his associates; by the *second* the prophet foretels the wars in Italy, during the reign of Charles V.; by the *third*, the subsequent wars and other calamities on the Papal nations generally, for about two centuries; by the *fourth*, the acts of European civil governments adverse to the Papal hierarchy, after the middle of the last century; by the *fifth*, the overthrow of the Papal *beast* by the rise of the Antichristian *beast*, at the French Revolution; by the *sixth*, which

is yet future, the subversion of the Turkish empire, preparatory to the restoration of the Jews; and by the *seventh*, the destruction of Antichrist in the Holy Land. pp. 261—350.

In shewing from history the fulfilment of prophecy, Mr. S. has made copious use of Robertson's Charles V., and has occasionally referred to other authorities. The materials derived from history might have been somewhat more condensed without impairing the effect.

The volume is closed by a suggestion of some duties, which are calculated to withstand the Infidelity of our times. This conclusion occupies thirty pages, and is composed of sensible, judicious, and serious reflections. Though the topics are generally obvious, they are not, on that account, the less important.

On the whole, we have been much pleased, and we hope somewhat profited, by the perusal of the work before us. Certain we are, that the work has a strong tendency to profit all anxious observers of *the signs of the times*. Mr. S. implicitly disclaims all inordinate attachment to any scheme merely because it is *new*, while he freely dissents from every scheme which is supported only by the fact that it is *old*, if it is encompassed by great and apparently irremovable difficulties. He possesses one of the best qualifications of a good expositor; namely a disposition to explain one portion of Scripture by another, and to hear, with the utmost reverence and submission, the interpretation which God himself has given of his own

word. Some writers on the prophecies have rendered themselves utterly unworthy of credit, by falling upon a fanciful exposition of a single chapter, for instance, or a small passage in one of the inspired books, and by wresting many other passages to support their hasty theory. Mr. S. appears to have weighed his arguments patiently; to have read all the books within his reach, which would be likely to yield him assistance, that is, the most popular disquisitions on the prophecies, the most common expositors, and such histories as are of ready access; to have stated objections fairly; and generally, at least, to have answered them satisfactorily. His style is sometimes careless, and always at a great remove from being labored; generally perspicuous, and of such a character as to excite very little attention; in several passages, spirited and forcible. All classes of Christians, but particularly the clergy, are deeply interested in the subjects discussed in these pages, and will find themselves abundantly compensated for the time, which a perusal will cost them.

From what little attention we have been able to bestow upon the study of the prophecies, we are of opinion, that much remains to be done in order to a just and full understanding of these highly important parts of the Bible. It will probably be found, that a critical and laborious examination of the original, is the most promising of all the means which can be used for extending the knowledge of the Christian world, with respect to the future designs of God in relation to his Church. If such an

examination should be ably conducted, and applied to the consideration of all the prophecies, first separately, and then conjointly, we have no doubt it would be greatly useful in ministering support, consolation, and triumph to Christians, during the period of their suffering, and in stimulating them to such exertions as will be followed ultimately, and at no very distant day, by the millennial glory.

time, eternity, and a great variety of other subjects, are written in a style so artless, and yet so pure, as to give pleasure not only to those for whom they were designed, but to all persons of piety and uncorrupt taste. The few faults which occur in the rhyming and versification do not materially diminish the pleasure of the perusal. We give the fifth hymn as a specimen.

"Our Father who art in Heaven."

Great God, and wilt thou condescend
To be my Father, and my Friend?
I a poor child, and thou so high,
The Lord of earth, and air, and sky!

Art thou my father? Canst thou bear
To hear my poor, imperfect prayer;
Or stoop to listen to the praise
That such a little one can raise?

Art thou my father! Let me be
A meek, obedient child to thee,
And try, in word, and deed, and
thought,
To serve and please thee as I ought,

Art thou my father?—I'll depend
Upon the care of such a friend;
And only wish to do, and be,
Whatever seemeth good to thee.

Art thou my father?—then at last,
When all my days on earth are past,
Send down, and take me in thy love
To be thy better child, above.

XVII. *Hymns for Infant Minds.*

By the author of Original Poems, Rhymes for the Nursery, &c. Boston; Munroe & Francis, Lincoln & Edmands, Samuel T. Armstrong; three separate editions. 1811. 12 cts.

We intended to have sooner recommended this useful little book to the notice of parents. The author has been very happy in adapting many of the great truths of religion to the capacities of children. The verses on early piety, the Bible, the Sabbath, encouragement to children, pride, humility, contrition, sin, conscience, life, death, sincerity in religion, the omnipresence of God, duty to parents, temptation,

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS.

AGREEABLY to appointment, the General Association of Massachusetts Proper met at Salem, Wednesday June 26, at 9 o'clock, A. M. Present the following Delegates.

Rev. Messrs. Alvan Hyde, and }
Ebenezer Jennings, } From Berkshire Association;

- Rev. Messrs. Jonathan L. Pomeroy, and }
 Benjamin R. Woodbridge, } Mountain;
 Samuel Taggart, Northern Hampshire;
 Elijah Brainerd, and } Central Hampshire;
 Henry Lord, }
 Richard S. Storrs, and } Southern Hampshire;
 Isaac Knapp, }
 Thomas Snell, and } Brookfield;
 Edwards Whipple, }
 Joseph Goffe, Worcester South;
 Isaac Tomkins, and } Haverhill;
 Stephen Hull, }
 Benjamin Wadsworth, and } Salem and Vicinity;
 Rufus Anderson, }
 Jedidiah Morse, D. D. and } Union; in Suffolk, Middlesex,
 Reuben Emerson, Essex, and Norfolk;
 David T. Kimball, Essex Middle;
 William Latta, and } General Assembly of the Presbyterian
 William Neill, Church in the United States;
 Moses C. Welch, and } Connecticut General Association;
 Nehemiah Prudden, }
 William F. Rowland, and } New Hampshire General; and
 Moses Bradford, }
 Leonard Worcester, and } General Convention of Congrega-
 Jedidiah Bushnell, tional and Presbyterian Ministers,
 in Vermont.
- Rev. Enoch Hale, also, Secretary of the General Association; and Rev. Samuel Worcester, minister of the place.

The meeting was opened in the Vestry.

The Rev. Samuel Taggart was chosen Moderator; the Rev. Alvan Hyde, Scribe; and the Rev. Rufus Anderson, Assistant Scribe.

The Moderator addressed the throne of grace, for wisdom and Divine direction, in the important business of the meeting.

Voted, That the Rev. Moses C. Welch, the Rev. Dr. Morse, and the Rev. Samuel Worcester, be a committee of arrangements.

At 11 o'clock, A. M. the Association adjourned for public worship, to meet again for business, at the Tabernacle, at 3 o'clock, P. M.

The Rev. Richard S. Storrs delivered a sermon at the Tabernacle, from 1 Cor. xi, 19, *For there must be also heresies among you, that they which are approved may be made manifest among you.*

At 3 o'clock, P. M. met agreeably to adjournment; and the committee of arrangements made their Report, in part, which was accepted.

The Delegates, from the General Association of Massachusetts Proper, to the connexions abroad, were then

called upon to make their Reports.

The Delegates sent to the General Association of Connecticut were not present.

The Report of the Rev. Joseph Goffe, one of the Delegates to the General Association of New Hampshire, was heard.

The Rev. Dr. Lyman, and the Rev. Samuel Worcester, Delegates to the General Assembly of the Presbyterian Church in the United States, reported, that they had formed a connexion with that body, agreeably to their instructions.

Voted, To form a connexion with the Convention of Congregational and Presbyterian Ministers, in Vermont, on the principles, and with the proviso, stated in a communication from that body, viz. That it shall be optional with them, and with this Association, to send either one or two Delegates.

Voted, That the Rev. Leonard Woods, D. D. and the Rev. Moses Stuart, Professors of the Divinity College at Andover, be invited to sit with the Association, as honorary members.

Voted, That the Rev. Dr. Morse,

the Rev. Mr. Neill, and the Rev. Leonard Worcester, be a Committee to take the minutes of the narratives on the state of the churches, and of religion, to be given by the delegates.

Voted, To attend to these narratives to-morrow morning, at 9 o'clock.

Voted, That the Rev. Samuel Worcester, the Rev. Enoch Hale, and the Rev. Dr. Morse be a Committee to revise the Rules of this Association, and to consult on the expediency of suggesting any alteration in the Constitution, to the consideration of the particular Associations connected in this General Association:

The following Gentlemen were chosen, by ballot, to constitute the Board of Commissioners for foreign Missions, the present year, viz. William Bartlett, Esq. the Rev. Dr. Joseph Lyman, the Rev. Dr. Samuel Spring, the Rev. Dr. Jedidiah Morse, and the Rev. Samuel Worcester.

Voted, To adjourn to 8 o'clock to-morrow morning, to meet at this place.

Thursday, June 27. At 8 o'clock, A.M. the Moderator opened the meeting by prayer, after which, were heard, in part, narratives from the Associations represented in this body.

At 1 o'clock, P. M., adjourned to half past two.

Met according to adjournment, and proceeded to hear narratives from the delegates on the state of the churches, and of religion, in the particular Associations represented in this body: And also, from the delegates of the General Assembly of the Presbyterian Church; the General Association of Connecticut; the General Association of New Hampshire; and the General Convention of Congregational, and Presbyterian Ministers, in the state of Vermont. Heard, also, a communication from the Rev. John Sergeant, Missionary to the Stock-bridge Indians.

Copies of the Minutes of the General Assembly of the Presbyterian Church of the United States; of the General Association of Connecticut; and of the General Association of

New Hampshire, were presented and distributed.

The Rev. Leonard Woods, D.D. and the Rev. John Codman, were chosen Delegates to the General Assembly of the Presbyterian Church in the United States, to meet in the city of Philadelphia, on the third Thursday of May next. The Rev. Richard S. Storrs, D.D. and the Rev. Elijah Parish, were chosen to be their substitutes.

The Rev. Jonathan L. Pomeroy, and the Rev. Zephaniah S. Moore, were chosen Delegates to the General Association of Connecticut, to meet on the third Tuesday in June next. The Rev. Rufus Anderson, and the Rev. Joseph Goffe, were chosen to be their substitutes.

A Committee of eight persons; viz. the Rev. Samuel Worcester, the Rev. Jedidiah Morse, D.D. the Rev. Abiel Abbot, the Rev. Benjamin Wadsworth, Dr. Reuben D. Mussey, William Thurston, Esq. Dr. Joseph Torrey, and Jeremiah Everts, Esq; was chosen to co-operate with committees of the General Assembly, and of the General Association of Connecticut, in devising measures which may have an influence in preventing some of the numerous and threatening mischiefs, that are experienced throughout our country from the excessive and intemperate use of spirituous liquors.

Voted, To adjourn to 8 o'clock to-morrow morning.

June 28, Friday morning, 8 o'clock, Met according to adjournment; and the Moderator opened the meeting by prayer.

The Rev. Reuben Emerson, and the Rev. Vinson Gould were chosen Delegates to the General Association of New Hampshire, to meet the third Tuesday in September 1811, at Dunbarton. The Rev. Isaac Tomkins, and the Rev. Samuel Shepard, were chosen to be their substitutes.

The Rev. Jonathan Allen, and the Rev. Elijah Brainerd, were chosen Delegates to the General Convention of Congregational, and Presbyterian Ministers in Vermont, to meet on the second Tuesday in September next, at Vergennes. The Rev. Samuel

Worcester, and the Rev. Jonathan Groat, were chosen to be their substitutes.

Voted, That the next meeting of this General Association be on the fourth Tuesday of June next, at 6 o'clock, P. M. in Westfield, at the house of the Rev. Isaac Knapp.

Voted, That the Haverhill Association be requested to appoint the Preacher for the next meeting.

The Committee, for taking Minutes of the narratives, made their Report; which was accepted, to be submitted to the verbal corrections of a Committee to be appointed for the publication of it with the Minutes of this General Association.

The Rev. Samuel Worcester, the Rev. Dr. Morse, and the Rev. Rufus Anderson, were chosen a Committee for this purpose.

Voted, That three hundred copies of Extracts from the Minutes be printed, at the expense of the Association.

The Committee, appointed to revise the rules of this Association, reported the following, which were adopted and are to be considered in future as the rules, by which their future meetings are to be governed.

1. The minister of the place, where the Association may convene, shall, when the time of meeting has arrived, call the Association to the choice of a Moderator, by ballot.

2. It shall be the duty of the Moderator, next to call the Association to the choice of a Scribe; and, if necessary, of an assistant Scribe, by ballot.

3. The Certificates of the Delegates shall be then laid upon the table, and read by the Secretary, or Scribe. The rules of the Association shall also be read: After which, the Moderator shall open the business by prayer.

4. In each subsequent sitting, the Moderator shall take the chair at the hour, to which the Association stands adjourned; shall immediately call the members to order; direct the roll to be called; and, on the appearance of a quorum, shall open the meeting with prayer, and cause the minutes of the preceding sitting to be read; and, on every adjournment, shall close with prayer.

5. At each meeting of the Association, a Committee of arrangements, consisting of three, shall be appointed, by nomination, to prepare the business of the session: And no business shall be introduced, during the session, but through the hands, and with the approbation, of the Committee.

6. Every motion, on being seconded, shall, if requested by the Moderator, or any two members, be reduced to writing: and no motion shall be spoken to, until it be seconded.

7. The Moderator may speak to points of order in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the house by any two members. But he may not speak to the merits of the question, without leaving the chair, and placing some other member in it, to moderate, while he speaks.

8. On questions of order, adjournment, postponement, commitment, or the previous question; no member shall speak more than once. Nor, on any question, shall a member speak more than twice, without express leave of the Association.

9. When a question is under debate no motion shall be received except for amendment, commitment, or the previous question; viz. Shall the main question be now put?

10. If a question, under debate, contain several parts, any member may have it divided, and a question taken on each part.

11. Every member when speaking, shall address himself to the chair, and shall be subject to no needless interruption; if he act disorderly, it shall be the duty of the Moderator, and the privilege of other members, to call him to order.

12. No member shall leave the Association before the close of the meeting, except with the consent of the body; nor shall any one leave the house, during a sitting without the consent of the Moderator.

13. The discussions in the Association, and the whole department of the members shall be conducted with decorum; with due respect to the clear and courtesy to each other.

14. Each annual meeting shall be

closed with a psalm, or hymn, and a prayer, by the Moderator, or such other member as he shall appoint.

Voted, That the Committee for publication print a Schedule, in imitation of those presented from New Hampshire, and Vermont; and send copies of it to the Associations represented in this body.

Voted, That it be recommended to the several particular Associations, constituting this body, to take such measures as they may think expedient, to collect monies for the purpose of defraying the expense of the publication of their minutes; and the necessary expenses of the Secretary in attending the meetings of this body; and that such sums, as they may collect, be deposited in the hands of the Secretary, subject to the order of the Association.

Voted, That it be recommended to the several particular Associations, united in this body, to consider whether any, and if any, what measure, or measures, may be adopted to check the growing profanation of the Sabbath.

Voted, That the thanks of this Association be expressed to the Moderator, Secretary, and Scribes, for their attention, to the business of this meeting.

After joining in a Psalm of praise, and in a prayer offered by the Rev. Mr. Welch, the meeting was dissolved.

SAMUEL TAGGART, Moderator.

Attest, ALVAN HYDE, *Scribe*.

RUFUS ANDERSON, *Assistant Scribe*.

A true copy: Attest, ALVAN HYDE.

The Committee appointed to take minutes of the narratives of the state of religion, within the limits of this General Association, and its several connexions, and to make report; presented the following; which was accepted:

With much regret, your Committee find themselves under the necessity of making a report, which must be less comforting to the friends of our Divine Redeemer, than some, which have been presented to this body, on former occasions. But, the great Head of the Church is pleased to teach us, as well by the dispensations of his Providence, as by his

word, that, *except the Lord build the house, they labor in vain, who build it;* and that, though Paul plant, and Apollos water, it is God only who giveth the increase. From the narratives, which have been given, it appears that, during the year past, the showers of Divine grace, which have fallen on that part of the vineyard of our Lord, with which this body is more immediately connected, have been less copious, and less extensive, than those, which have been granted; in some former seasons. Multitudes remain in a state of careless security, entirely regardless of the things, which belong to their everlasting peace. In many places, vice and immorality alarmingly prevail. The holy Sabbath is much neglected, and profaned, not merely by the openly ungodly; but, in some instances, even among those, who have named the name of Christ. There still appears, also, in too many of the churches of Christ, a lamentable want of Christiana fidelity, in maintaining that scriptural discipline, which is essential to their purity, and without which, there is little reason to expect, that they will be greatly increased, or that they will long keep the unity of the Spirit, in the bond of peace. In many places, too, dangerous errors are gaining ground; especially that most delusive and fatal error, which promises salvation, equally, to the righteous and to the wicked, to him that serveth God, and to him that serveth him not.

It would, however, be very ungrateful and unjust, to present to your view only those things, which wear a gloomy aspect. Though many things appear discouraging and call loudly for deep humiliation, and searchings of heart; still, the Lord has not forgotten to be gracious; but he continues to fulfil his promise, that the gates of hell shall not prevail against his Church. From various quarters, light breaks through the cloud which has covered Zion. The Ministers and Churches of Christ, in this Commonwealth, connected with this body, are, in a good degree of one mind, concerning the great doctrines, and duties which are essential to the religion of the Gospel.

Most of the churches are supplied with pastors, who appear to unite, with one heart, in defence of those leading truths of the Gospel, which are most justly denominated the *doctrines of grace*.

And though there is occasion to notice, with deep regret, that Christian discipline is by far too much neglected, there is yet reason to believe, that both Ministers, and private Christians, are unceasingly impressed with the importance of this subject; and to hope, that a spirit of discipline is reviving, and gaining strength, in many of the churches.

The precious fruits of former revivals of religion still appear, in a conversation, such as becometh the Gospel of Christ, in many who have been hopefully called out of darkness into marvellous light. Praying societies have been formed, in many places, and seasons for prayer, and for instruction in the things of the kingdom of God, are, in general, well attended. There is, evidently, an increasing attention to the religious instruction of the rising generation.

Many of the churches appear to be awaking to a just sense of the duty and importance of attending especially to the instruction of their children, who have been solemnly dedicated to God, in baptism. It is, also, worthy of very grateful notice, that though, in most places, the special influences of the Holy Spirit have been withholden; yet, in some instances, a season of refreshing from the presence of the Lord has been experienced; and that, on the whole, considerable accessions have been made to the churches.

Nor should we pass, in silence, the disposition, which God has been graciously pleased to put into the hearts of his people, to contribute of their substance to promote the benevolent object of Missionary, Bible, and other Societies, which have been formed, for the purpose of diffusing the knowledge of the way of salvation, and for relieving and instructing the poor, and the ignorant. Not only must this be esteemed a token for good, in regard to those, for whose immediate benefit these institutions are design-

ed; but there is reason to hope, that those, who devise and encourage liberal things, will be rewarded with Divine blessings, upon themselves, and upon their children; since we are assured, that *he who watereth, shall be watered also himself*.

From the accounts received from several other bodies, between which, and this General Association, a connexion has been formed, which promises to endear the fellowship, and to unite the exertions of the friends of Zion, in our country; it appears that the state of the churches in their connexions, is not very dissimilar from that of those churches, belonging to this Commonwealth, which are represented in this body. Within the bounds of the General Assembly of the Presbyterian Church; in Connecticut, in Newhampshire, and in Vermont; though less of special Divine influence has been witnessed, the year past, than in former years, and though there is complaint of more coldness and stupidity, in some places, yet God has not left himself without witness. Ministers and churches are united in the great truths of the Gospel; efforts for diffusing Divine knowledge, are made; in some places there have been very pleasing revivals of religion, and the cause of Christ appears to be steadily, though not rapidly advancing.

One thing which your committee consider as especially worthy of thankful notice, is the very promising religious state of the College at Middlebury, Vermont. In that flourishing Institution, which is blessed with able and religious Instructors, about half the present students are professors of the religion of the Gospel. From this fountain, therefore, we may hope that many streams will shortly issue, which shall make glad the city of our God.

On the whole, while, on the one hand, many things are presented, which call for deep humiliation; which are calculated to wound the hearts of the people of God; and to excite their compassion for perishing immortals; and which, in themselves, appear discouraging; there is, on the other hand, much to strengthen their

faith in the precious promises of God, respecting the perpetuity and enlargement of his kingdom, to encourage their hopes, to enliven their zeal, and to animate their exertions. Well, therefore, may Ministers, and private Christians be earnestly exhorted to be watchful, and to strengthen the things which remain; and to be of one heart, and of one mind, striving together for the furtherance of the Gospel. Let them all awake from their slumbers. Let them contend earnestly for the *faith once delivered to the saints*, and set their faces as flints against the innovations of error, and all the devices of the enemies of the cross of Christ. Let them engage heartily, and unitedly, in reviving the discipline of the Gospel, and maintaining the purity of Christian faith and practice. Let them give more diligence to communicate religious

instruction to the dear children and youth, whom they have religiously dedicated to God, and on whom the future prosperity of Zion so essentially depends. Let them be deeply impressed with a sense of the importance of the Christian Sabbath; knowing that where this sacred institution is disregarded, the religion of Jesus, in its purity, cannot be maintained, nor the salvation of sinners promoted. Let them offer prayers continually, for the outpouring of the Spirit of God, for the advancement of the kingdom of the Redeemer, and for the salvation of souls redeemed by his precious blood; and let their faith, their hope, and their joy, be in the Lord Jehovah, in whom is everlasting strength, and who will assuredly appear in glory, build up Zion, and bless his people with everlasting salvation.

PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY
FROM JULY 20, 1810, TO JUNE 25, 1811.

INSTEAD of publishing the formal accounts of the Treasurer, which are annually exhibited to the Society, and audited, it is thought advisable to extract from these accounts a statement of all the Receipts and Expenditures, without descending to the particularity of the official accounts. It is also thought proper to bring the accounts down to some time after the annual meeting, as; if they are closed at that period, there will be no opportunity of publishing the spring donations and contributions, till more than a year after they have been given.*

The following sums have been paid into the Treasury of the Society within the period above mentioned.

| | | |
|-----------------|--|-----------|
| 1810. Sept. 12. | A donation by the Rev. Cornelius Waters, from his parish in Ashby | \$ 11 60 |
| | Also a Bible | |
| Nov. 9. | From an unknown person | 1 00 |
| | From Thomas and Mary Wales | 2 00 |
| 1811. Ap. 30. | From a Widow in Templeton, by the Rev. Joseph Lee, to be appropriated to the heathen | 10 00 |
| May 8. | Interest on money lent to the Rev. Jacob Norton | 18 00 |
| | The annual taxes of 39 members | 78 00 |
| | Carried forward | \$ 120 80 |

* Our readers will find the accounts of the Society brought down to July 20, 1810, in the Panoplist for August of that year.

| | | | |
|---------|---|------------------|-----------|
| | | Brought forward, | \$ 120 80 |
| May 28. | Dividend on 10 shares in the Newburyport Bank, | | |
| | June 10, 1810 | \$ 40 00 | |
| | Deduct cash advanced May 30, 1810, | | |
| | by Mr. T. M. Clarke | 35 00 | 5 00 |
| | Dividend on the same shares, Dec. 7, 1810 | | 35 00 |
| | Cash advanced by Mr. Clarke for the dividend in | | |
| | June, 1811 | | 40 00 |
| | Contribution by the Rev. Dr. Spring's Society in | | |
| | Newburyport | | 61 60 |
| | From the Rev. Otis Thompson's Society | | 17 71 |
| | From a friend to missions, by the Rev. Reuben | | |
| | Emerson | | 5 00 |
| | From Miss Boardman, by do. | | 1 00 |
| | From Miss N. Boardman, by do. | | 1 00 |
| | Contribution by the Rev. Peter Sanborn's Society | | |
| | in Reading | | 52 84 |
| | From the Rev. Seth Stetson's Society | | 17 00 |
| | From the Rev. Joseph Barker's Society in Middle- | | |
| | borough | | 13 40 |
| | From ladies of the Rev. Mr. Worcester's Society in | | |
| | Salem, by John Funchard, Esq. | | 138 58 |
| | From the Rev. Sam. Judson's Society in Uxbridge | | 21 12 |
| | From the Rev. Dr. Emmons' Society in Franklin | | 55 01 |
| | From the Rev. Mr. Walker's Society in Danvers | | 57 75 |
| | From ladies of Mr. Walker's Society | | 24 00 |
| 30. | From ladies in Marblehead, by the Rev. Mr. Dana | | 50 00 |
| | From the Rev. Mr. Rockwood's Society in West- | | |
| | borough | | 60 50 |
| | From the Rev. Dr. Hopkins's Society in Salem | | 56 65 |
| | From ladies in the same Society | | 52 46 |
| | From the Rev. Dr. Austin's Society in Worcester, | | 66 60 |
| | Collection at the Old South Church in Boston, after | | |
| | the annual sermon | | 149 26 |
| | From a lady in the Rev. Samuel W. Colburn's So- | | |
| | ciety | | 11 00 |
| | From a gentleman in the same Society | | 7 00 |
| | A donation from John Damou | | 26 00 |
| | From a friend to missions | | 3 00 |
| 31. | From a lady in New Ipswich, by Rev. C. Walter | | 3 00 |
| | From the Rev. C. Walter's Society | | 22 17 |
| June 4. | From the Rev. Mr. Reynolds' Society in Wilmington | | 25 46 |
| | From a friend to missions, by Mr. Reynolds | | 2 00 |
| 13. | The taxes of sundry members to this date | | 213 25 |
| | Dividend on 10 shares in the Massachusetts Fire | | |
| | and Marine Insurance Company | | 70 00 |
| 25. | From the Rev. Joseph Goffe's Society | | 45 00 |
| | From a female friend to missions, by Mr. Goffe | | 5 00 |
| | From a female friend to missions, by the Rev. Mr. | | |
| | Dickinson | | 1 05 |
| | From a friend to missions, by the Rev. Mr. Strong | | 5 00 |
| | From a friend to missions, by the Rev. Isaac Tompkins | | 10 00 |
| | From two friends to missions, by Mr. Tompkins | | 2 00 |
| | The taxes of 17 members. | | 34 00 |

\$ 1,587 21

The following sums have been drawn from the Treasury within the same period.

| | | |
|----------------|---|-------------|
| 1810. July 20. | Cash paid Robert Rand, (contingent expenses) | \$ 4 00 |
| Sept. 18. | Deacon Warren's order in favor of D. Mallory & Co. for the Panoplist | 148 50 |
| Nov. 8. | Order in favor of Mr. E. B. Coleman, (missionary services) | 85 00 |
| | Order in favor of James Vila for expenses of Trustees' meeting in May | 22 25 |
| | — — — for expenses of Trustees' meeting in Nov. | 22 24 |
| 13. | Order in favor of the Rev. Thaddeus Osgood, (missionary services) | 170 00 |
| 1811, Feb. 19. | Order in favor of the Rev. John Sawyer, (missionary services) | 80 00 |
| March 23. | Order in favor of D. Mallory & Co. for the Panoplist | 100 00 |
| | Cash paid Adams & Rhoades, (conting. expenses) | 2 00 |
| May 22. | Order in favor of D. Mallory & Co. for Panoplist | 148 50 |
| 29. | Order in favor of the Rev. Jotham Sewall, (missionary services) | 270 00 |
| | Order in favor of the Rev. John Sawyer, (missionary services) | 165 67 |
| 30. | Order in favor of the Rev. John Lawton, (missionary services) | 96 00 |
| | Order in favor of Mr. Samuel Parker, (miss. serv.) | 225 00 |
| June 13. | Paid the bill of John Watrous (conting. expens.) | 27 00 |
| | Paid Deacon Warren's bill do. do. | 15 00 |
| | Paid John Clapp's bill do. do. | 6 00 |
| | | <hr/> |
| | | \$ 1,587 16 |

| | |
|---|-------------|
| The Society now possesses ten shares in the Massachusetts Fire and Marine Insurance Company, worth at least | \$ 1,000 00 |
| Ten shares in the Newburyport Bank, which cost | 1,070 00 |
| A promissory note with interest | 115 00 |
| In the Treasury to meet the expenses of the Society, and to be loaned under the direction of a committee | 1,538 68 |
| | <hr/> |
| | \$ 3,723 68 |

Besides these sums, there are several hundred dollars due to the Society from the subscribers and agents for the Panoplist. All who have taken the Panoplist on account of the Missionary Society, and who are still in arrears, are respectfully desired to make payment to some of the agents of the Society.

CENT SOCIETY.

Account of monies received by Mrs. Simpkins, Treasurer of the Cent Institution, since June, 1810. The last account of this kind was published in the Panoplist for August, 1810.

| | | |
|-----------------|--|----------|
| 1810. Sept. 11. | From ladies in the Rev. Mr. Homer's Society in Newtown | \$ 13,00 |
| 1811. Jan. | From ladies in Falmouth, by Braddock & Demmick | 10,00 |
| | — ladies in Passamaquoddy, by Maj. O. Shead | 14,50 |
| April 16. | — ladies in Northborough, by the Rev. A. Rice | 7,26 |
| May 28. | — in Franklin, by the Rev. Dr. Emmons | 13,00 |
| | — in Reading, by the Rev. Peter Sanborn | 18,73 |

Carried forward, \$ 76 49

| | | | |
|---------|--|--------------------|----------|
| | | Brought forward, § | 76 49 |
| May 28. | From ladies in the Tabernacle Society, Salem, by John Punchard, Esq. | | 18,80 |
| | — — — in Uxbridge, by the Rev. Samuel Judson | | 4,24 |
| | — — — in Ashby, by the Rev. Cornelius Waters | | 22,29 |
| | — — — in Hopkinton, by the Rev. Nathl. Howe | | 2,08 |
| | — — — in Carlisle, by the Rev. Paul Litchfield | | 3,25 |
| | — — — in Topsfield, by the Rev. A. Huntington | | 22,62 |
| | — — — in Randolph, by the Rev. Jonathan Strong | | 6,00 |
| | From a lady in Holliston, by the Rev. Tim. Dickinson | | ,52 |
| | From ladies in Medway, by the Rev. Luther Wright | | 5,99 |
| June 5. | — — — in Dorchester, by Dr. James Baker | | 22,00 |
| | — — — in Plymouth, by the Rev. Seth Stetson | | 2,50 |
| | — — — in Scituate, by the Rev. Mr. Jenkins | | 5,77 |
| | — — — in Wrentham, by Mr. Robert Sanders | | 1,06 |
| | — — — in Newburyport, by Mrs. Thompson and Miss Emerson | | 36,52 |
| | — — — Mrs. Eunice Kingsbury, Walpole | | 1,00 |
| | — — — ladies in Middleborough, by the Rev. J. Barker | | 3,65 |
| | — — — in Rowley, by Deacon Merrick | | 6,22 |
| | — — — in Wrentham, by Mrs. Cleveland | | 4,80 |
| | — — — in Braintree, by Deacon Thayer | | 3,50 |
| | — — — in Newbury-Newtown, by Mr. J. Bartlett | | 25,00 |
| | — — — in Weymouth, by Rev. Jacob Norton | | 6,48 |
| 25. | — — — in Sutton, by the Rev. Joseph Goffe | | 7,83 |
| | — — — in Boston, | | 36,00 |
| | — — — in Fitchburg, by the Rev. Mr. Barton | | 8,50 |
| | From a lady in Lunenburg, by Miss Whitney | | 3,50 |
| July 1. | From ladies in Wrentham, by the Rev. Mr. Fisk | | 5,00 |
| 10. | — — — in Pembroke, by the Rev. Samuel Niles | | 11,20 |
| | — — — in Scituate, by do. do. | | 11,25 |
| | — — — in Hanover, by do. do. | | 14,76 |
| | — — — in Abingdon, by do. do. | | 3,50 |
| | — — — in Boston, | | 30,00 |
| | | | § 412,32 |

At the last annual meeting of the Massachusetts Missionary Society, the sum of eight hundred dollars was paid by the Treasurer of the Cent Institution into the hands of the Trustees of the Society. This sum was the unexpended balance of previous donations, and with the sums contained in the foregoing account, makes above § 1,200; the whole of which is to be laid out under the direction of a Committee, in purchasing Bibles, Dr. Watts' Psalms and Hymns, Primers, Catechisms, &c. to be distributed in the new settlements.

CONSECRATIONS.

At New York, on the 29th of May last the Rev. ALEXANDER VIETS GRISWOLD, of Bristol (R. I.) was consecrated bishop of the Episcopal Church in the states of Vermont, New Hampshire, Massachusetts, and Rhode Island; and the Rev. JOHN HENRY HOBART, was consecrated bishop of the Episcopal Church in the state of New York.

ORDINATIONS.

ORDAINED at Palmer, (Mass.) the Rev. SIMON COLTON.

At Wells, (Me.) the Rev. BENJAMIN WHITE over the church and congregation of the first parish in that town.

At Braintree; on the 3rd inst. the Rev. RICHARD S STORRS Sermon by the Rev. Mr. Storrs of Longmeadow.

At Tyringham, (Mass.) on the 10th

instant, the Rev. JOSEPH W. Dow, over the first Congregational church and society. Sermon by the Rev. J. Webster of Hampton

On the 15th of May last, at Brunswick, (Me.) the Rev. WINTHROP BAILEY, pastor of the church in that town. Sermon by the Rev. President Appleton.

Installed, at Windham, (Me.) the Rev. GARDNER KELLOGG, on the 5th ult. formerly pastor of the church in Bradford, (Ver.)

At Berlin (Conn) on the 29th of May last, the Rev. SAMUEL GOODRICH was installed pastor over the third church and society in that town.

LITERARY INTELLIGENCE.

NEW WORKS.

A Preservative against Unitarianism: a Sermon, preached on Trinity Sunday, at Trinity Church, June 9th, 1811. By John S. J. Gardiner, A. M. Rector. Boston; Munroe & Francis.

The power and grace of Christ displayed in the salvation of believers. A Sermon delivered at Lee, (Mass) Sept. 30, 1810. By Alvan Hyde, A. M. Pastor of the church in Lee. Published by request Hudson; Wm. E. Norman. 1811.

Demonstration of the Divinity of the Scriptures, in the fulfilment of the Prophecies. In a series of Essays. By a Layman. No. I, Boston; D. Mallory & Co. 1811.

A Sermon, preached before his Excellency the Governor, the Honorable Council, Senate, and House of Representatives of the state of New Hampshire, June 6, 1811. By Thomas Beede, A. M. Pastor of the Church in Wilton. Concord; I & W. R. Hill.

A tribute of conjugal affection, to the memory of his beloved wife who died Jan. 25th in the 48th year of her age, in a Discourse delivered at Weymouth, Feb. 3, 1811, the Lords Day after her interment; by Jacob Norton, A. M. Pastor of the first church in that town. Boston; Lincoln & Edmunds.

The principles and maxims on which the security and happiness of a republic depend: a Sermon delivered before the Governor, the Lieutenant Governor, the

Council, and the two houses composing the Legislature of the Commonwealth of Massachusetts, May 29, 1811, being the day of General Election. By Thomas Thacher, A. M., A. A. S. Pastor of a church in Dedham. Boston; Munroe French.

A Sermon preached at Worcester on the annual Fast, April 11, 1811. By Samuel Austin, D.D. Worcester; Isaac Sturtevant.

An Oration delivered July 4, 1811, at the request of the Selectmen of Boston, in commemoration of American Independence. By James Savage, Esq. Boston; John Eliot, jun.

An Oration in commemoration of American Independence, delivered at Brewster, July 4, 1811, at the request of the inhabitants. By John Simpkins, A. M. Boston; John Eliot, jun.

A Discourse, delivered before the officers and members of the Humane Society of Massachusetts, June 11, 1811. By Lemuel Shaw. Boston; John Eliot, jun.

An Oration pronounced at Northampton, on the anniversary of American Independence, 1811. By George Grennell, jun of Greenfield. Northampton; Wm. Butler, 1811.

A Sermon delivered at the ordination of the Rev. John Bartlett to the pastoral care of the Second Church in Marblehead, May 22, 1811. By Abiel Holmes, D. D. Pastor of the first Church in Cambridge. Hilliard and Metcalf; Cambridge.

OBITUARY.

AFTER mentioning the death of the Hon. JOHN TREADWELL, in our number for Jan. last, we expressed a hope of giving some further notice of that gentleman in the succeeding number. We have not been able, however, to obtain the ne-

cessary information till the present time.

The subject of this article was born at Ipswich, (Mass.) on the 20th of Sept. (O. S.) A.D. 1738. Having received a liberal education, he was graduated at Harvard College when about 20 years of

age, and ordained a minister of the Gospel at Lynn, March 2nd, 1763. In this place he remained in the ministry just nineteen years. He removed to Ipswich in 1782, and afterwards to Salem in 1787, where he resided till his death. He was chosen to represent the town of Lynn, and afterwards the town of Salem, in the General Court for several years. In 1799 he was chosen a Senator for the county of Essex, to which office he was re-elected for several succeeding years, till he declined a re-election. He was appointed a Judge of the Court of Common Pleas in 1798, and sustained the office during the remainder of his life. In the public stations which he filled, he uniformly bore an honorable character. He was the steady friend of religion and of good men, and the enemy of wickedness in every shape. He bore open, unwavering testimony to the truth, and was a decided reprove of the vicious. As a magistrate he served his country with strict integrity, and received the general approbation of his fellow citizens.

He was one of the founders of the Massachusetts Society for Promoting Christian Knowledge, and sustained the office of Vice-President from the formation of the Society till his death. He contributed to charitable purposes by his active exertions and prudent counsels, as well as by bestowing money. He devoted a stated portion of his income to charity of different kinds. One of his favorite means of doing good was the distribution of religious books. In selecting such as would be most useful, he examined them with great care and diligence. His mind was much occupied in devising liberal things; and he took a deep interest in the support of all institutions, which have for their object the promulgation of the Gospel.

The Rev. Mr. Worcester, of whose church and society he was a member, took notice of his death, in a sermon, from which we have obtained the liberty of extracting that part which related directly to his character. The sermon was from these words, 2 Tim. i, 12. *Nevertheless I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.* The preacher enumerated some particulars, which were comprised in Paul's knowledge of Jesus Christ, and on the account of which the Apostle felt secure; considered what Paul had committed in trust to Christ; and stated the reason which he had not to be ashamed. After several reflections on the subject, the preacher introduced the following observations which we transcribe as giving a

more concise and satisfactory account of the religious character of the deceased, than we could give in any other way.

"They only are truly wise and happy, who so believe in Christ, and so live, as not to be ashamed.

"All who truly believe in Christ, and live habitually under the influence of faith, are as safe as was Paul. Their hopes rest on the same solid basis; from day to day they humbly commit their interests for eternity into the hands of the Almighty Redeemer; and come what may, whether afflictions, or reproaches, or temptations, they need not be ashamed. *As the life which they live in the flesh is by the faith of the Son of God; who loved them and gave himself for them,* they are prepared for any event; and even in view of approaching death, they may remain unshaken and undismayed, and triumph in a hope full of immortality.

"All this, my brethren, you will permit me to say, I believe has been exemplified in the instance of a much respected member of this society and communicant with this church, whose mortal remains were committed to the tomb in the course of the past week. Of his character at large, which is known to you all, there is no occasion that I should speak particularly; nor would it be conformable to my established custom; but to his Christian faith and hope, I deem it not only proper, but important, to bear on this occasion my public testimony; and this more especially as he was formerly a preacher of that Gospel, which I have it in charge constantly to testify and to honor. I feel myself warranted, then, to say, that the deceased Judge Treadwell, who so lately occupied a seat in this house, and at this table of the Lord, though he left the ministry, yet was not ashamed of the Gospel of Christ. Since my acquaintance with him, and especially within the last two years, he has opened his mind to me with great freedom; and I know not how I could express his views of Christ and the Gospel, better than they have been expressed in the course of this discussion. He was a firm believer in the Divinity of the Savior, in the atonement by his blood, and justification exclusively by faith in him; and these doctrines, he affirmed with emphasis, were the ground of his confidence, and the source of his consolation. "I feel," he would repeatedly say, "I feel that I am drawing near my end, that I am upon the brink of the grave; and what could I do without this foundation for my hope? Take away this, and all is gone."

"Though his death was sudden, we have reason to believe that he was not

found unprepared; for he appeared for many months to be in a very special manner, preparing himself for that solemn event. He was, indeed, looking and waiting for his change; and his thoughts and conversation were much on the subject. And though he was accustomed to speak of his own state with great humility, more than once has he adopted the words of Job, *I know that my Redeemer liveth*; and the words of the Apostle in my text, *I know whom I have believed, and I am persuaded that he is able to keep what I have committed to him against that day.*

"Precious in the sight of the Lord is the death of his saints; and however suddenly it may come, or under whatever circumstances, their end is peace. Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them. But such is the case with those only, who have truly committed their bodies and their souls, with all their interests for eternity, into the hands of Him, who is able to keep them unto the decisive day."

DIED, lately, at Charleston, (S. C.) the Hon. JOSHUA G. WRIGHT, one of the Judges of the Supreme Court of North Carolina.

In Virginia, Lieut. Col. JOHN SMITH, of the 3d regiment United States infantry.

In Maryland, the Honorable HENRY RIDGLEY, Associate Judge of the second judicial district.

At Fredericktown, Maryland, Colonel BAKER JOHNSON, of the Revolutionary army.

At Wardsborough, Vermont, Mr. EBENEZER FISHER. While having a swarm of bees, one of them stung him on the end of his nose, and the poison operated so powerfully, that it occasioned his

death in about thirty minutes after he was stung.

In Mississippi Territory ABIJAH HUNT, Esq. murdered in a duel, by Geo. Poindexter, Esq. Member of Congress from that territory.

In Mississippi Territory Captain PRINCE LAW of the United States army, a son of the late Honorable Richard Law, of New London, Connecticut. He was graduated at Yale College in 1800.

In England, the Rev. NEVIL MASKELYNE, D. D. a celebrated astronomer, and a distinguished member of the Royal Society. He was, also, an honorary member of the French National Institute.

In Scotland, the Right Honorable HENRY DUNDAS, Viscount Melville, aged 70. He was an important member of Mr. Pitt's administration.

At Granby, (Conn.) Mrs. MARY LAMSON, aged 103.

At Philadelphia, Mrs. EVE POST, aged 106, a native of Germany. She came to Philadelphia when young, where she mostly resided till her death. The last seven years were spent in the almshouse.

At the same place, within three weeks, fourteen persons of the small-pox.

At sea, May 15, on board his Britannic Majesty's ship Gorgon, M. RUFFIN, General of division, aged 38. He was a native of France, has been for some time an active officer in the French armies, was taken prisoner in the battle of Barrosa, in which he received the wounds of which he died.

In England, May 27th, RICHARD PENN, Esq. formerly governor of Pennsylvania, and a descendant of the illustrious founder of that state.

In New Jersey, in March last, the Rev. THOMAS GRANT, Pastor of the churches of Amwell and Flemington in that state, aged 46.

TO CORRESPONDENTS AND READERS.

In the account of the *Revival of Religion in Beverly*, which was inserted in our last volume, p. 550, it is said, that "within a year, about one hundred and thirty have been added to the churches under the care of the Rev. Abel Abbot and the Rev. Joseph Emerson." Instead of this, it should have stated that number to have been added to the churches in Beverly.

The public are informed, that all the copies of the *Minor Panoplist* are subscribed for. An abundant supply of the *Laryx* can still be had.

Mr. OSCOOD's communication is necessarily omitted.

N. B. Publishers of books and pamphlets are respectfully requested to send us, free of expense, either copies of their publications, or transcripts of the title pages. In such cases, they may expect to see a notice of their works in our pages, under the head of Literary Intelligence.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 3.

AUGUST, 1811.

VOL. IV.

BIOGRAPHY:

LIFE AND REMAINS OF HENRY KIRKE WHITE.

The following article is taken from the *Eclectic Review*, for March, 1807, vol. iv, p. 193. While the reader is astonished at the splendid talents and attainments of this extraordinary youth, he will, if pious, rejoice that such peculiar endowments were sanctified by religion.

ED. PAN.

Not long ago we were called upon, in the course of our duty, to examine the Memoirs of an unfortunate son of the Muses,* who in infancy excited the admiration of the public by the prematurity of his powers, but abandoning himself to indolence and sensuality, outlived, ere his youth was gone by, the liberality of his numerous patrons; and the kindness of his few friends (one only excepted, who has dishonored his memory by becoming his biographer) and perished miserably, at the age of twenty-seven years;—affording in his life, and by his death, a melancholy proof, that as the body is debilitated, diseased, and destroyed, so is genius degraded, emasculated, and extinguished, by habits of vice; and that sin is not less the enemy of those noble endowments that command “the praise of men,” than of the lowly-minded graces that ensure “the praise

of God.” It will now be our pleasing yet mournful employment, to review the Life and Remains of a more amiable youth, of genius more than equal, but of fortune far less extravagantly exalted and cast down; who, in the course of twenty-one years, the span of his brief but illustrious career, by indefatigable perseverance in study, unquenchable ardor of genius, sincere and progressive piety, distinguished himself as a scholar, a poet, and a Christian. In almost every point, except talents, Henry Kirke White, and Thomas Dermody were the antipodes of each other. Few, perhaps, of the relics of either will continue to astonish and delight the public, beyond the present generation; but the stories of both will most probably be held in everlasting remembrance, the one as a cheering example, the other as a terrible warning to youthful poets, when struggling with poverty, or assailed by temptation.

* See *Ecl. Rev.* Sept. 1806, *Life of Thomas Dermody*, Vol. II, p. 701.

The contents of these volumes are so very miscellaneous, that our remarks upon them must be rather desultory. We shall follow the arrangement of matter as we find it, beginning with the "Account of the Life" of this lamented youth, by Mr. Southey, who has done honor both to himself and to his friend, by the candor and kindness which he has displayed in the functions of his biographer and editor. We shall offer a sketch of the Life, including some passages from Mr. Southey's narrative, as examples of his manner.

Henry Kirke White was born at Nottingham, on the 21st of March, 1785. His father, still living, is a butcher. His mother, during the latter years of her son's life, kept a respectable boarding-school for young ladies. Henry was taught to read by a Mrs. Grassington, one of those notable matrons, by whom children, in the country, are generally instructed in the mysteries of A, B, C. In one of his earliest poems, intitled "*Childhood*," he pleasantly describes his progress in learning under this ancient Sybil, who foresaw and foretold his future glories. It would be difficult to ascertain at how early a period the human mind may receive those effectual influences, that decide and develop its character, and determine one man a poet, another a painter, and a third a politician; or, in a word, that make every man *the man that he shall be* through life. Biography and History are, in general, equally deficient of accurate information concerning the infancy of individuals and of nations, though the annals of that age in each, consisting of

minute and apparently worthless circumstances, form perhaps the most interesting portion of the history of the human mind;—since trivial circumstances, at that time, are of greater and more abiding influence, than mightier and more imposing events at a later period of their existence. Romulus was the founder not only of the city, but of the empire of Rome; not only the leader of a band of Brigands, but the father of the Conquerors of the world. He stamped the image of his soul upon all succeeding generations. The fratricide of Remus, and the rape of the Sabine women, were the first scenes of that tragedy of violence, which *continued* to be acted throughout the earth during more than ten centuries.—Had Remus, in their quarrel, slain Romulus, it is probable, according to human calculation, that Rome would never have risen in distinction above the neighboring cities, and the Cæsars might have been shepherds on the plains of Campania. But the spirit of Romulus breathed through all his posterity, and never quitted the capitol, till the seat of empire was translated from Rome to Constantinople. As the future destinies of nations are influenced by the genius and actions of their founders, so are the talents and tempers of individuals determined, in a great measure, by the character of their relatives and associates, the lessons which they are taught, the amusements to which they are led, and in literature, above all, by the books which accident may cast in their way, but to which they attach themselves with spontaneous and almost in-

stinctive devotion. Nothing is trifling or insignificant in childhood, where every thing tends to form the future bias of an immortal mind, and every event that awakens a new emotion, is the certain forerunner of everlasting consequences. Such is the circumstance of Henry being accustomed, *before he was six years old*, to hear a certain damsel sing the affecting ballad of "The Babes in the Wood," and others, alluded to in the following lines of the poem above mentioned, written when he was not much more than twice that age.

"Many's the time I've scamper'd
down the glade,
"To ask the promis'd ditty from the
maid,
"Which well she loved, as well she
knew to sing,
"While we around her form'd a little
ring;
"She told of innocence foredoom'd to
bleed,
"Of wicked guardians, bent on bloody
deed,
"Of little children murder'd as they
slept;
"While at each pause we wrung our
hands and wept.
• • • • •
"Beloved moment! then 'twas first I
caught
"The first foundation of romantic
thought;
• • • • •
"Then first that poesy charm'd mine
infant ear:
"I hied me to the thick o'erarching
shade," &c. &c.

The heart of any child would be touched by such ditties; but the future poet alone would retire into solitude, to meditate upon them.

From Mr. Southey's account we learn, that about the age of seven, Henry was not only a Scholar, but a Schoolmaster; for

"he used to creep unperceived into the kitchen, to teach the servant to read and write."— This girl appears to have been chief in his confidence; for to her alone he imparted "the tale of a Swiss emigrant," which was probably his first performance, being ashamed to show it to his mother. At this time he was a great reader. "I could fancy," says his eldest sister, "that I see him in his little chair, with a large book upon his knee, and my mother calling, 'Henry, my love, come to dinner;' which was repeated so often without being regarded, that she was obliged to change the tone of her voice before she could rouse him." What books he read we are not informed; but from some lines in the poem of "*Childhood*," we find that he was acquainted, at an early age, with Spenser and Milton. Describing his evening walks with a school-companion, (for, from his sixth to his twelfth year, he attended the academy of a clergyman at Nottingham) he says,

'To gaze upon the clouds, whose col-
or'd pride
Was scatter'd thinly o'er the welkin
wide,
And tinged with such variety of shade,
To the charm'd soul sublimest tho'ts
conveyed.
In these what forms romantic did we
trace,
While fancy led us o'er the realms of
space;
*Now we espied the thunderer in his car,
Leading the embattled seraphim to
war;*
Then stately towers descried, sub-
limely high,
In Gothic grandeur frowning on the
sky;
Or saw, wide stretching o'er the
azure height,
A ridge of glaciers in mural white,
Hugely terrific.' Vol. I, p. 292.

Any eye might form towers and glaciers in the romantic clouds of evening; but the imagination of a poet alone, fired with the *first* perusal of Milton, could discern in them the battle-array of the seraphim, and the war in heaven. At this academy, nevertheless, it seems that he passed for a blockhead, among blockheads, who naturally enough concluded that he could not learn *because* they could not teach. He revenged himself in secret, by writing lampoons on them. Here, however, he remained six years; and mortifying indeed it must have been to the pride of genius, already quick and kindling within him, that "one whole day in the week, and his leisure hours on the others, were employed in carrying the butcher's basket, his father being determined to bring him up to his own trade." Henry was afterwards removed to another school in Nottingham, the master of which, being as wise as the old woman who taught him his letters, discovered his hidden talents, and communicated the joyful tidings to his affectionate mother, whom the false report of his former master had rendered very unhappy.

About this time he wrote the earliest of his published poems, "*On being confined to School on a pleasant Spring Morning*," which not only displays considerable talent, but proves that even then he was well practised in the art of rhyming.

It was now resolved to bring him up to the hosiery business; and, at the age of fourteen, he was placed in a stocking-loom, with the view of afterwards obtaining a situation in a warehouse.

Here he was so miserably out of his element, that after twelve months of continual repining on his part, and remonstrance on that of his family, he was removed to an employment more suited to his aspiring mind. He was established in the office of Messrs. Coldham and Enfield, town-clerks of Nottingham.— Here, in addition to the exhausting labors and studies of the law, he employed his leisure hours in acquiring a knowledge of the Greek, Latin, French, Italian, Spanish, and Portuguese languages; in each of which he made considerable progress. Chemistry, astronomy, and electricity, were also numbered among his morning, noon, evening, and midnight amusements. If time be computed by its occupation he made a minute of every moment of his leisure, and every day added sensibly to his stock of knowledge. He was passionately fond of music, but had the prudence to refrain from dallying with that Syren art, which steals away the soul from more exalted employments. He had also a turn for mechanics; and most of the furniture of his little study was the workmanship of his own hands. His most delightful relaxation was the exercise of his powers of composition, both in prose and verse.— His first essays in the former obtained for him several prizes, given by the proprietors of a Magazine, called "*The Monthly Preceptor*;" and his first flights in the latter soon gave him a distinguished rank among the periodical poets of the time in the "*Monthly Mirror*." He likewise became a member of a literary society at Nottingham, and

one evening astonished his brethren with a lecture on Genius, of two hours length, delivered *extempore* with great fervor and volubility. At that time he aspired to the bar, and thought it necessary to practise himself in public speaking.

In the year 1803, he was emboldened by the success of his fugitive pieces, to publish "*Clyfton Grove, and other Poems.*" His anxieties and disappointments in pursuit of a patron, to give his work (what no work of genius ever wanted) the sanction of a splendid name, were at length rewarded with permission to dedicate it to the late Duchess of Devonshire; but permission was all that he ever obtained; and it was too dearly purchased by a copy of the poems in their "due morocco livery," which was sent to her Grace, but probably never reached her hands.

A frigid and superficial critique on these Poems, in one of the Reviews, almost broke the hopes and the heart of the author; but the friendship of Mr. Southey, which he acquired by this very circumstance, was an ample compensation for the anguish that he felt on this occasion. The following little piece will enable our readers to guess, whether the volume that contained it deserved harsh reprobation.

"TO THE HERB ROSEMARY.*

"Sweet scented flower! who art
wont to bloom
On January's front severe:
And o'er the wintry desert drear
To waft thy waste perfume!

* *The Rosemary buds in January—It is the flower commonly put in the coffins of the dead.*

Come thou shalt form my nosegay
now,
And I will bind thee round my brow,
And as I twine the mournful
wreath,
I'll weave a melancholy song,
And sweet the strain shall be, and
long,
The melody of death.

Come, funeral flow'r! who lov'st to
dwell
With the pale corse in lonely tomb,
And throw across the desert gloom
A sweet decaying smell,
Come press my lips, and lie with me
Beneath the lowly Alder tree,
And we will sleep a pleasant sleep,
And not a care shall dare intrude
To break the marble solitude,
So peaceful and so deep.

And hark! the wind-god as he flies,
Moans hollow in the forest-trees,
And sailing on the gusty breeze
Mysterious music dies.

Sweet flower, that requiem wild is
mine,

It warns me to the lonely shrine,
The cold turf altar of the dead;
My grave shall be in yon lone spot,
Where as I lie, by all forgot,
A dying fragrance thou wilt o'er my
ashes shed." Vol. I, p. 19

There is a tenderness of thought and expression in the last stanza, which, at this time, when the prophecy has been fulfilled, must touch the most insensible heart. It is remarkable that in many of poor Henry's pieces, written at different ages, there are strong and melancholy forebodings of an early death.

It was the author's fondest hope by this publication to attract friends, by whose assistance he might be enabled to quit the law (the study of which had become wearisome, since it was no longer likely to be profitable to him as a Barrister, on account of a deafness that was growing upon him,) and to pursue his stu-

dies at one of the Universities, to qualify himself for the Ministry, to which, his mind was now most ardently directed by an extraordinary spiritual change which took place in him about this period. Mr. Southey says,

'I have stated that his opinions were, at one time, inclining towards Deism; it needs not be said on what slight grounds the opinions of a youth must needs be founded: while they are confined to matters of speculation, they indicate, whatever their eccentricities, only an active mind; and it is only when a propensity is manifested to such principles as give a sanction to immorality, that they show something wrong at heart.'—Vol. I, p. 27.

We quote this passage to protest against the plausible and insidious error at the end of it. Such opinions *always* indicate "*something wrong at heart*:" they shew its natural deformity, and determined enmity against God. Genius, if not the child, is the nurseling of Pride: the youth, deeply conscious of possessing it, cherishes the "sacred and solitary feeling" with a jealousy that tolerates no rivalry; it is "the Divinity that stirs within him," and he worships it with a constancy and ardor of devotion that shame the lukewarmness and formality with which others serve the true God. Perhaps no youth, thus eminently gifted, ever passed the age of eighteen in a Christian country, who did not, at that sanguine period when man is most confident in his strength, because most ignorant of his weakness, resist and reject the evidences of the glorious Gospel of Christ, and exult in having discovered the *truths of Infidelity* in the

darkness of the light of Nature. To such an one, the doctrine of the cross is not only "foolishness," as it is to the Greek, but "a stumbling block" also, as it is "to the Jew." It requires the sacrifice of all that is most dear to unregenerated man, and enjoins a humility of spirit, and a brokenness of heart, which is death to that mode of ambition that exists in the carnal mind. We do not say that this elevated feeling must be extinguished by the grace of God, any more than the other passions of our nature, which sin has corrupted; but, like them, it must be renewed in the converted sinner, and, from being an insatiable appetite for self-exaltation, it must become a fervent, unquenchable zeal for the glory of God.

Henry was in this perilous state, when the Rev. Mr. Pigott, a clergyman of Nottingham, with an amiable concern for his everlasting welfare, sent him "*Scott's Force of Truth*," which he received with supercilious indifference, telling the person who brought it, that he could soon write an answer to it; but when that person called upon him about a fortnight afterwards, his answer was of a very different tone and temper.

'He said, that to answer that book was out of his power, and out of any man's, for it was founded upon eternal truth; that it had convinced him of his error; and that so thoroughly was he impressed with a sense of the importance of his Maker's favor, that he would willingly give up all acquisitions of knowledge, and all hopes of fame, and live in a wilderness, unknown, till death, so he could insure an inheritance in heaven.' Vol. I, p. 29.

On this subject, the above-named Clergyman, as quoted by Mr. Southey, adds,

'What he said to me when we became intimate, is worthy of observation: that, he said, which first made him dissatisfied with the creed he had adopted and the standard of practice which he had set up for himself, was the *purity of mind* which he perceived was every where inculcated in the Holy Scriptures, and required of every one who would become a successful candidate for future blessedness. He had supposed that morality of conduct was all the purity required; but when he observed that purity of the very *thoughts and intentions* of the soul also, was requisite, he was convinced of his deficiencies, and could find no comfort to his penitence, but in the atonement made for human frailty by the Redeemer of mankind, and no strength adequate to his weakness, and sufficient for resisting evil, but the aids of God's spirit, promised to those who seek them from above in the sincerity of earnest prayer.' Vol. I, p. 31.

From the moment that he was led by the Spirit of God into "the narrow way" of life, he determined to devote himself to the duty of warning others from "the broad road" to destruction. It was with this view that he wished for a place in one of the universities, to qualify himself for taking orders in the Church, resolving, if that could not be obtained, to join the Calvinistic Dissenters, or even to go to the East-Indies, there to offer himself as a Student, at Fort-William, in Bengal, and afterwards to become a Missionary among the Gentoos. Many delays, discouragements, and difficulties, which we have not room to recapitulate, intervened before he could obtain the first object of his desires, though Messrs. Coldham and Enfield liberally gave him up

his articles of Clerkship; but at length, with a very slender provision, namely, 30*l.* per annum, paid to him by Mr. Simeon, of Cambridge, (of which it afterwards appeared that 20*l.* were from Mr. Wilberforce, and 10*l.* from himself) 20*l.* more from his brother Neville, who was settled in London, and 15 or 20*l.* more from his mother; he became a Sizar of St. John's College, Cambridge.

Mr. Simeon having advised him to *degrade* for a year, he placed himself under the Rev. Mr. Granger, of Wintringham, in Lincolnshire, where he studied with such intense application, that his health was dangerously impaired, and he was compelled to relax a little. The following passage from Mr. Southey's narrative, will shew how severely he afterwards exercised himself at College.

'During his first term, one of the University Scholarships became vacant, and Henry, young as he was in College, and almost self-taught, was advised, by those who were best able to estimate his chance of success to offer himself as a competitor for it. He past the whole term in preparing himself for this, reading for College subjects in bed, in his walks, or, as he says, where, when, and how he could, never having a moment to spare, and often going to his tutor without having read at all. His strength sunk under this, and though he had declared himself a candidate, he was compelled to decline; but this was not the only misfortune. The general College examination came on; he was utterly unprepared to meet it, and believed that a failure here would have ruined his prospects for ever. He had only about a fortnight to read what other men had been the whole term reading. Once more he exerted himself beyond what his shattered health could bear; the disorder returned, and he went to his tutor, Mr.

Catton, with tears in his eyes, and told him that he could not go into the Hall to be examined. Mr. *Catton*, however, thought his success here of so much importance, that he exhorted him, with all possible earnestness, to hold out the six days of the examination. Strong medicines were given him, to enable him to support it, and he was pronounced the first man of his year. But life was the price which he was to pay for such honors as this, and Henry is not the first young man to whom such honors have proved fatal. He said to his most intimate friend, almost the last time he saw him, that were he to paint a picture of Fame crowning a distinguished under-graduate, after the Senate-house examination, he would represent her as concealing a Death's-head under a mask of beauty.' Vol. I, pp. 44, 45.

The exercise which Henry took was no relaxation; he still continued the habit of studying while he walked; and in this manner, while he was at Cambridge, committed to memory a whole tragedy of Euripides. Twice he distinguished himself in the following year, being again pronounced first at the great College examination, and also one of the three best theme writers, between whom the examiners could not decide. The College offered him, at their expense, a private tutor in mathematics during the long vacation; and Mr. *Catton*, by procuring for him exhibitions to the amount of 66*l.* per annum, enabled him to give up the pecuniary assistance which he had received from Mr. Wilberforce and Mr. Simeon. Never, perhaps, had any young man, in so short a time, excited such expectations; every University honor was thought to be within his reach; he was set down as a medallist, and expected to take a senior wrangler's degree: but these expectations were poison to him; they goaded him to fresh exertions when his strength was spent. His situation became truly miserable; to his brother, and to his mother, he wrote always that he had relaxed in his studies, and that he was better; always holding out to them his hopes and his good fortune; but to the most intimate of

his friends, (Mr. Maddock,) his letters told a different tale: to him he complained of dreadful palpitations—of nights of sleeplessness and horror, and of spirits depressed to the very depth of wretchedness, so that he went from one acquaintance to another imploring society, even as a starving beggar entreats for food.' Vol. I, pp. 48, 49.

Such exertions and triumphs soon brought him to the grave. His mind was worn out; and it was the opinion of his medical attendants, that if his life had been protracted, his intellect would have been impaired. On the 19th of October, 1806, it pleased God to remove him to a better world, in the 22nd year of his age.

"His moral qualities, his good sense, and his whole feelings, were as admirable as his industry and genius."—"It is not possible to conceive a human being more amiable in all the relations of life."—"Of his fervent piety, his letters, his prayers, and his hymns, will afford ample and interesting proofs."—"It (his piety) was in him a living and quickening principle of goodness, which sanctified all his hopes and all his affections, which made him keep watch over his own heart, and enabled him to correct the few symptoms, which it ever displayed, of human imperfection." So says Mr. Southey; but we must add, from a conviction of its truth, that few as were the symptoms of human imperfection which his heart ever displayed, his conversion (which we believe to have been real) was one of those signal miracles of Divine Mercy, by which the Redeemer manifests his willingness and his ability to save to the uttermost all that come to God by

him. It was almighty grace alone that brought down the towering pride of Henry, and bound his immeasurable ambition to the foot of the cross.

His manuscripts, exclusive of his correspondence, which after his decease were delivered to Mr. Southey, filled a large box. They consisted of papers on law, electricity, chemistry, the Latin and Greek languages, criticism, history, chronology, divinity, the fathers, &c. His poems were very numerous. Mr. Southey adds, "I have examined all the existing manuscripts of Chatterton, and they excited less wonder than these."

We have been led into such unexpected, yet unavoidable length, in this memoir of Henry Kirke White, that we must be much more brief than we intended in reviewing his "Remains." But having already made our readers tolerably intimate with the character of this extraordinary youth, it will be sufficient to offer a few extracts from his various works, leaving them to estimate his genius and his worth.

In his "Letters," having been previously acquainted with his poetry, we were rather disappointed. There is little in them of fine fancy, romantic feeling, or impassioned eloquence. Their distinguishing features are good sense, and pious sentiment, strongly enforced, and sometimes admirably expressed. The following extract from a letter dated "Wintringham, April, 1805," (while he resided with the Rev. Mr. Granger) contains an amusing and truly characteristic anecdote of the writer, who certainly was as little of a being

of this world as one born and bred in it well could be.

'Almond and I took a small boat on Monday, and set out for Hull, a distance of thirteen miles, as some compute it, though others make it less. We went very merrily with a good pair of oars, until we came within four miles of Hull, when owing to some hard working, we were quite exhausted; but as the tide was nearly down, and the shore soft, we could not get to any villages on the banks. At length we made Hull, and just arrived in time to be grounded in the middle of the harbor, without any possible means of getting ashore till the flux or flood. As we were half famished, I determined to wade ashore for provisions, and had the satisfaction of getting above the knees in mud almost every step I made. When I got ashore, I recollected I had given Almond all my cash. This was a terrible dilemma—to return back was too laborious, and I expected the tide flowing every minute. At last I determined to go to the inn where we usually dine when we go to Hull, and try how much credit I possessed there, and I happily found no difficulty in procuring refreshments, which I carried off in triumph to the boat. Here new difficulties occurred; for the tide had flowed in considerably during my absence, although not sufficiently to move the boat, so that my wade was much worse back than it had been before. On our return, a most placid and calm day was converted into a cloudy one, and we had a brisk gale in our teeth. Knowing we were quite safe, we struck across from Hull to Barton, and when we were off Hazel Whelps, a place which is always rough, we had some tremendous swells, which we weathered admirably, and (bating our getting on the wrong side of a bank, owing to the deceitful appearance of the coast) we had a prosperous voyage home, having rowed twenty-six miles in less than five hours.' Vol. I, pp. 154—155.

(To be concluded in our next.)

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. X.

THE ejection of Adam and Eve from Paradise, and the institution of Sacrifices. Gen. iii, 20,—24, and iv, 1—4.

The subjects of consideration, contained in these passages of Scripture, I shall mention in the order observed by *Moses*.

1. Immediately after the Sentence, *Adam*, we are informed, called his wife's name *Eve*; *Chavah*, Life or Living. This name, given to her instead of her former name, Woman, given too by the person, who gave the former name, and especially given on such an occasion, is certainly very remarkable. The Sentence declared, that both *Adam*, and *Eve*, should terminate a life of sorrow with death. In consequence of this sentence, *Adam* changed her former name Woman, for *Eve*, Life; and, as *Moses* informs us, for this reason: That she, though under the sentence of death, was the mother of all living. I am ready to believe, that God endowed *Adam* with common sense; and am, therefore, induced to look for something in the Sentence, which will reconcile with common sense his conduct, in giving his wife this appellation. The Sentence contains but one thing of this nature. It is this: God promised in the Sentence, that *the Seed of the woman should bruise the head of the Serpent*. This declaration, understood as Christians understand it, teaches us, and taught *Adam*, that some, at least, of his

posterity, were to live in such a sense, as he was to have lived, if he had continued to be obedient; viz. with immortal life; and that all these should live by means of the Seed of the woman. In this view, she became the mother of all the living. Hence, with the strictest propriety, she was named *Eve*, or *Chavah*; or, as the Septuagint, Ζωή.

2. At this time, also, God was pleased to clothe our first parents with the skins of beasts. These I consider as the skins of victims slain for sacrifice; and shall endeavor to shew, that sacrifices were now instituted.

3. To prevent our first parents from eating of the tree of life, and to teach them their alienation from himself, God sent them forth from Paradise, and commanded them to till the ground, whence they were taken.

The Tree of Life may, on the principles of the soundest philosophy, have been, and not improbably was, designed to be the means of rendering man immortal. At the same time, it is unnecessary, that we should consider it as any other, than a sacramental pledge of immortality. For every purpose of these Lectures, indeed, it is sufficient, if it be regarded as a mere Symbol of immortality; and this mode of considering it, will probably be admitted even by Infidels.

4. We are told, that after *Adam* and *Eve* were banished from Para-

dise, God placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way, to keep the way of the Tree of Life.

This part of the Mosaic history has been the ground of many objections; and must be acknowledged to contain some difficulties. They do not arise from what is said, but from what is not said. There is nothing said, which even those, who seek occasion, can reasonably object to; nothing, which impeaches, or in any degree lessens, the credibility of the history. As the whole account, however, is comprised in a single short sentence, its conciseness renders it difficult to be understood; and leaves the mind to wish, that additions, and explanations, had been furnished to render it capable of being more satisfactorily comprehended.

The interpretation of this passage, which has been most current among divines, is the obvious one: That the Cherubims and flaming sword were placed in the east of Eden, to prevent the access of man to the Tree of Life. This, however, is not the oldest, nor probably the original interpretation. The two oldest comments in the world are the two Jewish Targums; and these paraphrase the verse in this manner: "And he thrust out the man, and caused the glory of his presence to dwell of old at the east of the garden of Eden, above the two Cherubims:" i. e. After God had removed *Adam* out of Paradise, he caused the Shechinah, or glory of God, with the Cherubims, its attendants, to dwell in the east of Eden, to keep, or preserve, the way of the Tree of Life, not from the ac-

cess, but for the attainment, of man. In support of this explanation, beside the authority of the Paraphrasts, which is confessedly great, and to be considered as supported by the sense of the Jewish Church; it is acknowledged, that the words, translated *flaming sword*, are literally rendered *fiery division*, i. e. a *dividing*, or, as it is afterwards called by *Ezekiel*, an *infolding*, *fire*. If this interpretation be admitted; the passage declares, that after the fall God was pleased to dwell by his oracular presence in the east of *Eden*; as, during the ages of the Jewish Church, he dwelt in the tabernacle, and in the temple. Here he gave oracles to the antediluvian Church, and received their worship. Here he taught them the way to immortal life; and preserved it from being utterly lost by the degeneracy of man.* It has been supposed by those, who have adopted the common interpretation, that the access of man to the Tree of Life was forbidden, to prevent him from looking for life to this original pledge of it, and to turn his future thoughts to Christ, its antitype, as the source of this great blessing. This is supposed to have been necessary, because of the almost necessary tendency of human nature, circumstanced as it then was, to seek for life, where alone it could have been originally obtained. The reality of this tendency, and the importance of checking it, I readily acknowledge; yet it may be difficult to prove, that the check, here supposed, was necessary; or that the end would be more effectually

* See *Bishop Horne's Letters*

answered by it, than by a series of oracular directions, given from the Shechinah by God himself. It will also be difficult to prove, that any thing could be more necessary, or useful, to man, than the presence and direction of God, to guide and influence him to repentance, reformation, and worship; and to encourage him to attempt, and pursue, the great business of reconciliation with his Maker. If we consider the height of enjoyment, and of privileges, from which man had just fallen, and the gloomy depression, into which he had sunk, the entire knowledge of his present situation, and the necessary ignorance of the means of his recovery; if we call to mind his inability, from the comparison of moral subjects, to form any but uncertain and distressing conclusions, and his natural, and almost unavoidable, tendency towards despair; if we recollect, that God thought it necessary to communicate to him, in the Sentence itself, the grounds of hope and recovery, and to interfere even in the inferior concern of clothing his body; we shall not, I believe, hesitate to acknowledge the interpretation of the Jewish Paraphrasts, as at least natural, rational, and probable. According to this interpretation, God, is exhibited as completing his merciful designs to our first parents, and their posterity, by appearing to them as a reconcilable God and teaching them, in a direct, indubitable manner, the several things, which were now become essential parts of their duty.

After the removal of man from Paradise, two sons are declared

to have been born to him, named *Cain* and *Abel*.

When these children were grown up, *Cain*, being a tiller of the ground, brought unto God an offering of the fruit of the ground. *Abel*, being a keeper of sheep, presented, at the same time, an offering of the firstlings of his flock. These were the first formal oblations, mentioned in the history of mankind. On the interesting subject of sacrifices, I make the following remarks.

First: Sacrifices have been common to all nations of antiquity, of whose religious history we have any account; and of most nations, comparatively moral. They were used in *Japan*, and in *Mexico*; in *Lapland*, and in the country of the *Hottentots*.

Secondly: They were always, without an exception, a religious service.

Thirdly: They were intended to be expressions of gratitude, symbols of supplication, and especially means of expiation, in every people, by whom they were used.

Fourthly: Almost all nations appear to have sacrificed the same things, so far as they were in their possession, particularly oil, wine, water, cakes, meal, fruits, aromatics; and those, which, in the Scriptures, are styled clean beasts, and birds. Very few offered beasts of prey, or wild beasts of any kind; birds of prey, fishes, or reptiles.

Fifthly: Human sacrifices have been customarily offered throughout the world.

In Asia they were offered by the following nations: the Hindoos, Persians, Massagetæ, Scythians, Arabians, Ionians, people of Tenedos, Rhodians, Syrians,

Chaldeans, Babylonians, Albanians, Sarmatians, nations of Canaan, Jews, in the latter times of their nation, people of Dumah, or Idumea, Phœnicians, Laodiceans, Blemians, Taurians, and Neurians; In Europe by the ancient states of Greece; particularly Messene, the Pelasgi, the people of Lacedæmon, Attica, Phœcia, Chios, Lesbos, Salamis, Crete, Cyprus; the Celtæ, who inhabited Britain, Gaul, Switzerland, the north of Italy, Spain, and the northern parts of Thrace; the Thracians, Tauric Chersonesians, Massilians, Germans, Romans, Norwegians, Swedes, Danes, the Getæ, Scottish Islanders, Icelanders: In Africa, by the Egyptians, Carthaginians, inhabitants of the Canary Isles, nations of Guinea; and in America, by the Mexicans, and Peruvians.

To these may be added, in several instances, the Islanders, discovered by Capt. *Cooke*.

To this account I shall subjoin a few remarks.

The writers, testifying to the fact of human sacrifices, are *Cicero*, *Ennius*, *Livy*, *Pliny*, *Tacitus*, *Seneca*, *Lucan*, *Silius Italicus*, *Cæsar*, *Porphiry*, *Sanchoniathon*, *Manetho*, the author of the *Ayean Akberry*, &c. &c.

Pliny observes, that the people of *Marsilles*, when a distinct state, coincided in offering human sacrifices with the whole world, although unknown to them, and differing from them in other respects.

Sanchoniathon declares, that from the earliest times princes and magistrates offered human victims; particularly their own dearest children.

This custom is directly recognized in the question of *Balak*,

king of *Moab*, to *Balaam*, recorded by the prophet *Micah*: *Shall I give my first born for my transgression; the fruit of my body for the sin of my soul?*

The general testimony of *Hindoo*, *Persian*, *Roman*, and *Greek* writers, on this subject, declares, that sacrifices were chiefly expiatory.

The *Scandinavians* held, that it was essential to their prosperity to offer human sacrifices; and believed human victims to be more auspicious than any other; particularly victims of the blood royal.

Many nations selected their victims: as, the *Egyptians*, *Phœnicians*, *Romans*, *Scandinavians*, *Albanians*, *Britons*, *Carthaginians*, &c.

The *Albanians* chose the best men of their nation; and the *Egyptians* the handsomest.

The *Romans* sacrificed, annually, a male and female *Gaul*, and a male and female *Greek*.

The *Tauric Chersonesians* sacrificed to *Diana* every stranger, whom chance threw on their coast.

The *Lacedæmonians* whipped their boys to death to *Diana Orthia*.

Aristomenes, the *Messenian*, sacrificed 300 *Lacedæmonians* at once to *Jupiter*.

The *Carthaginians* offered up in a single sacrifice 300 young noblemen.

The *Peruvians* offered the same number in their yearly sacrifice.

The *Mexicans* annually sacrificed 20,000.

The *Hindoos*, and *Egyptians*, had large and expensive cavern temples consecrated to this dreadful service.

The people of various parts of *Guinea* still offer human victims; as do also the *Hindoos* and several other nations.

The origin of sacrifices has been ascribed to the *Phenicians*. As this opinion is loose and unsupported, it needs no consideration; but there are four others, which deserve some remarks.

1. That of *Porphyry*; who attributes their origin to the *Egyptians*; and says, that they consisted, at first, of the first fruits of their grounds; which they burned upon an altar of turf to their gods. In the most ancient sacrifices he says there were neither living creatures, nor myrrh, nor frankincense, nor any thing expensive or magnificent: but afterwards they began to burn perfumes; and at length, changing their diet from roots and herbs to living animals, they changed their sacrifices.

On this opinion, it is sufficient to observe, that it cannot be true; because the *Persians*, *Hindoos*, and *Chinese*, sacrificed, long before they had any correspondence with the *Egyptians*; and therefore they and the *Egyptians* certainly derived the practice from a common source: a source, that cannot have been nearer than *Noah*.

Noah also sacrificed animals, long before the *Egyptians* sacrificed fruits; as did, also, the *Hindoos* and *Chinese*.

2. Dr. *Warburton* supposes, that they were offered merely as a language of Symbols; because in the beginning human language was not furnished with words, proper to express gratitude, supplication, and penitence.

On this supposition I observe,

First: Man was never unpossessed of a language, which would properly express every emotion, capable of being symbolically expressed by sacrifices.

Dr. *Warburton* would undoubtedly admit arguments, adduced from the Scriptures. But in the Scriptures we are decisively informed, that *Adam* was endowed with language by his Maker; and, plainly, with religious language. *Abel* and *Cain*, educated in his family knew the same language. They therefore needed no symbols, much less these very artificial ones, to express their emotions.

Secondly: It cannot be admitted, that *Adam* worshipped God in any manner, which was not instituted by God himself. God punished *Nadab* and *Abihu* for worshipping him in a manner, not instituted by him. After their death He declared it, as his own pleasure, that he would be worshipped in his own institutions only. It was, therefore, his pleasure in the days of *Adam*. That God was pleased with sacrifices is evident from the story of *Abel's* acceptance, as well as the story of *Noah* and of *Abraham*.

Thirdly: It is incredible, that God should copy into his own institutions inventions of men. Yet God instituted sacrifices for the Jews in a very solemn and extensive manner.

3. Infidels have supposed, that sacrifices began among all nations, when they were in a state of ignorance and barbarity; or when they were mere savages.

Sacrifices, they suppose these people thought, would appease the anger of their deities, and conciliate their favor. As the victims were their own most

valuable property, their deities, it is alleged, would be believed by them to prize the victims in much the same manner, as they were prized by themselves.

On this opinion I observe,

First; It is not pretended, that such a practice could have sprung from the principles alleged, among any people except the merest and most ignorant savages.

Secondly: It is scarcely credible, that the most discerning men even among such savages, and such usually directed their religion, could believe, that their gods were capable of being pleased with such offerings. The heathen gods are, indeed, sometimes represented by heathen writers, as pleased with the smell of the burning victim: but this, it is presumed, is always a figurative representation: The god being intentionally exhibited, as in fact pleased only by the reverence, or obedience, manifested by the suppliant in this religious act.

Thirdly: Such savages can be supposed to have fallen on this as an acceptable service to their gods, only as one, out of many rites, by which they might be pleased. Almost any thing, which was pleasing to men, might be supposed to be no less pleasing to their gods than a sacrifice. A large part of such things may safely be pronounced to promise, in this respect, more to the human mind, than can be pretended of this. By such a mind, inquiring how to please its gods, a sacrifice, if adopted from the principles alleged, cannot be supposed to have been adopted in more instances, than would be the result of proportional chan-

ces. If we consider, that sacrificing promises so little, and costs so much; we shall be convinced, that a proportional chance is all, that can be demanded, or allowed. It is to be remembered, that the mind, in contemplating this subject originally, would regard it with very different views from those, which it would entertain, when the practice had become established.

But sacrificing has prevailed in every nation; i. e. every ancient nation: while several other modes of worship, at least equally natural, and presenting themselves to the mind with as fair a promise of being acceptable services, have been adopted rarely and imperfectly, or not all.

Fourthly: Sacrificing has existed in various nations, who were never savages. Such were the *Hindoos, Chinese, Persians, Egyptians, &c.* Through these nations, also, the rite came to most others; or through the unknown ancestors of other nations, contemporary with these in their most ancient periods.

Noah sacrificed. *Fohi*, the first king of *China*, also sacrificed. *Menu*, the first real person in the *Hindoo* history, sacrificed.

Sanchoniathon and *Manetho* testify, that sacrificing was of the earliest date among the *Phenicians* and *Egyptians*.

Fifthly: With respect to these nations, also, it is to be observed, that the earliest sacrifices alluded to, were considered not as innovations, but as the result of former customs.

Sixthly: Most of these nations, also, worshipped, at the time specified, the One living and true God; who was never supposed by any person, that wor-

shipped him, to delight in sacrifices in any such sense. Hence,

Seventhly: With respect to these nations, the principles alleged have no application: Of course the supposition falls to the ground.

Eighthly: No heathen nation knew the origin of sacrifices.

The only reason for them, ever given by these nations, was *the custom of their ancestors*. *Plutarch* justly resolves all the authority for the heathen worship into this custom. If the reason, against which I am contending, offers itself to the mind so naturally, as to have become in so many nations the real ground of sacrificing; it is wholly unaccountable, that no heathen writer should have alleged it either as his own reason, or that of his countrymen, or that of their ancestors. That so many nations should have sacrificed, and, among them all no person should have detected this reason for the practice, especially when they were often pressed for some explanation of the rite, must, if it was still the true reason, remain, I suspect, a mystery.

Ninthly: A great part of the victims, offered in sacrifice, were burned.

A burnt victim, even in the eye of a savage, could neither satisfy a god, nor expiate a crime.

Tenthly: If an immense number of instances human victims were offered; and that from the remotest heathen antiquity.

Could even a savage hope to expiate the murder of one man by murdering another: i. e. could he form this hope, when contemplating the subject originally, before custom had given it a religious sanction?

4. Christians have believed sacrifices to have been instituted by God, immediately after the Apostasy, as types of the sacrifice of Jesus Christ.

In support of this opinion, beside the manner, in which it is affected by the preceding observations, and beside the consideration, that this is the only opinion remaining, it may be remarked,

First: That after the fall an atonement was announced.

All the Jewish sacrifices were typical of that atonement; and, by a parity of reasoning, all others were so. But, if they were thus typical, God instituted them; for in this view they could not have been devised by man.

Secondly: Here is a complete and solid reason for the practice; and the only reason, of any weight, which has been given.

Thirdly: The Jews had both this reason, and the institution itself, in their possession.

No other nation could give any reason for the custom; or any account of its origin.

Fourthly: Both the rite, and the manner of it, were common to nations, who neither did, nor could correspond with each other, after they became nations.

This proves a common origin: but no common origin was possible, beside a common ancestry.

I have now finished my remarks on this interesting subject. Should they be allowed to be just; it must also be allowed, that they furnish substantial evidence in support of Revelation in general, and of this history in particular.

REVIVAL OF RELIGION IN NEW-HAVEN.

THE following account of the late distinguished Revival of Religion in New-Haven, (Con.) was begun in a letter from a person resident there to his friend in a distant part of the United States. As the writer proceeded, he was induced to prepare the account for the Panoplist, leaving it still in the form of a letter. Of most of the facts here stated the writer was himself a witness; and details, with respect to the subject, only a small part of what he heard and saw. The remaining facts, are derived from the most authentic sources.

It is not possible that any narration of such events as the following, should be so interesting to the friends of religion, as it is to behold the events actually taking place. There are many reasons why this is the case; not the least of which is, that delicacy indispensably demands a suppression of names and personal circumstances, and forbids a complete development of individual character. To be present during such a revival, therefore, affords to the candid mind more conclusive evidence of its reality, and gives more illustrious displays of Divine grace, than can be given in a written communication. A. B.

New-Haven, Jan. 1, 1810.

MY DEAR SIR,

You have heard of the uncommon and most desirable revival of religion, within the last two years, in this place; and in one of your letters, you have requested me to give you a more full and detailed account of it, than you had before that time received. To comply with your request will be a pleasing employment to me; and the facts themselves cannot but be gratifying to you.

A considerable number of professing Christians, who belong to
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the two Congregational churches in New-Haven, have for many years anxiously desired, and prayed for, a revival of religion. A few, who belonged to the United Church, had been accustomed to meet once a week for the purpose of reading the Scriptures, religious conversation, and prayer for this specific object. Conferences had also been held, on Sunday evenings, by the pastor and members of the same church, and others who chose to attend, for two or three years before the commencement of the late revival. A considerable addition had been made to the number of communicants in the First Church, within a moderate period. There had been nothing, however, for a great length of time, which could justly be called a general attention to religion. The powerful and glorious work of God in Yale-College,* in the year 1802, made little impression upon the inhabitants of the town. The great body of the people had been in the habit of attending public worship on the Sabbath with decency and sobriety; but that earnestness to obtain eternal life, which afterwards appeared, and now exists, was not discoverable.

During the summer of 1807, it was more common to hear Christians express their wishes for a revival, and anticipate the

* This work, notwithstanding a few lamentable apostasies among the professed subjects of it, has proved itself, so far as an eight years trial can be admitted in evidence, to be an incalculable blessing. Not a few churches in our country are indebted to it for faithful and evangelical ministers.

blessed effects which would ensue from one, than it had been before that time. In the fall of that year, the two churches united in establishing a monthly prayer-meeting, at which the out-pouring of the Holy Spirit was the principal object for which supplication was offered.

About the same time, attempts were made to revive the discipline of the churches; and one of them proceeded so far as to deal with several offenders, who had for many years deserted the communion of their brethren, and been guilty of open immorality. In all these instances a happy result was experienced; and Christian watchfulness received an abundant reward, in the recovery of the wandering. One of the persons alluded to gave distinguished marks of penitence and gratitude; and the others afforded such evidence of a disposition to return to a course of duty, as was cheerfully accepted.

Sometime in December, conferences began to be held by the members of the First Church, many of whom had never before been present at meetings of this kind, and who had been prejudiced against them. As their opposition arose from erroneous views with respect to these meetings, it immediately ceased on attending them.

In January 1808, eleven persons were propounded, and admitted into one of the churches. This was quite an unusual number to be admitted at once, in this place. In the same month it was evident, that the minds of many were deeply affected with respect to religion. Serious things began to be a frequent

topic of conversation, and the pious had animating hopes, that the town was about to be blessed with a shower of Divine grace. This attention gradually, though rapidly, increased through the months of February and March, till in April a greater number were anxiously inquiring *what they should do to be saved*, than perhaps at any other time during the revival. This anxiety showed itself in a great variety of particulars.

The house of God was crowded on the Sabbath, during all the vicissitudes of weather and the seasons, in a manner altogether unprecedented. Nor was it crowded in vain. The most solemn and devout interest was taken in the prayers, the praises, and the preaching. While addressed from the pulpit, the hearers regarded Divine truth as we should naturally suppose beings would regard it, who *felt* that they had souls to be saved or lost forever. Tears were not unfrequent; a solemn stillness was unbroken, and universal.

Conferences were frequented on Sabbath evenings, and one evening of the week besides. As the season would not permit evening assemblies in the houses of public worship, it was found necessary to procure as large rooms as possible in private houses. Four of these rooms, all of which would contain five or six hundred persons, that is, between one and two hundred persons each, were regularly filled, and often excessively crowded. This was the case, even in very unpleasant and forbidding weather, so great and general was the desire to obtain knowledge

on sacred subjects, and to find a remedy for a wounded spirit.

Many small conferences were also held in private houses, wherever a few neighbors or friends were disposed to spend an evening in religious conversation, reading the Scriptures, and prayer. One of these small religious meetings was attended by ten or twelve young men, every Saturday evening, in a retired manner. They were all under deep impressions with respect to the state of their souls; and, it is believed, they derived essential advantages from the opportunities of free conversation, and appropriate prayer, which these meetings presented.

In the small conferences, that kind of freedom and familiarity of conversation was admitted, which is common on other solemn and important subjects; especially on subjects in which all are equally and deeply interested. But in the large conferences, greater reserve was maintained. The exercises were prayer, the singing of psalms and hymns, the reading of the Scriptures, and conversation upon those passages of Scripture which were read. Sometimes a sermon, or some other religious production, was read instead of the Scriptures. Those who took a part in the conversation, were generally men of some experience in religion, and of a good standing in society, and in the churches. A considerable proportion of them were persons of a liberal education who had, for years before, made religion a principal subject of their reading and reflections. The Clergymen always, of course, took the direction of these meetings, when

present, and, after expressing their own thoughts, were accustomed, if the time permitted, to call upon the brethren for further observations.

The preaching most liked by the people, and most effectual through the revival, was very remote from an address to the imagination or the passions. It aimed directly at the conscience and the understanding. No doubt it affected the passions in some degree; but it was through the medium of the understanding, and by the testimony of the conscience. It is, indeed, impossible, that interesting truths should have the effect for which they were designed, without touching the passions. Whatever is viewed by any man as supremely important, and as affecting his everlasting interests, must excite either hope, or fear. So true is this, that, whenever good men have any important object in view, they attempt to influence the passions by the forcible exhibition of truth to the understanding. Bad men, however, sometimes make an appeal to the passions without any aim at convincing the understanding, or enlightening the conscience.

But to return from this digression, the preaching, at the time I am describing, consisted principally, and so far as it was efficacious, of plain statements of the great truths of religion; such as the holiness of God, his hatred of sin, his veracity in his promises and threatenings, his sincerity in the offer of salvation, and in all his dealings with mankind, his unbounded love in providing a Savior for sinners, his sovereignty as displayed in the temporal and eternal allotments

of men; the atonement made for sin by the Divine Redeemer, and the necessity of that atonement; the deep, radical, and universal depravity of man; his natural hatred of truth, of holiness, and of God; the odiousness of sin; the need of a change of heart; the inseparable connexion between sin and misery; the impossibility of being happy, even in heaven, without conformity to God; the solemnities of the judgment-day, and its inconceivable consequences in the final states of the righteous and the wicked. These doctrines, and others connected with them, took deep hold of the conscience, and produced a correspondent anxiety with respect to the salvation of the soul.

As the revival increased, the attachment to the momentous truths above enumerated became stronger and more deeply fixed. Their intimate connexion with each other, and their agreement with the state of man and the plain declarations of the Bible, were clearly seen. Those who had their own hearts opened to their inspection, saw that depravity, the existence of which is so often denied by carnal men. They felt the need of that renovating power, which the Holy Spirit applies to the heart. They were convinced from their own experience, that without the restraining, preventing, converting, and sanctifying grace of God, they should be lost forever. Their own wants, sins, and miseries; their weakness and utter helplessness, caused them to value that system of religious truth which most exalts God and humbles the sinner. Any other system came infinitely short of

bringing a remedy suited to their case, and of affording a rational ground of hope.

In the conferences, religion was conversed about as a solemn subject interesting to all; the requirements of the Bible were represented as infinitely reasonable, proper, and glorious; sin was exhibited as the enemy of all enjoyment; and the necessity of attending immediately to the salvation of the soul was pressed upon the mind. These meetings were conducted with the utmost regularity and solemnity. Any disorder would have been as unexpected, and as heartily condemned, by those who attended them, as it would have been in any meeting that can be named.

At the beginning of the revival a few persons found it in their hearts to make bitter speeches on the subject; but their predictions of evil fell to the ground: and it is believed, on good reasons, that no event for many years has excited greater joy in the breasts of the religious community generally in New-Haven, and among the pious through a large vicinity.

The fruits of this revival have been such as to prove its character to be genuine. They may, without presumption, be described as the same fruits, to a very great and desirable extent, which the Apostle mentions, Gal. v, 22, 23. *But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.*

To be more particular, those who had been for a long time professors of religion in this town, felt much warmed, animated, and invigorated, by what was

passing before their eyes. They became more fervent in prayer, more watchful in their conduct, more deeply impressed with the value of the soul, more desirous of heaven. Their love for each other and for all Christians was surprisingly increased, as was perfectly evident to themselves, and to all around them. The members of the same church became more acquainted with each other, and took a much livelier interest in each other's welfare, than they had ever before done. They appeared, and felt, like brethren of the same family. They heartily congratulated each other on the enlivening prospect, and as heartily condemned and lamented their previous lukewarmness and negligence.

It may, also, be said with truth, that a beneficent spirit was very greatly increased in consequence of this revival. Two female charitable societies were formed in the winter and spring of 1808, both of which contained not less than 300 members. To these a third has since been added. The objects of these societies are to relieve the wants of distressed females, especially of female children, and to provide for the regular instruction of such of these children as have no other means of obtaining it. They were so happy as to obtain a pious and excellent woman for an instructor, by whose assiduous care a school containing twenty-four girls has been kept from the time when the societies were instituted. Here destitute female children have been formed to habits of neatness, and industry, and prepared so far as human caution can prepare, for lives of usefulness and virtue.

There is reason to believe, that parents have, in some instances, been led to reflection and some amendment, by the circumstance that their children are indebted to the benevolence of others for those benefits, which providence and vice had disabled themselves from affording.*

On the whole, I can say no less, than that the cause of religion has gained much strength by this gracious visitation. During the years 1808, and 1809, one hundred and forty persons made a public profession of religion and joined the First Church; more than one hundred and seventy, I think, joined the United Church after a similar profession; and twenty-five were added to the church in Yale-College. Beside these, many were awakened, and induced to inquire earnestly what they should do to be saved; a large proportion of whom, it is to be hoped, will have occasion to praise God through eternity for the impressions then received.

The converts were of all ages, and of all the variety of characters which the town contained. Old and young, the moral and the profane, the enlightened and the ignorant, those who were favorably inclined towards revivals of religion and those who were vehemently opposed to them, speculative believers and determined Infidels, the regular and the vicious, were among the

* Another female association has since been formed by young ladies in New-Haven, the object of which is the instruction of the female children of the blacks. For a brief notice of this, see the Panoplist for Oct. 1810, p. 222, in our Review of Dr. Dwight's Charity Sermon.

subjects of the work, and united most cordially in the reception and the profession of the same doctrines. They delighted in the same kind of preaching and united in seeking for happiness, whence alone it can be found, in the fa-

vor of God, as bestowed on man through the Divine Mediator.

With devout wishes for the prevalence of Christianity in our hearts, and lives, and among men universally,

I am affectionately yours,

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REVIEW OF REVIEWS.

Review of Griesbach's New Testament.—Anthology for June, 1811.

WE are averse to disputation; and should not again occupy the attention of our readers, on the subject of those texts, the authenticity of which we have so lately examined, did we not suppose, that their importance will constitute a sufficient apology.

The Anthology for June last contains a defence of the Review of Griesbach, which had appeared in a previous number of that publication, and an attack on several things which we advanced in reviewing that Review. The importance of the subject has induced us to revise our own labors, and to consider what these critics have done to defend themselves, and to correct us.

In that part of the Review of Griesbach, which appeared in the Anthology for February last, we found the following sentences:

"To what is it to be attributed, that even at the present day, 1 John v, 7, is quoted in proof of the doctrine of the Trinity, and even taken as a text of discourses; when it ought to be known, that it has not more authority in its favor, than the famous reading of the 7th commandment, in one of the editions of King James'

Bible; *thou shalt commit adultery.* The same may be said of Acts xx, 28, and 1 Tim. iii, 16; which ought to be no more quoted in their present form as proof passages, by any honest and well instructed theologian."

In our number for April last, after having quoted the foregoing words from the Anthology, we made the following statement:

"That a preponderating weight of evidence may at present exist against the genuineness of some of these texts, is what we do not intend to deny. That they, or any of them, have not more authority in their favor than the famous reading of the 7th commandment, in one of the editions of King James' Bible, *Thou shalt commit adultery,*' is an assertion which, we expect to shew, is neither well supported, nor very decorous." p. 507.

When we wrote our comments, we certainly did understand the Reviewers to mean as they said, although they now solemnly aver, that they meant no such thing.

"Now, our meaning was not," say they, "that *the same might be said of the degree of authority of the received readings in Acts and Timothy, which could be said of the well-known interpolation of the three heavenly witnesses;* this would have been too gross a misrepresentation of facts to have

been swallowed even by our friends; and, as we should have hoped, too gross, to be imputed to us even by enemies. Our meaning certainly was, that the texts in Acts and Timothy, were, like that in John, STILL QUOTED in proof of the doctrine of the Trinity, and, as we thought, with great impropriety; and this was the only circumstance, in which we intended to represent them as in the same case. However; our words have appeared to convey another meaning, the very falsehood and rashness of which we hope will rescue us from the suspicion of having intended it. In the mean while, the sentence would have expressed the whole of our meaning, if it had read thus—"the same may be asked (i. e. to what is it to be attributed that they are still quoted) with respect to Acts xx, 28, and 1 Tim. iii, 16; which ought to be no more quoted in their present form as proof passages, by any honest and well instructed theologian." p. 404.

On this amendment we observe, in the first place, that it alters the very nature of the sentence which was the subject of our remarks. We have not, to be sure, been so deeply impressed with the erudition and accuracy of the writers in the *Anthology*, from any specimens of sacred criticism exhibited by them, as to feel it a duty not to admit that they could err, in these matters. If we understand their defence, however, it rests on this point; that the opinion conveyed by the language in their critique is so palpably erroneous, that it would be very uncivil and captious to attribute it to them. Yet, at the close of their defence, they say; "The unfortunate ambiguity of a passage in our review gave so fair an opportunity for the attack and the mode of attack in the *Panoplist*, that we have forborne to re-

taliate reproaches; and have neglected to notice all the occasions of censure and cavil, with which their attempt at criticism would have furnished us." p. 421. Themselves being judges, it is not, after all, a very strange thing, that we should have understood them as we did.

When we undertake to review any work, we review what is already published, and not what may be hereafter published by way of emendation. Whether these critics would have corrected their error, had it not been exposed, is a question which we are not called upon to determine. Of this we are sure, that there are great errors to be found in their pages, still unexplained and uncorrected; and if they are desirous of purging even their last volume of all misrepresentation, it will afford them no moderate employment. It is enough for us, however, that the part of their critique under consideration will bear no other sense than the one we gave it; that it is absolutely free from any ambiguity whatever; and that they themselves have confessed this, by awkwardly changing the very nature of the exceptionable sentence, in order to make it speak what they now say they meant.

As these gentlemen have been so civil as to give us an amended passage, it is no more than civil in us to consider it attentively.

We assert, therefore, in the second place, that the only effect of their emendation is to change a very plain passage into one a little ambiguous; not so ambiguous, however, but that most persons, in reading the amended

passage, would give it the same meaning which we gave to the original passage. To prove this assertion, let us analyse the sentence. The Reviewers ask, "To what is it to be attributed, that, even at the present day, 1 John v, 7, is quoted in proof of the doctrine of the Trinity, and even taken as a text of discourses?" They then proceed to give a reason why their question is proposed, (a good reason, indeed, if it were true,) in the following words: "When it ought to be known, that it [the text referred to] has not more authority, than the famous reading, &c." They next ask a second question, in the amended passage, thus: "The same may be asked with respect to Acts xx, 28, and 1 Tim. iii, 16." But for this question they give no reason, though they follow it up with a very strong conclusion in these words: "Which [the two latter texts] ought to be no more quoted in their present form, &c." Now, we ask whether an intelligent reader would not naturally apply the same reason to both questions? The questions are exactly the same; one of them is followed by a reason amply sufficient to account for proposing it; the other is followed by no reason, but instead of a reason there comes a conclusion as strong as the one intended to be drawn from the first question, and the reason which is appended to it. To make our meaning more clear, if possible, we will construct a sentence on another subject, as nearly as practicable like the one we are examining. Suppose the following passage were found in a political paper: "To what is it to be attributed,

that A. B. is still appointed to high offices, and occupies stations of great responsibility; when it ought to be known, that he is as utterly destitute of any qualification for public employment, as the most ignorant and unprincipled felon, who is confined within the walls of our prisons. The same may be asked with respect to C. D. and E. F. who ought not hereafter to be considered as candidates for office, by any honest and well instructed citizen." We only inquire whether C. D. and E. F. would not have occasion to complain, especially if they were good and honest men, of being compared to "an ignorant and unprincipled felon." Unless we are greatly mistaken, we have known at least one case of a libel in this country, in which the connexion between the libellous matter and the injured party was less intimate, than that between the reason subjoined to the first question, and the parties implicated in the second; and yet two juries, under the direction of a very enlightened court, did not hesitate to give exemplary damages. After what has been said, should any of our readers disagree with us, as to the intimacy of this connexion, we presume all will admit, that the passage, even as amended, is either plainly contrary to what the Reviewers declare to have been their meaning, or, at the best, only ambiguous.

But, on the supposition, that the original passage had been at first clearly understood as its authors have since explained it, in the long paragraph cited from page 404; still it would do them no honor as critics. In that case, they place themselves in the

chair of sacred criticism, and pronounce very dogmatically, that two important texts must henceforth be excluded from authentic Scripture; and all this without assigning, or even hinting at, any reason for this exclusion. For let it be observed, if they did 'not mean that the same could be said of the degree of authority of the received readings' in Acts, Timothy, and John, then they did not express *any* meaning with respect to the authority of the texts in Acts and Timothy. In other words, they did not impeach the authority of these two texts, but proscribed them without giving a shadow of a reason, or even hinting that there was a reason in existence; and what is somewhat singular, they do this immediately after having excluded another text, for which exclusion they have given a reason abundantly sufficient, provided it were true. This certainly is not a natural manner of writing: whether it is a dignified style of criticism, let the public judge.

On the whole, we cannot but think, that the Anthology Reviewers were singularly unfortunate in the first construction of the obnoxious sentence; that their attempts at emendation do not quite suit the exigencies of the case; and that the sentence must again be applied to the torture, and perhaps have every joint dislocated, before it will speak their meaning.

As to the disputed text in John, they say,

♦ "Whether the *authority* of the text in John is a little more, or a little less, than that of the curious error in King James' Bible, we are not solicitous

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to show; it is enough to justify the comparison, that the text of the heavenly witnesses is not found in a single Greek M S. written before the invention of printing, and has been established in our Bibles by a series of frauds and mistakes." p. 405.

That is, 'whether our assertion was a *little more or a little less*, compatible with the real state of the fact, is a subject of no solicitude to us. If no M S. before the invention of printing contains the disputed verse, and frauds and mistakes have been committed in establishing it in our Bibles,' (which, by the way, these gentlemen have not been pleased to prove,) 'it follows, that we are justified in saying, that the passage has *not more* authority, than the curious error in King James' Bible.' This is undeniably a fair statement of their meaning.

For ourselves, we are not at all satisfied with an explanation of an absolute and unqualified assertion, on a subject of great moment, which explanation amounts to nothing more than that the authors of the assertion are not solicitous to show, whether it be a little more or a little less compatible with the fact. Nor, if we should allow all which they assert respecting the authority and establishment of the controverted verse, with regard to MSS. and frauds, and mistakes, would the state of the evidence, taking the whole into consideration according to the rules of sober criticism, warrant them in speaking as they have done, and as they persist in doing.

Indeed, we are of opinion, that the worst enemy of the Anthology Reviewers would not wish them to be judged more

severely, than they must be judged by every candid man, who attentively considers all that they have said on this text. After four months had elapsed from the publication of their first critique, and they had been furnished with abundant reasons for explaining a rash and unfounded assertion, they deliberately make the following declaration: "Till this be done," (i. e. 'till some one of several questions proposed by them shall be fairly answered by the Panoplist,') "we shall continue "to speak as contemptuously as we have done" on the subject of this verse, without any "trembling solicitude" for our own reputation." p. 418.

The "trembling solicitude," by the way, to which they here refer, and which we had recommended, (Panoplist for April, p. 514,) was intended by us to regard a very different subject from that of their reputation, or the reputation of any man. It was considered by us as a very proper state of mind to be preserved by those who meddle with sacred criticism, in order to deter from a rash, audacious, and profane manner of treating the oracles of God; and we are now more than ever convinced, that these Reviewers would lose nothing that is valuable by the cultivation of this kind of "trembling solicitude."

But let us attend briefly to their admissions with respect to this verse.

1. They allow, that it "has been established in our Bibles." True, they add, "by a series of frauds and mistakes;" but these frauds and mistakes are to be proved; while the 'establishment

of the text in our Bibles' is known to every man. This 'establishment' is a fact of no less consequence, than that nearly all the Greek and Latin Bibles used by the learned in Europe since the invention of printing, have contained the verse; and nearly all the Latin Bibles for several centuries before. It is also found in the translations into the vernacular tongues of Europe, and has been received as Holy Scripture by a great majority of Christians from the time the Epistle was written to the present day. Whether it is decent to compare this verse, thus received and revered by the Christian world, with the 7th commandment so glaringly misprinted, as that every child of common understanding would instantly detect the error, and so plainly falsified, as that no human being probably ever received it as Scripture, let the candid judge.

2. Charles Butler, Esq. is allowed by these Reviewers to be a "scholar" and a man "of learning and candor," (p. 416,) and yet they themselves represent him as 'reluctant to give up the text.' They do not pretend, as plainly they cannot, that he is ignorant of the controversy, or that he is deficient in any of the means of information which themselves possess. We shall not be contradicted when we add, that he is a man of uncommon ability, sagacity, and industry. Was it ever known, that a man possessed of all these excellent qualities, ever believed that the seventh commandment should read, *Thou shalt commit adultery?*

3. Dr. Middleton is also allowed to be a "scholar," (p. 416,)

and to have written an "elaborate work on the Greek article." (p. 418.) Yet he strenuously contends for the verse in question. These Reviewers state, that they "are by no means competent to judge of Middleton's theory;" much less do they feel able to refute it; though they are "much inclined to suspect, that the argument from the African Confession, and from the use of the Greek article, which Messrs. Butler and Middleton seem disposed to maintain, will share the same fate with Stephens' semi-circle, &c." (p. 416.) That is, they are inclined to suspect that this argument will be answered some time or other, by somebody or other, though they cannot precisely tell how, or when, or by whom. Whether they are the inventors of this mode of getting rid of an argument we know not; it is certainly, however, a very expeditious mode; and a very capital excellence which it possesses is, that it is equally fit for all occasions, times, and circumstances. Let no one hereafter despond in controversy; but when hard pressed by an argument let the anxious disputant remember to say, with a confident air, "This argument will be answered in future, as other arguments have been answered heretofore."

4. These very Reviewers take up several pages in arguing against the genuineness of the text in dispute. Why argue so laboriously in so plain a case? Whoever thought of *proving* that the word *not* should be preserved in the seventh commandment?

5. But the most remarkable thing of all is, that these gentlemen have twice, in this very dis-

cussion, admitted that there *is* some probability in favor of the very passage, which they had exploded from the Sacred Canon with such marked indignity and contempt. Hear their words: "We were not ignorant of what had been said on this text, by both these modern scholars; but notwithstanding the opinion of the Quarterly Reviewers, and of the Panoplist itself, we are not sure, that any increase of probability has been gained for this interpolation." p. 416. They are *not sure*, that any *increase of probability* has been gained! Very well. But, before they used the contemptuous language on which we animadverted, they *ought* to have been sure, that there was *not* any increase of probability in favor of the verse; and further, that there was *no probability* to be the subject of *increase*. As it is, they have admitted a probability in favor of the passage, even before the arguments of Mr. Butler and Dr. Middleton were published; or else the sentence above quoted is flat nonsense.

Again; after arguing on this text at considerable length, they say; "In any case, it ought not to be forgotten, that it is far *more* probable, that the article and the clause in the 8th verse are *spurious*, than that the 7th is *genuine*." p. 420. Here we find them talking about *probability*, as applicable to the *genuineness* of this identical seventh verse. In short, their management of this discussion is fitted only to confound probability and certainty, and to destroy all the ordinary distinctions with respect to evidence. While admitting the candor and learning of Mr. But-

ler, and the scholarship of Dr. Middleton; while laboriously arguing to *prove* the controverted passage to be spurious; while incautiously allowing *some probability* to exist in favor of the passage; they start up in the same breath, and exclaim, "*We shall continue to speak as contemptuously as we have done on the subject of this verse.*" Who can hesitate hereafter to place implicit confidence in the decisions of the Anthology?

Before we leave this subject, it is proper to state, that the ablest and the wisest critics, among those who have been inclined to reject the verse under consideration, have given their opinion and their reasons with becoming gentleness and moderation. They have considered the matter as in some measure doubtful, and as being a proper subject of future inquiry. How great a proportion of candid examiners have been disposed, during the last twenty years, to give up the verse in question, we have no adequate means of determining. We feel authorized to say, however, that there are, and ever have been, on both sides of the Atlantic, men of talents, learning, candor, and ingenuousness, who still adhere to the received reading.* But to proceed:

The Anthology Reviewers profess their great surprise at "the unusual *et alage* of erudition" exhibited in the Panoplist, and say, they "could not account

*Since writing the above, we have observed that Dr. Buchannan gives his opinion in favor of the genuineness of this text; though he did not find it in any Syriac copy in the East. See *Christian Researches*, p. 230, Camb. Ed.

for this unusual phenomenon of criticism," till they found "almost the whole" of it, in "the eighth volume of the *Christian Observer*." p. 407.

A stranger to the Panoplist would naturally suppose, from this representation, that we had been making a display of erudition, for which we had not acknowledged ourselves to be indebted, and the whole credit of which we were desirous of arrogating to ourselves. Our readers have not forgotten, however, that we made the following statement at the close of the examination of the three texts, in the Panoplist for May, p. 544.

"From Middleton the substance of what we have said on the article is taken. From the sixth and eighth volumes of the *Christian Observer*, and from Griesbach, are taken all our authorities respecting the three texts, whose authenticity we have examined. In several places where the brevity of the passage made it practicable, we have copied verbatim the words of the *Christian Observer*. In others, we have endeavored to preserve the substance of those candid and able examinations of the controverted verses, which the volumes cited of that admirable work contain."

We cannot doubt, (we wish we could) that the Anthology Reviewers intended to fix upon us the charge of plagiarism, and thus to prejudice the minds of their readers against us. This is an act so exceedingly disingenuous, that it needs no comment. From the manner in which the subject is introduced, and from all that is said upon it, the reader would conclude, that these Reviewers had made a fortunate discovery of the aid which the *Christian Observer* had af-

forded us; certainly no one would imagine, that we had stated, fully and fairly, the use which we had made of that able publication.

We should be gratified if the Reviewers would undertake to prove the consistency of the following charges in the article we are examining.

"From the tone of assurance in which the Panoplist reviewer expresses his great estimation of the large critical edition, we were led to suppose that he knew something about it; and that he had taken the pains to examine Griesbach's authorities with relation to the texts in question; but we soon found that (notwithstanding the great outcry made about "resting faith on the *ipse dixit* of another") he takes every thing as he finds it in the Christian Observer. Such are the critics, who say "we wish access and to satisfy us at all, we *must have access* to the authorities by which Griesbach himself professes to regulate his opinions." p. 407.

"We have said, that the Christian Observer is made use of, with such omissions and alterations, as suit the purpose of the reviewer." p. 411.

Now, whether 'taking every thing as he finds it in the Christian Observer,' and 'making use of the Christian Observer with such omissions and alterations, as suit the purpose of the Reviewer,' are charges "a little more or a little less" consistent with each other, is probably what certain gentlemen may not be "solicitous to show." Why did they not, instead of making these contradictory assertions, prove, either that we had followed the Christian Observer without examination, or differed from it without reason or authority?

But we are not principally concerned to notice things of

this nature. We are accused of advancing charges against Griesbach, which we have not supported. This is more important. We have re-examined the subject, and shall proceed to detail the evidence respecting it.

The Reviewers introduce and support their first charge against us, in the following manner:

"One of the proofs of G's inaccuracy is thus stated from the Christian Observer. "Griesbach says, that the reading (the church of the Lord and God, Acts xx, 28,) is in the Arabic Polyglot; but this is an error. The reading of that version is *the Lord God*." Now, Griesbach in his note on this verse expressly quotes the Arabic of the Polyglot for the various reading *Κυρις Θεω*, and does not quote it for the reading *Κυρις και Θεω*; as any one may see, who will consult his large critical edition, vol ii, p. 113. Who is here in an error? (What the Arabic Polyglot is, the gentlemen will no doubt tell us when they have found it.)" p. 407.

The charge against us is, that we have represented Griesbach as saying, that the reading of *the church of the LORD AND GOD* is in the Arabic (Polyglot.) The affirmation is, that "he does not quote it [this version] for the reading *Κυρις και Θεω*. The dispute is easily settled. "*E præstantissimis nullus, e reliquis, passim bonas vetustasque lectiones exhibentibus, vix unus et alter (velut 26. 27. 29. 31. Mt. 1.) legit Κυρις και Θεω. Versio nulla huic lectioni patrocinatur, præter Arabicam Polyglottorum, &c.* (Gries, Nov. Test. vol. ii, p. 115.) The author is producing his arguments against the authenticity of the reading *the Lord and God*. His second argument is in the words just quoted, which in En-

glish stand thus: "Of the best (MSS.) none, of others, which here and there exhibit good and ancient readings, very few (as 26. 27. &c.) read *Κυρις και Θεος*, (*the Lord and God.*) No version favors *this* reading, *except the Arabic of the Polyglot.*" What room there is here for the absolute assertion, that Griesbach "does not quote it" [the Arab. Pol.] for the reading *Κυρις και Θεος*, and what occasion there is for the triumph manifested in the succeeding interrogatory, "Who is here in an error?" the public may now judge.

An obscure notice, introduced by way of note in this place, informs the reader, that these Reviewers "do not know how to reconcile" Griesbach's authorities with a certain passage beginning with "*Versio nulla, &c.*" and, at the same time, exhibits the straits to which they were reduced to maintain their assertion, and to defend the immaculate correctness of Griesbach. On the one hand, after having more than once insinuated that we had never read Griesbach, it would not do to neglect this unlucky passage of *Versio nulla*, as such a neglect would subject themselves to a similar imputation. On the other, it would not do to produce the passage at length, because this would directly contradict the affirmation which had been made, and wipe away the contempt which they meant to fix upon us by their triumphant question. What remained but to steer dexterously between Scylla and Charybdis? Who among their readers would take the pains to turn over Griesbach, and see what that obscure *versio nulla, &c.* meant, when *they*, with all their critical pers-

picacity, were not able to reconcile the passage with the authorities? And who would not credit their triumphant declaration, that the Panoplist had erred in this matter?

We see no way in which the Reviewers will escape from this transaction without disgrace. They may allege their affirmation to have been, that Griesbach has not *quoted* erroneously. If they place any emphasis on the technical meaning of this word, it does not meet the allegation of the Panoplist, which is, "*Griesbach says &c.*" After all, we grant that Griesbach has "*quoted*" the Arabic (Polyglot) for the reading *Κυρις Θεος*, (*Lord God*) in page 113. And what does this prove? that our charge against him of inaccuracy in some instances is not substantiated? The very reverse. It proves, that in the very same discussion, and at the distance of no more than two pages, he has quoted an authority in favor of one reading, which in an important argument he produces in favor of a *diverse* reading. Whoever can vindicate this from error will do wonders.

The second charge against us is as follows:

"The next attempt to convince Griesbach of a mistake is found in this passage: "Among the versions, which have *the Church of the Lord*, Griesbach is disposed to rank the *Ethiopic*, because that version generally agrees with the Armenian and the Coptic, which exhibit this reading; and because the Ethiopic word here used (*egzabeher*) is employed to express both *Κυρις* and *Θεος*. Griesbach says, that this word is *always* employed in rendering both these Greek words. *But this is a mistake;* and the conclusion built upon it may therefore be unsound." p. 407.

Respecting this statement, the Reviewers observe,

"He (Griesbach) does not say, that the Ethiopic *always* employs the same word in rendering both *Κυριος* and *Θεος*; i. e. as these gentlemen would make him say, that this version *invariably* renders *Κυριος*, wherever it occurs, by *egziabeher*." p. 408.

Our dispute here will not be long. Speaking of Acts xx, 28, Griesbach, after having referred to MSS. and versions, which support the reading of the Church of God, says, "*Æthiops habet vocabulum, quo SEMPER utitur, sive Θεος in Græca veritate legatur, sive Κυριος*;" i. e. "The Ethiopic (translator) has the word (*egziabeher*) which he *always* uses, whether *Θεος* (God) or *Κυριος* (Lord) be the reading of the original Greek." The Latin sentence above quoted the Reviewers themselves have laid before their readers. The whole controversy, on this point, is simply whether *semper* means *always*, or not. Now we assert, that the phrase *quo semper utitur* is correctly translated *which he always uses*; which, indeed, the Reviewers admit in the following very curious sentence:

"All that Griesbach says is, that the Ethiopic translator has, in this verse, a word which he continually employs (*quo semper utitur*) in rendering both *Κυριος* and *Θεος*: that is, as we understand him, not every where and without exception, but (according to a natural and common meaning of *semper*) *perpetually, usually*, in the same way we use the adverb, *always*, in English." p. 408.

We represented Griesbach as in an error, when he affirms of the Ethiopic version, that it *al-*

ways employs the same word in translating both *Θεος* and *Κυριος*. The Reviewers have conceded, that this version does *not* uniformly employ the same word in translating these two Greek words. They have then attempted to convict us of misrepresentation; and, in this attempt, they have stated, that Griesbach *does* say, that the Ethiopic "*perpetually, always*," employs the same word. We are not yet able to see how we have erred in this matter.

One thing is clear; whatever sense the word *semper* may occasionally have, on account of its peculiar connexion, the natural, usual, and almost (if not quite) universal meaning, is that which we have attached to it. The least that can possibly be said, then, is, that Griesbach, in a plain case, where pressed by no difficulty of composition or construction, has used a Latin word liable to be universally misunderstood, and, according to the best Latin authorities, necessarily conveying a meaning different from what he intended to express. This is a charge which these Reviewers would be as little disposed to admit, as the other. However, we are under no apprehensions, that any man, after a fair statement, will understand Griesbach differently from what we did; nor do we suppose that the Reviewers themselves can doubt, or ever could, that we correctly understood, and faithfully translated, his assertion.

We do not, as seems to be intimated, assert, that the conclusion made by Griesbach, from the agreement of the Coptic and Armenian versions, and from the

word *cgziabeher*, that the Greek copy used by the Ethiopic translator probably read *Κυριος*, is false. We only say, "it may be unsound." This cannot be denied.

What reason the Reviewers have to conclude this part of their critique in the following strain, we are willing the public should decide without any comment of ours.

"We only say, that here ends the semblance of an attempt to show, that Griesbach has made some mistakes. That inaccuracies have crept into so large a work may be previously supposed; but that this writer has supported his charge, no one we imagine will believe but himself. It requires something more than a study of the Christian Observer to show this "satisfactorily;" and it would not be amiss before attempting it again, to pay a little attention to Griesbach itself, which it is easier to praise, or to blame, than to study." p. 410.

The next accusation is generally stated thus:

"In giving a summary of the authorities of the Fathers under the former text, the Panoplist reviewer had nothing to do but to transcribe from his original; but here not having the work done to his hands, he has undertaken to make the summary himself; in which there are about as many mistakes, or misrepresentations, as there are lines. He says the Apostolical Constitutions have clearly quoted the text in question with *Θεος*. Now any one who reads the extract either in Griesbach, or the Christian Observer, may satisfy himself that *Θεος* is not quoted there at all. The same may be said of Lactantius. The reviewer does not seem to understand the difference between a clear quotation of a passage, and the use of some of the words contained in a passage." pp. 410, 411.

This respects 1 Tim iii, 16. We have only to produce our authorities. Apostolical Constitutions, vii, 26, "*Θεος Κυριος, ο επιφανεις ημων εν τη σαρκι.*" i. e. "Lord God, who didst appear, (or, wast manifested, *επιφανεις part. pass. 2 aor.*) to us in the flesh."

We believe this to be a clear quotation; the Reviewers do not; let the public decide. If it be not a clear quotation, it is so very like one, that we should be gratified with some other proof of the negative than mere assertion.

But the Reviewers, in the paragraph quoted, proceed thus: "The same may be said of Lactantius," (i. e. that *Θεος* is not quoted by him at all,) as "any one who reads the extract either in Griesbach, or the Christian Observer, may satisfy himself." We are not able to find, that Griesbach has quoted, or in any way referred to, Lactantius, on the verse in question. How we are to satisfy ourselves, then, by 'reading the extract in Griesbach,' that Lactantius has not quoted the controverted word, we cannot divine. There seems to be something quite unfortunate for the Reviewers in this "Same may be said;" and, if we might be permitted to give a gentle hint upon the occasion, we should advise them, the next time they introduce this favorite expression, to stop a little, and first inquire, *what* may be said.

The quotation from Lactantius, in the Christian Observer, is as follows: "Lactantius (305) iv, 25, says; The Mediator came, that is, God in the flesh." The original runs thus: Lactantius is assigning the reasons of

the Mediator's incarnation. He had just been saying, "*Fuit igitur et Deus et homo, inter Deum atque hominem medius constitutus, ut hominem perducere ad Deum posset; quia si Deus tantum fuisset, exempla virtutis homini præbere non posset; si homo tantum, non posset homines ad justitiam cogere, &c.*" After two sentences of further explanation, he adds, "*Idcirco Mediator advenit, id est, Deus in carne.*" For the sake of the English reader we translate the passage: "He was, therefore, both God and man, a constituted medium between God and man, that he might bring man to God; for if he had been God only, he could not have exhibited examples of virtue to man; if he had been man only, he could not have brought men to a state of justification, &c. Therefore he came as Mediator, that is, God in the flesh."

We believe, that Lactantius clearly referred here to the form of expression in 1 Tim. iii, 6; the Reviewers do not; let the reader judge.

The next proof, that we have made "about as many mistakes, or misrepresentations as there are lines," is thus brought forward:

"He says, that Gregory Nyssen quotes $\Theta\omicron\iota\varsigma$ "very clearly." Griesbach asserts the very contrary. "Atque huc referendus (that is, to the class of those who have been improperly or doubtfully quoted for $\Theta\omicron\iota\varsigma$) esse videtur Gregorius Nyss. cui editores quidem attribuunt $\Theta\omicron\iota\varsigma$ $\sigma\pi\alpha\upsilon\tau\iota\sigma\tau\omicron\varsigma$, qui vero, &c. Itaque δ legisse videtur, aut etiam $\delta\varsigma$." p. 411.

Let us consider the testimony. We have not the original at hand; but give the exact translation of it from the Christian Ob-

server. In book 10th against Eunomius, Gregory Nyssen says of Paul; "He not only calls Christ God, but also the great God, and God over all; saying in his Epistle to the Romans, 'Whose are the fathers, and of whom Christ came according to the flesh, who is God over all, blessed for ever;' and to Titus, 'Waiting for the blessed hope, and the glorious appearing of our great God and Savior, Jesus Christ'; and to Timothy expressly, 'God was manifested in the flesh, justified in the spirit!'" This we all call a *very clear* quotation by Gregory Nyssen.

What, then, if 'Griesbach does assert the very contrary?' It only furnishes an additional demonstrative proof of the charges we have brought against him. For we presume, that no man who reads the above quotation will doubt, that Gregory quotes the passage in question. There is not a more decisive quotation, in all the Fathers from Clemens Romanus down to Theophylact.

From the representation of the Reviewers, it would appear that Griesbach had made his assertion, with regard to the same passage in Gregory which is brought forward in the Christian Observer. It escaped our censors, however, that Griesbach pronounces his judgment on a sentence of Gregory quoted from his *Antirrhēt. adv. Apollinar.* p. 138; which passage is $\tau\omicron$ $\mu\epsilon\upsilon\sigma\tau\epsilon\rho\iota\omicron\varsigma$ $\epsilon\upsilon$ $\sigma\alpha\rho\kappa\iota$ ϵ $\Phi\alpha\upsilon\sigma\tau\omicron\varsigma$; and that the Christian Observer quotes Gregory's *tenth book against Eunomius*. We say it escaped them; for if it did not, there is a dishonesty in what they have done, which it is not necessary for us to characterize.

But what becomes of the accuracy of Griesbach, in this view of the matter? He has placed Gregory Nyssen, and that without the least notice that his works any where contain any thing *decided* on the subject, among that class of writers, whose reference to the passage in question is doubtful. The fact is altogether the reverse. Thus much for this "misrepresentation."

The remaining proofs of "misrepresentation" are thus expressed:

"The reviewer then proceeds to mention Ignatius, Hippolytus, and Basil, as having "probably" quoted Θεος in this controverted text; a representation which is not justified even by the statements of his great authority, the Christian Observer." p. 411.

The quotations are these: Ignatius, Epist. ad Ephes. §19, says, "Θεὸς ἀνθρωπίνως φανερωμένος εἰς καινότητι αἰδῆς ζωῆς—God being manifested in the human form for the renovation of everlasting life."

Hippolytus, c. Noet. 17, "Οὗτος προελθὼν εἰς κόσμον, Θεὸς ἐν σωματί φανερωθῆν—He who came into the world was manifested God in a body."

Basil, Epist. 65. "Τὴ μεγάλη μυστηρίῳ, ὅτι ὁ Κύριος φανερωθῆ ἐν σαρκί—Of the great mystery, that the Lord was manifested in the flesh."

Our readers will see, that, with respect to Basil, we were mistaken. From his quotation it cannot be determined how he read the passage. The mistake occurred in the haste of compilation; and we gladly correct it. Our opinion of the two former quotations has by no means changed.

The Reviewers say, that we do not seem to "understand the difference between a clear quotation of a passage, and the use of some of the words contained in a passage." If this means, that we do not in every instance judge as they do, we have nothing to reply.

With respect to the use we made of the Christian Observer, it is only necessary to add to what has been said above, that we made no professions of following it in every, the minutest, particular; nor can any thing be produced, in which we did not act agreeably to our professions, and to the practice of respectable writers, when they are professedly abridging and compiling from the materials of others.

We have read "even the preface to the *manual edition*," (Anthol. p. 414) and carefully examined the attempt made by the Reviewers to explain away difficulties; but are not yet satisfied respecting the manner of printing Θεος in this edition.

We stated in our number for April, that the American edition had no mark prefixed to Θεος indicating the value of that reading. This raised a doubt whether it were accurate here; for Griesbach had, in 1806, published his critical edition, in which he has prefixed a mark to this word shewing that it is a probable reading; whereas the *manual*, from which the Cambridge edition is copied, bears date in 1805. The conclusion we drew from these circumstances, was, either that an important mark had been omitted in reprinting the manual edition, or that Griesbach himself had been in a vacillating state, deciding one year in one

way, and the next year another.

The Reviewers assure us, that no mistake has been made, with respect to this passage, in copying the German original. Then to show that this edition, although dated a year before the critical edition, is really later as to compilation, they state the following facts: 'That the book of Acts, (crit. edit.) was printed in 1799; and that the Catholic Epistles had been sent to the printer, before Griesbach had received White's edition of the Philoxenian version, which was published in 1800.' Hence they conclude, "that the greater part of the 2nd vol. was printed long before the manual edition, and therefore the latter has every claim to be considered as containing the last results of Griesbach's studies." But the conclusion does not follow from the premises. It is far from certain, that Griesbach received White's edition as soon as it was published. The Reviewers are not quite accurate in saying, 'the Catholic Epistles had been sent to the printer;' though that is nothing to the present argument. Griesbach's words are "*maxima etiam Catholicarum Epistolarum pars,*" &c. To be brief, all the satisfactory information which they have collected on this subject of dates, is contained in the passage which they have translated from the preface to the Cambridge edition; and what is said at the close of this passage strongly inclines us to believe, that the text in question was actually printed later in the critical, than in the manual, edition. Griesbach says, "I have concluded to publish, in the mean while, the first volume

embracing the four Gospels, and the former section of the second volume, containing all Paul's Epistles; and the remainder will appear as soon as possible with the 2nd vol. of the *Editio Halensis*, and the rest of Goschen's splendid work." We think it pretty clear from what is here said, that the 2nd vol. of the critical edition was published after Paul's Epistles in the manual. Can it be credited for a moment, that, according to the supposition of the Reviewers, nearly the whole of the 2nd large vol. of the critical edition should have been printed six years, or thereabouts, before it was published? Can it be credited, we mean, without some direct evidence; for though it is very possible, it is still most improbable, and not to be believed upon mere conjecture. Whatever may be the fact, it is by no means proved as yet, that the small edition "has every claim to be considered as containing the last results of Griesbach's studies."

As to the examination which the Reviewers have given Mr. Butler's letter, we have only a word to say. It by no means follows, because this gentleman is a Catholic, and biassed in favor of the Vulgate, (of which, by the way, we have seen no proof,) that his arguments are of no value. Nor do the questions, proposed by the Reviewers, involve any other difficulties than attend the record of innumerable facts by the Fathers, and other ancient writers. If any one wishes to ascertain this, let him consult *Daillé de usu Patrum*, and *Wetby's Examen*.

With respect to the argument from the article, as stated by Dr.

Middleton, we are satisfied with the concessions of the Reviewers, that they "are by no means competent to judge of Middleton's theory."

As they have also conceded the correctness of that principle of the Greek language, which we had occasion to examine, when treating of the punctuation of Heb. i, 8, it is unnecessary to say any thing further on that subject.

They endeavor to excuse Griesbach's punctuation, in this place, by saying, that he pointed the passage according to the Septuagint, from which it is quoted, and in which it has never been made to appear in the vocative by means of commas. These gentlemen doubtless know, if they know any thing about the Septuagint, that neither the vocative of Θεός, nor any other vocative, is separated by commas, in the older editions. At least we are not able to find a single instance of such separation, though a multitude of examples of the contrary occur on the slightest inspection. But lately it is the custom, we believe, of all correct European presses, to insulate the vocative; and Griesbach, by not inserting commas on each side of Θεός, intended to represent this word as being in the nominative: so, at least, he was understood by these Reviewers, as appears in their number for February, p. 113. The excuse therefore amounts to nothing.

The Reviewers say, p. 411, "It is very easy to see, that all the solicitude is lest the texts should be given up;" and they have an insinuation to the same effect, in a Latin quotation, p.

416. Such things are said without much expense of invention or argument. How came these gentlemen to select these texts in the first instance, and to make them the subject of such decisive animadversion?

We have now discussed all the charges brought against us by these Reviewers in their last critique on Griesbach, and all the prominent considerations they have offered in his vindication; with what success others must determine. Of this we are sure, that with respect to the present controversy, and every other which we have had with these gentlemen, we feel no apprehension from the sentence of those who consider temperately, and decide conscientiously. This article has been made longer than we could have wished, partly by the variety of subjects drawn into dispute, and partly by the quotations from the Anthology, which were deemed necessary to give a fair view of what had been said by our opponents.

There are two short passages, in the critique we are examining, which demand a moment's distinct consideration. We have already quoted them both; but in company with so many other things, that they may not have excited much attention.

After stating that their 'meaning was not that the *same might be said* of the degree of authority of the texts in Acts and Timothy which could be said of the text in John,' they add; "This would have been too gross a misrepresentation of facts to have been swallowed even by our friends." p. 404. Are we to infer from this, that, according to the calculation of these gentlemen,

"a misrepresentation of facts," may be expected to 'be swallowed by their friends,' and even 'a gross misrepresentation,' provided it be not "too gross?" This is a question to be settled between themselves and their friends; and as we shall not be allowed to rank among the latter, we shall decline giving an opinion. Should the inference be legitimate, however, it will assist in accounting for certain confident assertions to be found in their pages.

The remaining passage is as follows: "The unfortunate ambiguity of a passage in our review gave so fair an opportunity for the attack and the mode of attack in the Panoplist, that we have forborne to retaliate reproaches; and have neglected to notice all the occasions of censure and cavil, with which their attempt at criticism would have furnished us." p. 421. Wonderful *forbearance*, indeed, that must be, which a consideration of their own gross blunder, (to use the mildest name,) has induced them to exercise, and which consists simply in not '*retaliating reproaches!*' But further. They "have neglected to

notice *all* the occasions of censure and *cavil*, with which" they had been furnished.* It seems, then, that they have noticed *some* of these occasions. We should have been glad if they had designated those parts of their last review which come under the head of "*censure*," and those which, in their own opinion, are "false or frivolous objections," as Dr. Johnson defines "*cavil*." It might have saved us some trouble; as it would not have been expected, that we should refute those things, which the objectors themselves had described as no better than *cavil*. Though they have not done this, we are still under obligations to them which ought to be acknowledged. On account of 'the unfortunate ambiguity of a passage in their review,' an ambiguity which they begin their reply by "lamenting," p. 404, they are willing, as a generous set-off, not to use against us *all* the occasions of censure and *cavil*, of which they would otherwise have availed themselves. We must be very ungrateful not to feel the generosity of such forbearance from reproaches, and such abstinence from censure and *cavil!*

*The sentence on which we are commenting, is, as we perceive on a repeated reading, a little ambiguous. Taken by itself, it might mean, that its authors "had *utterly* neglected to notice occasions of censure and *cavil*;" but this meaning is not the natural one; and, besides, it is so palpably contrary to the fact, that it cannot have been the meaning intended. Indeed, the Reviewers would by no means acknowledge, that they had written nineteen pages against us, without noticing an occasion of *censure*.

REVIEWS.

XVIII. *A Sermon delivered at the Ordination of the Rev. JOHN BARTLETT to the pastoral care of the Second Church in Marblehead, 22d May, 1811. By ABIEL HOLMES, D. D. Pastor of the First Church in Cambridge. Cambridge: Hilliard and Metcalf. pp. 46.*

SCARCELY any occasion can be conceived more solemn and momentous, than that of an *ordination*. The office of a Minister directly involves the interests of the Christian Church on earth, and has a near relation to the scene of final judgment. Sermons on such occasions ought to correspond with the nature and object of the sacred office. Equally distant from the warmth and rancor of controversy, the abstraction of metaphysical discussion, and the coldness of moral essay, they should be adapted to affect the hearts of ministers *with the magnitude of their duties, and to rouse them to every effort of pastoral love and fidelity*. Though ordination sermons may comprise a great variety of topics, they ought to have a tendency to this great end. Such a tendency the sermon before us obviously has. The disclosure of evangelical truth and ministerial duty, which it contains, must have been interesting both to ministers and people. The author's design is to show, *what the Gospel is, who are set for its defence, and by what means it is to be defended*. Viewing this sermon in the light of criticism merely, we think that simplicity and unity would

have been better preserved by the omission of the second head. To describe the nature of the Gospel and the proper means of defending it may consist with unity of design; especially if one of these be made the grand object, and the other subservient to it. But when, in addition to the nature of the Gospel, and the various means proper to be used in its defence, the preacher undertakes distinctly to point out the necessary qualifications of ministers, he plainly passes over the line of simplicity. But while we say this, we duly appreciate the weight and pertinency of what the preacher advances under each head, the ability of his discussions, the perspicuity and purity of his language, and the seriousness and fervency of spirit apparent in every part.

As a happy specimen of the preacher's views and manner of writing, we quote the following passage: p. 21.

'The transition from the rejection of the Gospel mysteries to a rejection of such other Gospel doctrines, as are exceptionable in the view of human reason under the influence of human pride or passion, was easy and natural. This experiment, too, has been made. With what success! Exactly such as might reasonably have been expected. The sceptic, finding such diverse and strange interpretations put upon a professed revelation, has been confirmed in his scepticism. The Infidel, finding all the essential peculiarities of the Gospel relinquished, has been confirmed in his Infidelity. The enemies of the cross of Christ, not its friends, have gained by this new mode of defending Christianity. The conciliatory champion

has advanced, until he has reached the enemy's camp, where he has been greeted as a friend. Hostilities from this moment have ceased. Is it asked, Wherefore? The plain answer is, Because "the offence of the cross has ceased." pp. 21, 22.

The other performances contained in this pamphlet are entitled to particular approbation.

XIX. *The Clergyman's Almanac; or, an Astronomical Diary and Serious Monitor, for the year of our Lord and Savior, Jesus Christ, 1812.* Boston; Lincoln & Edmands.

It was with pleasure that, in the Panoplist for September last, we recommended the *Clergyman's Almanac* for 1811 to the notice of our readers; and it is with similar feelings, that we are able to mention the appearance of the fourth number of this useful publication. The author has pro-

ceeded on the same plan, and with the same spirit, as in his previous attempts. He has compressed many valuable thoughts, and serious reflections, into his pages. There is also a considerable variety of exhortation, anecdote, and poetry. We find one sentence, in the piece on *Spirituos Liqueurs*, which should have been expunged. The style approaches, in some instances, to that species of blank verse, which is overloaded with common, though high-sounding, epithets. We mention these faults solely for the improvement of future numbers, which we hope will be annually published, while Almanacs are read or needed. Those who have seen the preceding numbers, will probably buy this; and those who only hear of the title, will, we should think, have some curiosity excited on the subject. We are desirous of doing all in our power to add to the well-deserved circulation, which this little work has already gained.

RELIGIOUS INTELLIGENCE.

Speech made by the Rev. Dr. Buchanan, at the late Anniversary Meeting of the London Society for promoting Christianity among the Jews.

DURING my residence in the East, my mind was much occupied with the present state and circumstances of the Jews. I visited them in different provinces; examined their books, and discoursed with them on the subject of the prophecies; and I found that no where do they despair of being restored to Jerusalem; no where do they despair of beholding their Messiah. It is with great satisfaction, then, that on my return to England, I contemplate the establishment of your Society. It is, indeed, with much surprise I behold three hundred gentlemen assembled on the

present occasion, under the patronage of noblemen of our country, to promote this noble design. The sudden elevation of your Institution, and the interest which it has almost instantaneously created in the public mind, are sure prognostics of its perpetuity. It is one of those institutions which, like the Bible Society, need only to be proposed, to recommend itself to the minds of men, by its perfect reasonableness and propriety; and, I may add, by the Divine obligation it involves. I entertain a confident hope that this Society, or some institution analogous to it,

will be perpetual in the Church of Christ, and that it will endure, to use an oriental expression, as long as sun and moon endure; or at least, as long as there is a Jew in the world who is not a Christian.

There is a measure I would propose to the consideration of your society, which I think will contribute to its celebrity and success. I would suggest to you to open a correspondence with the Jews in the East.

Perhaps it may not be known to some, that by the events of the late war in India, a colony of Jews have become subject to Great Britain. This is the colony of the white and black Jews of Cochin. The number is calculated to be about 16,000. Mr. Frey informs me that the number of Jews in the United Kingdom is not reputed to be greater than 14,000. So that our Jewish subjects in the East are yet more numerous than those in the West; and they are equally entitled to the regard and attention of your Society.

I visited Cochin soon after the conquest of the province. The Jews received me hospitably, and permitted me to examine their Libraries and their Synagogues; and they presented to me many valuable manuscripts, which are now deposited in the library of the University of Cambridge. One of these is a Roll of the Pentateuch, on goat-skins, dyed red; one of the most ancient, perhaps, which the East can produce. The white Jews live on the sea coast, and have commerce with foreign nations: the black Jews live chiefly in the interior of the country. The Hindoos call them Israeli: they call themselves Beni-Israel, and not Jews: for their ancestors did not belong to Judah, but to the kingdom of Israel. They consider themselves to be descended from those Tribes who were carried away at the first captivity. In some parts of the East, the Beni-Israel never heard of the second Temple. They never heard of the Christian account of the coming of the Messiah. Some of them possess only the Pentateuch, and Psalms, and Book of Job. Others have no portion of Scripture left. But their countenance, and their observance of

the Sabbath, and of peculiar rites, demonstrate that they are Jews. The white Jews at Cochin despise the black Jews, as being of an inferior cast, and do not approve of intermarriages with them, because they do not belong to the Second Temple. Both among white and black Jews, I found that there was a general impression that there would soon be a rumor of wars, and a commotion among the people, on their account. The white Jews expect a second Cyrus from the West, who shall build their Temple the third and last time.

You may address the Jews of Cochin with great advantage on the subject of the Christian religion, for they have the evidence of the Syrian Christians before them. These ancient Christians live in the vicinity, and are your witnesses. At one place, in the interior the country, which I visited, there is a Jewish Synagogue and a Christian Church in the same Hindoo village. They stand opposite to each other; as it were the Law and the Gospel; bearing testimony to the truth, in the presence of the heathen world.

I was informed, that many years ago one of the Jews translated the New Testament into Hebrew, for the purpose of confuting it, and of repelling the arguments of his neighbors, the Syrian Christians. This manuscript fell into my hands, and is now in the library of the University of Cambridge. It is in his own handwriting, with the first interlineations and erasures; and will be of great use in preparing a version of the New Testament in the Hebrew language. It appears to be a faithful translation, as far as it has been examined; but about the end, when he came to the Epistles of St. Paul, he seems to have lost his temper, being moved perhaps by the acute argument of the learned Benjaminite, as he calls the Apostle, and he has written here and there a note of execration on his memory. But behold the providence of God! The translator himself became a convert to Christianity. His own works subdued his unbelief. In the lion he found sweetness; and he lived and died in the faith of Christ. And now it is a common superstition

among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian, by the influence of the evil spirit.

This event occurred in the South of India; but a conversion no less remarkable took place, some time afterwards, in the North. Jacob Levi, a Jew from Smyrna, travelled over land to Calcutta, and heard the Gospel from one of the Lutheran Preachers belonging to the Society for promoting Christian Knowledge, and became a convert to the truth. He delivered a testimony to the Jews, Hindoos, Mahomedans, and Christians; for he was acquainted with various languages, and spoke eloquently, like Apolos. But his course was short. He was ordained like many witnesses of the Christian faith, to shine but for a moment. These solitary instances of the power of the Gospel seem to occur, in almost every nation, previous to the general illumination. This conversion of Jacob Levi is recorded in the Proceedings of the Society, in Bartlett's Buildings, London.

But there is another body of Jews, not a colony, but a kingdom of Jews, to which this society may also address itself; and that is, the ten Tribes. For the ten Tribes, so long lost, have at length been found. It has been sufficiently ascertained, by the investigations of the learned in India, that the Affghan and Pyran nations consist of the descendants of the Jewish Tribes of the first description.

When I was in the south of India, I asked the black Jews, where their brethren, the great body of the Ten Tribes, were to be found? They answered promptly, that they were to be found in the North, in the regions adjacent to Chaldea, the very country whither they were first carried into captivity. On my return to Calcutta, I prosecuted the inquiry, under the advantages which my superintendance of the College of Fort William afforded me. Sir William Jones had recorded it as his opinion, that the Affghans were Jews, and referred to various authorities. A further investigation confirmed the judgment of that illustrious scholar.

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There were Affghan Jews in Calcutta, at the time: one of my own servants was an Affghan. The Affghans are generally reputed by us to be Mahomedans. I asked my servant if he was a Mahomedan? "No," said he, "I am a Mahomedan Jew." I plainly discerned in his countenance the features of the London Jew. The general account of the Affghans is this: that their ancestors were Jews; that their common histories record the names of David, Saul, and other kings of Israel; that the Mahomedans came upon them with an invading army, and said unto them, We are the Jews as well as you; we observe circumcision, and keep the Sabbath; let us incorporate our nations, and be one people, and unite against the Infidels; that they made a show of yielding to Mahomedanism, (as the Jews of Spain and Portugal pretended to yield to Christianity;) but in process of time the ascendancy of the new religion corrupted their ancient institutions; their sacred books began to diminish in number: and it came to pass at last, that in many places they could be only recognized to be Jews by their countenance, by tradition, by peculiar rites, and the observance of the Sabbath; which are the only marks which distinguish some of the Beni-Israel of the South of India. Let us, therefore, address the Ten Tribes, and receive them in the state in which, by the providence of God, they are to be found. Some of the Jews of London are as ignorant, and are as little entitled to the name, as the Affghans.

But there is a third body of Jews to whom you ought to write: I mean the SAMARITAN JEWS. They are not far from the shores of the Mediterranean, and are easily accessible. They possess only the Pentateuch. They are few in number, and will receive with much deference any communication which you will be pleased to make to them, relating to their religion and to the present state of Jewish nations.

Let letters then be addressed to these three bodies of Israelites; not in the name of CHRISTIANS, but in the name of the converted Jews, who compose a part of this Society. Let

Mr. Frey, the learned convert, write to them, not in the Rabbinical Hebrew, (for there are upwards of 20 dialects of Rabbinical or Commercial Hebrew in the world,) but in the Hebrew of the Old Testament, which all understand; let him inform them of the great events that have taken place in the West, namely, that the Jews have become Christians; that the Christians are sending forth preachers to teach all nations; that the Messiah is surely come; and that the signs of the Times encourage the belief that Israel is about to be restored, in a spiritual sense. Let him further direct their attention to particular prophecies, and invite correspondence. And after Mr. Frey has exercised his ministry a year or two longer in this country, it may be expedient that he go forth as a Missionary to the Jews of Cochin, with some of his brethren, that "in the mouth of two or three witnesses, every word may be established." After preaching among them half a year, he may return again, and report what he has heard and seen.

But when you write these letters, a PRESENT must accompany them, after the oriental manner. And let this present be the BIBLE. You need not, indeed, send the Old Testament to all: for the Jews of the east possess that Book entire, with every jot and tittle that belongs to it. They are our librarians; they are ordained by providence, as it were, the official guardians of the perpetual purity of the Sacred Volume. But you must send them the NEW TESTAMENT in the Hebrew tongue; in the language and character of the Old Testament, which all understand and revere. And let it have the MASSORA, that the Text may be settled by good authority, before it pass out of your hands. We Christians are in regard to the New Testament, the Massorites; we are qualified to determine the sense. If the Version be sent forth without POINTS, the words of our Savior may be expounded by the Eastern Jews in different ways. The Arabic, Persian, Chaldaic, and Syriac languages, all have points. You may take them away, indeed, as has been done in the

Old Testament Hebrew; but if you do so, you will not be able to understand what is written, unless you have got it previously by heart. All the children learn these languages and the Hebrew, in the East, with points; and they are constantly used by grown persons, when the sense is doubtful. A letter, without points, on a new and difficult subject, would be an enigma. It is commonly said in Europe, "that the points are not of divine origin." But there is no meaning in this sentiment. If the consonants be of divine origin, the vowels are of divine origin. The consonants cannot be pronounced without the vowels. A consonant implies the presence of a vowel. The Hebrew consonants, which are said to be of divine origin, were changed in form by a heathen people. A child in the time of Moses would not have been able to learn the Book of Genesis without points. When he had got it by heart, indeed, the points would be of no use: and for this reason, and for no other, are they not used in the Synagogue. It is the labor of ten years for the Hebrew reader in the Synagogue to learn to read the Scriptures without points. Had not providence ordained the Massora of the Old Testament, it is impossible to say how great our difficulty might have been in translating that volume at this day: but the same providence which has preserved the consonants, has preserved the vowels also.

It is with surprise I learn, that as yet you have not obtained a Version of the New Testament in the Hebrew language for the use of the Jews. It is surely the very first duty of your Society to execute this translation. How can you find fault with a Jew, for not believing the New Testament, if he has never seen it? It is not to be expected that he will respect a version in English; but give him the New Testament in the language of the Old Testament, in the imposing form of the primeval Hebrew, the character which he is accustomed to venerate and admire, and then you do justice to his weakness, and may overcome his prejudice.

How strange it appears, that during a period of eighteen hundred years,

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BIOGRAPHY.

LIFE AND REMAINS OF HENRY KIRKE WHITE.

(Concluded from page 105.)

WE regret much that our limits will not allow us to quote at length a letter written from Cambridge, only four weeks before the author's death; from which it appears that as he approached the confines of earth, and the light of heaven shone brighter upon him, he discovered within himself more and more of the infirmity and deceitfulness inherent in human nature: in this ingenuous and penitential epistle, while he complains of giving himself only "half to God and half to the world," he speaks the secret and bitter experience of many a brilliant young man's heart. Vol. 1. p. 249.

After the letters, follow ten copies of verses on the death of Henry, which at least testify the esteem in which he was held by his contemporaries. The first volume closes with the poem on "Childhood," which we have already mentioned, and a number of lesser juvenile pieces. Among these we wish that the frantic address to "*Despair*," had been omitted, as neither worthy of the living, nor honorable to the dead author.

The second volume commences with "*Clifton Grove*," and
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other poems," originally printed in 1803. These having been long known, we shall proceed to notice some of the succeeding pieces, now first published, which fully prove that had his life and faculties been spared, Henry would not have disappointed the hopes of his admirers by his maturer compositions; for though he wrote little in verse during his two last years, the fragments found on the back of his mathematical papers show that his genius was taking giants strides toward the noble heights of Parnassus.

The "*Ode addressed to Mr. Fuseli*," is written in a style of poetry, resembling that artist's style of painting, in which grace and sublimity are wonderfully mingled with extravagance and absurdity. The opening of the "*Ode to the Earl of Carlisle*," is far more pleasing, but the latter stanzas, being very complimentary, are very insipid. The remark may seem odd; but it will be found to be true, that as satire is the liveliest, so panegyric is the dullest of all poetry. Must we search for the cause of this in the caprice, or in the malignity of human nature? Dryden's "*Mac Flecknoe*," and his *Eleono-*

ra, to the memory of the Countess of Abingdon," each written with the whole strength of his genius, will admirably exemplify this curious and whimsical fact.

We are compelled to pass over many other pieces of considerable merit. From among the hymns we select the following specimen of Henry's powers in this neglected walk of poesy, through which bards of his dignity seldom condescend to stray: though themes like these employ the harps and tongues of angels, and the voice of God has been heard on earth, joining in the melody of a hymn.*

‘THE STAR OF BETHLEHEM.

When marshall'd on the nightly plain,
The glittering host bestud the sky;
One star alone, of all the train,
Can fix the sinner's wandering eye.

Hark! hark! to God the chorus breaks,
From every host, from every gem;
But one alone the Savior speaks,
It is the Star of Bethlehem.

Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawn'd, and rudely blow'd
The wind that toss'd my foundering bark.

Deep horror then my vitals froze,
Death struck, I ceas'd the tide to stem;

When suddenly a star arose,
It was the Star of Bethlehem.

It was my guide, my light, my all,
It bade my dark forebodings cease;
And through the storm, and danger's thrall,
It led me to the port of peace.

Now safely moor'd my peril's o'er,
I'll sing, first in night's diadem,
For ever and for evermore,
The Star! The Star of Bethlehem!
Vol. II, 124.

*Matt. xxvi, 30.

In the fragments afore mentioned, written on the back of his mathematical exercises, we find some of the most precious relics of his muse. The following lines, though the second is lame, and the cold critic might perhaps find fifty faults in them, are wonderfully grand. There is a veil of obscurity upon them, like that which hides the secrets of the eternal world.

“Once more, and yet once more,
I give unto my harp a dark-woven lay;
I heard the water's roar,
I heard the flood of ages pass away.
O thou, stern spirit, who dost dwell
In thine eternal cell,
Noting, grey chronicler! the silent years;
I saw thee rise, I saw the scroll complete,
Thou spakest, and at thy feet,
The universe gave way.”

Vol. II, p. 144.

Had Henry left no other specimen of his powers, this fragment alone would have stamped him in our estimation a poet of the highest order. It was well that he left it a fragment; another line might have let down the thought from the third heaven of imagination in which it was conceived, and into which the mind of the reader is rapt in contemplating it.

These fragments are succeeded by a long, desultory, and unfinished poem on “*Timē*,” of very irregular merit, some passages almost rivalling the foregoing quotation in sublimity, others being very rugged and scarcely intelligible.

The crown and close of his poetical works here, is a solitary book of “*The Christiad, a Divine Poem*,” on the death of Christ.

Mr. Southey says, "This was the work which Henry had most at heart. His riper judgment would probably have perceived that the subject was ill chosen." After quoting an opinion from the *Censura Literaria* on this point, (which we are not at present disposed to contest with him, though some great men and good Christians have thought otherwise,) the editor adds,— "I cannot refrain from saying that the two last stanzas greatly affected me, when I discovered them written on the leaf of a different book, and apparently long after the first canto; and greatly shall I be mistaken if they do not affect the reader also." The following are the two stanzas; probably the last that the dying poet ever penned, for it pleased God to grant him a higher boon than that for which he prayed: he only asked for *life*, and he received *immortality*.

"Thus far have I pursued my solemn theme
 With self-rewarding toil; thus far have sung
 Of godlike deeds, far loftier than beseeem
 The lyre, which I in early days
 ● have strung;
 And now my spirits faint, and I have hung
 The shell that solaced me in saddest hour,
 On the dark cypress! and the strings which rung
 With Jesus' praise, their harpings now are o'er,
 Or, when the breeze comes by, moan and are heard no more.

And must the harp of Judah sleep again,
 Shall I no more reanimate the lay!"
 O! thou who visitest the sons of men,

Thou who doth listen when the humble pray,
 One little space prolong my mournful day!
 One little lapse suspend thy last decree!
 I am a youthful traveller in the way,
 And this slight boon would consecrate to thee,
 Ere I with Death shake hands, and smile that I am free.

• • • • •
 • • • • • " Vol. II. p. 191.

These volumes conclude with some prose Essays, which appeared in the *Monthly Mirror*; but we have no room to add any remarks upon them.

The work is embellished with a fine portrait of Mr. White, an engraved emblematical title page, and a view of Clifton Grove.

DEATH OF THE REV. MILES ATKINSON.

(From the *Christian Observer*, vol. x. p. 271.)

Our readers may recollect that Mr. Atkinson is mentioned, in the *Life of Mr. Milner*, as his friend, and as "an excellent minister." See Panoplist for March last, p. 435. We presume the following account of Mr. Atkinson's death will be read with interest.

DIED at Leeds, England, in the month of February, 1811, the Rev. MILES ATKINSON, A. B. minister of St. Paul's church in that town, vicar of Kippax, and lecturer in the parish church of Leeds. His funeral sermon was preached in St Paul's church, on the 17th February, by the Rev. Thomas Dikes, LL. B. minister of St. John's church, Hull, and it has since been published for the benefit of the family of Mr. Atkinson. From this excellent

sermon we extract a few particulars.*

Mr. Atkinson officiated in the parish church of Leeds nearly fifty years. The congregation which stately attended his ministry was one of the largest in the kingdom, and is supposed to have consisted of several thousand persons. Though his income was extremely limited, yet he brought up a numerous offspring in a manner the most creditable to himself, and the most beneficial to them.

The doctrines which Mr. Atkinson taught were uniformly those of our church—that man is a fallen and corrupt creature, 'far gone from his original righteousness;...that we must be indebted for our justification entirely to the mercy of God, 'through the redemption which is in Jesus Christ;...and that the renewal of the heart in righteousness and true holiness is absolutely necessary, in order to our being made 'meet for the inheritance of the saints in light.' Nor did he consider these doctrines as curious questions, or abstract points of speculation, but as motives to practice, as the powerful means of sanctifying the heart, and raising the affections to heaven. He, therefore, often entered into the detail of moral precept, and instructed his flock in all those relative duties which were required of them.

The example of Mr. Atkinson supported and enforced the doctrines which he taught. He was distinguished by fortitude and fidelity in his religious course.

* Some Memoirs of the deceased, with a volume of his Sermons, will shortly be published for the benefit of his family.

In early life he rejected offers of preferment which were made to him, on condition of his laying aside his obnoxious religion. To the close of his days he boldly and faithfully set forth the whole counsel of God, never speaking smooth things to please men; never sparing a sin because it was fashionable; never composing his sermons so as to please the higher ranks, while he left the poor to perish for lack of knowledge. His language was plain, but fervent; his rebukes earnest; and many who heard him were led to renounce their sins, and turn to God. His private life was marked with the same integrity which distinguished his public ministry.

Mr. Atkinson took incredible pains in visiting the poor and sick of his flock, sometimes employing five or six hours of the day in this arduous duty. He made a rule to spend a considerable time with each individual, that he might speak fully and clearly the words of salvation. He instructed the ignorant, supported the weak, comforted the feeble-minded, and directed the dying penitent to the 'Lamb of God, which taketh away the sin of the world.' He taught his flock not only publicly, but from house to house; nor was his zeal fluctuating or evanescent: never did it shine brighter than in the evening of his days. Nor did his zeal spend itself on the circumstantialia of religion, or in promoting some favorite sentiment; his object was to uphold the interests of pure religion and genuine goodness. The King had not a more loyal subject, nor the Church of England a more zealous friend. The law of kind-

ness dwelt on his tongue, and was inscribed on his heart. He was a living witness that religion has no tendency to spread a gloom through a house. Has he a child that will not 'rise up and call him blessed?' Has he a friend that will not long remember those words of kindness, and those looks of affection, which were the genuine indications of a mind warmed with benignity and love? It was his affection which won the hearts of so many of his congregation. It was this which caused him to be interred amidst the sighs, and groans, and tears of his numerous people. It was this which softened the severity of reproof, and convinced his hearers that the feelings of the preacher were in unison with those of the Apostle, when he said to the Jews, 'Brethren, my heart's desire and prayer to God for Israel is, that they may be saved.'

His humility displayed itself conspicuously in his last illness: He was brought to the grave by a protracted and painful disease; but amidst his severest sufferings he was perfectly resigned to the will of God. As his outward man perished his inward man was renewed. He was full of expressions of gratitude to God for his mercies. He appeared to keep his eye steadily fixed on his Redeemer, and to have maintained an unshaken confidence in the promises of God. As he awoke out of sleep on a certain morning he was heard to

say, 'I am waiting for thy salvation, O Lord. I long to be dissolved and to be with Christ.' His faith was tempered with the deepest humility. He acknowledged and bewailed the sinfulness of his nature, and humbled himself in the dust before the God of heaven. He often said 'God be merciful to me a sinner! I have no hope but in Jesus Christ. I feel it is an awful thing to die, yet I know whom I have believed, and I shall not be forsaken.' This sense of his unworthiness made him value the Savior of sinners. Whilst life and strength remained, he ceased not to exhort, comfort, and edify his children and family. His last lingering words dwelt on the delightful theme which interested his heart. A short time before his death he said to his family, I have a thousand things to say to you; and he then made several efforts to speak, but the powers of utterance failed. He again revived, and poured out his soul in fervent prayer, imploring the blessing of God upon them all: and in a few hours expired.

Such was the death of this venerable minister of Christ. 'His soul has taken its flight from these abodes of sin and sorrow. His labors are done, his sufferings are ended. His work is finished. He has entered into rest, and, through the merits of his Redeemer, he has obtained that crown of righteousness which fadeth not away.'

RELIGIOUS COMMUNICATIONS.

ON HUMAN DEPRAVITY.

Continued from p. 561 of Vol. III. New Series.

IN my two last communications on this subject, I adduced *War* and *Duelling* as proofs of human wickedness. There are many other ways in which the evil dispositions of men are exhibited, in their treatment of each other. Some of these ways I now propose to consider; and proceed, therefore,

III. To mention *the tyranny of governments as an exhibition of depravity.*

Rulers ought to be the vicegerents of God on earth. The real and substantial happiness of their subjects should always be near their hearts. For this they should labor; for this they should pray; for this they should relinquish all schemes of self-aggrandizement, and spend their lives in a course of laborious self denial, and of faithful attention to the duties of their station. If they were to conduct in this manner, the world would soon put on a new appearance; joy would attend their steps; success would follow their exertions; industry, knowledge, and virtue would spring up in the place of idleness, ignorance, and vice; and mankind would be generally reformed. Let me not be understood to say, that rulers could, by the use of any means and instruments, change the hearts of their people. To renew the heart is the work of God alone. But is there not reason to believe, that God would, in a singular manner, bless the united benevolent exertions of

rulers, so that the people would generally become truly virtuous, that is, truly religious? From the effect of such exertions hitherto, however partial and feeble they have been, we may safely conclude, in accordance with Scripture, that when *kings shall be nursing-fathers, and queens nursing-mothers* of the Church, there will be a general prevalence of truth and religion among men.

But unhappily the mass of rulers have been the very opposite of what they ought to have been. They have considered their elevated rank as affording the means of selfish gratification; and have prostituted power and influence, (which might have enabled them to resemble angels of mercy,) to the pursuit of low and grovelling objects, to the accomplishment of base designs, and the indulgence of criminal passions. Not to dwell, however, upon the various methods in which rulers have debased their own characters, and contributed to demoralize mankind, let us turn to the consideration of their *tyranny*, which has been specified as the subject of present consideration.

Tyranny is such a use of power as tends to produce needless pain to the subject. It includes all intentional injustice, all cruelty, and all unnecessary rigor, as exhibited by the ruler towards the people. It may have reference to property, character, liberty, and life; and may be so ex-

erted as to produce all the gradations of distress, from slight vexation to excruciating torment. With this definition in view, how large a part of rulers must we condemn, as having wantonly, and tyrannically, sported with the happiness of their fellow men? How large a part have knowingly and wilfully disregarded their high duties, and become the scourges and tormentors of those whom they ought to have served and protected. Let us omit all the innumerable catalogue of minor acts of tyranny, and fix our attention on those flagrant abuses of power which have been exerted in embittering or destroying human life. A large proportion of the men who die in war, lose their lives in obeying a tyrannical mandate.* But not to dwell

*Mr. Burke, in his eloquent imitation of Lord Bolingbroke, singles out a number of wars, in which he calculates that about 36,000,000 human beings lost their lives in battle. This number multiplied by 1000 will not, he supposes, give too large an estimate of those who have come to their death in consequence of war. But this supposition is utterly beyond all probability, or even possibility; for the product of such a multiplication is probably half as great a number, at least, as there have been of human beings upon earth since the flood. As Mr. Burke was personating an Infidel, he doubtless intentionally disregarded the Mosaic chronology. President Davies seems not to have been aware of this, when he adopts the above calculation, and concludes that 160 times the number of souls, at any one time existing on the globe, have perished by means of war. The probability is, that fewer than 160 generations would carry us back to Adam. It can be made probable, however, that literally thousands of millions of men have been prematurely cut off by the sword, and its at-

on a subject which has been already discussed, how many dungeons have been filled with innocent men, and with others, if not innocent, yet incomparably better than their oppressors. How many racks and gibbets have been employed to wreak the vengeance of insolent power on the weak and defenceless, who have been so unfortunate as to become the objects of groundless suspicion? How often has the majesty of justice been violated, and her tribunals converted into engines of private malice and revenge? How often has the poor laboring man been trodden into the dust by his proud wealthy neighbor? What myriads of industrious faithful subjects have been spoiled of every earthly comfort, and left without redress and without hope on this side the grave? How many nations have been covered with mourning by the wickedness of some one man, contemptible, perhaps, in point of talents, destitute of every quality which could excite respect or affection, and, like a beast of prey, formidable only on account of the brute force under his control? Whether we look at Oriental despotism, at the rashness, injustice and oppressions, in the Grecian republics, at the series of encroachments which gave Rome the empire of the world, at the shameless profligacy and cruelty of the Cæsars, at the governments of Europe during the dark ages, or at the present state of mankind, we shall be convinced, that rulers generally have been utterly intendants. See *Burke's Works*, vol. i. p. 23, and *President Davies' Nineteen additional Sermons*, p. 102.

attentive to the real interests of the people, and disposed to trample without remorse on their dearest rights, whenever private advantage presented itself as a temptation. We shall also be convinced, that, apart from Christianity, there is not the least ground to hope, that mankind will ever enjoy a good government. The New England states have, from their settlement, had the best government in the world, solely because religion has been more universally prevalent here than any where else. The government of England is better than that of other nations in Europe, in exact proportion as Christianity has more influence there, than in other European nations. If the people of New England were to become universally Infidels, we should immediately have a grinding tyranny, whether administered by one, or by many. If the people of Great Britain were to become universally Infidels, a military despotism, either foreign or domestic, would be inevitable. Nothing but the *fear of God* ever made a thoroughly good ruler; one who *regarded man*, as a ruler ought to regard his fellow creatures.

Some shallow philosophers, and feeble minded politicians, seeing the abuses of existing governments, have supposed, that the world might be renovated in this respect by a general slaughter, or deposition, of the present generation of rulers. But, in nine instances out of ten, the men who have killed tyrants have been tyrants, of a ten-fold more odious character than the men whom they mur-

dered. Common sense might teach us, that imbruing one's hands in the blood of a superior is not the best way to become kind and merciful to inferiors; and that a breach of confidence and allegiance is not the happiest discipline to make a man faithful to his trust. The fact is, the malady lies too deep to be removed by any hasty prescriptions of political quacks. The disease is hereditary in the whole human race, and not in particular families, and one class of persons only. There is no way to remove it but by a complete renovation of the moral constitution. If mankind would learn by experience, they would long ago have found out, that violent revolutions rarely accomplish their object; that they commonly produce new and grievous distresses; that the sword, the axe, and the guillotine are but miserable reformers; and that the whole race of conspirators, taken as a body, is worthy of perpetual detestation.

It may be well to observe here, without the formality of making it a distinct head of discussion, that the *insubordination of subjects is another proof of depravity*. It will be said, perhaps, that this argument clashes with the preceding one, as it cannot be very criminal to resist bad rulers. The assertion, however, is groundless. It is a mark of depravity to resist even bad rulers, if such resistance be dictated by hatred, envy, revenge, or selfish designs; and this has generally been the character of resistance even to manifest tyranny. But there have been some good governments in the world; yet these have been opposed, calumniated,

and, in some instances, perverted and destroyed by the vicious portion of the people. Faction, discontent, sedition, falsehood, are ever ready to malign and misrepresent the acts of the best administration; and unless a large portion of the community are virtuous, an upright and patriotic government must fall before its enemies. Thus, wicked subjects bring down evil upon their own heads, upon the whole nation, and upon succeeding ages. The insubordination of the people has ever been the most plausible pretext for tyranny. An attentive consideration of this subject will shew, that a wicked people can never remain long without a bad government. A corrupt administration will rapidly demoralize the people; and a corrupt people will voluntarily procure for themselves a set of unprincipled rulers. And let it be remembered, that so strong is the tendency of virtue to produce happiness even in this world, that if we could suppose a Nero, or a Caligula, or even a devil incarnate, to be placed as chief magistrate over a people universally virtuous, such a being would be obliged to put on the semblance of virtue, at least until he could corrupt a party sufficiently numerous to keep him in countenance. At first he would find nobody to flatter his vices, or to participate in them, nobody to minister to his unhal- lowed pleasures, or to execute his tyrannical mandates. In such a community, the most hardened wretch would be constrained to put on a decent appearance, in order to enjoy a moment's comfort.

Unwilling to detain the reader with the natural reflections arising from this subject, I conclude by requesting those, who are acquainted with the conduct of mankind, to consider how deep, radical, and universal, the corruption of man appears to have been, as exhibited in the relations of rulers and subjects.

IV. *The state of criminal law among mankind affords a powerful proof of the same melancholy doctrine.* By criminal law I intend all those public regulations, which punish actions contrary to the peace and order of society.

If the statute-books of all nations could be collated, and a compilation made of all their enactments, what an enormous mass of wickedness would be exhibited on its pages. Yet most of these laws are of a general nature, embracing myriads of individual cases. How great, then, must be the aggregate of atrocious crimes, which have been perpetrated in this guilty world. How many forms of turpitude, how many gross acts of villany, do the records of human tribunals expose to view. Most of the crimes forbidden by human laws are of so odious a character, as that the virtuous mind would instantly revolt from the commission of them. Yet what a terrible array of prisons and pillories, of gibbets and other instruments of torture, infamy, and death has been found necessary to prevent these crimes. And after all the exemplary vengeance inflicted by the sword of justice on malefactors of every grade, still the terror of punishment is not sufficient to deter from outrageous wickedness. Even in the best regulated countries,

where religion has most influence, and crimes are least frequent, how many prisons with massy walls and ponderous bars; how many criminal trials, and judicial sentences are necessary to preserve a tolerable portion of peace and security. In our country, there are at present 200 criminals in one state prison, 600 in another, and probably many hundreds in others, besides the numbers in our county jails. Most of these are confined for misdemeanors of a very heinous description; such as aim at the destruction of all commercial and personal confidence, and tend to produce the ruin of the unsuspecting and the innocent. In most other countries the proportion of criminals is much greater than in this. And in all countries many of the greatest criminals escape detection, or evade punishment. The number of men who have died by the hand of the executioner, in all parts of the world, is truly astonishing. History informs us, that 72,000 were put to death in England during the reign of Henry VIII, for theft and robbery alone; which is nearly 2000 a year. How great a number must have suffered for the multitude of other capital crimes, and especially for treason, in that violent reign. Should it be said, that this havoc of the human race was caused by the caprice and cruelty of the monarch, and the rigor of the criminal code; let it be granted. Let the blame be divided between the tyranny of the monarch, the corruption of judges, the perjury of witnesses, the execrable slavery of juries, and the guilt of the criminals, and human depravity will be compelled to bear the whole.

The criminal jurisprudence of most nations is written in blood. The severest inflictions which human ingenuity could devise have been found inadequate to deter from crimes which, as it would seem, none but a monster of wickedness would have the least temptation to commit. Stripes, manacles, exile, branding, and corporal mutilations, have been the customary resort of legislators. Surely men must have a great love of sin to encounter all these dreadful evils in the prosecution of it. The man who will peruse the recorded labors of Howard, (though the miseries he witnessed were found in the best portion of the globe,) will feel that the public justice of mankind teaches heart-rending lessons on the subject of depravity.

Some persons attempt to evade the force of this argument by saying, that the number of culprits is small compared with the whole number of people. Undoubtedly mankind are so restrained by various considerations, as that they are not all actually guilty of flagrant violations of each other's rights. But were it not, that many restraints are imposed by the unseen hand of Providence, and by the implantation of good principles, it is apparent that mankind would be much more flagitiously wicked than they now are. The person best acquainted with the nature of man, and the state of his own heart, will be most apt to confess, that had not God hedged him about with many preservatives from sin, it is far from certain he would not have equalled in open transgression the most abandoned of his unfortunate fellow sinners.

V. A.

(To be continued.)

LECTURES ON THE EVIDENCES
OF DIVINE REVELATION.

No. XI.

Genesis iv, 5—26.

THIS Lecture, like the preceding, must be occupied with the consideration of several subjects, unconnected except by the thread of history.

The first object, which here offers itself to our consideration, is the Consequences which followed the offerings of *Cain* and *Abel*.

The sacrifice of *Abel* was accepted, and proved to be accepted, by some token from God. That of *Cain* was, with equal evidence, seen to be unaccepted. The cause, for which God accepted the offering of *Abel*, has been variously assigned by Commentators. The Apostle *Paul* has, however, declared, (and one would think that his decision might be satisfactory to every Commentator,) that this cause was the faith of *Abel*. The want of faith, therefore, was the reason why his brother's offering was rejected. Provoked by the preference given, as he thought unjustly, to his younger brother, *Cain* was very angry. On this occasion God condescended to expostulate with him, and urged reasons, which ought to have persuaded him not only to acquiescence, but to contrition. Unappeased, however, he waited for a private opportunity, and assassinated *Abel* in the field. Being questioned on this subject, he denied any knowledge of it; and was in consequence of his complicated guilt, sentenced to suffer the evils of the curse in

a peculiar manner. He was henceforth to be a fugitive and a vagabond; on the earth; and to find its usual productiveness denied to his tillage.

Cain appears to have felt deeply the condition, to which he was reduced, and, one would hope, not without penitence. If the translation of his address to God, which is adopted by some learned men, and which appears, with the change of one stop, to be established by the Samaritan Pentateuch, and several ancient versions, should be admitted; he does not say, *My punishment is greater than I can bear; but, "Is my sin too great to be forgiven."* For some reason or other God was pleased to grant him a sign, or token, (not, as in our version, *To set a mark upon him*;) of such a nature, as to prevent him from being slain by those, who at any time, might feel themselves interested to avenge the death of *Abel*.

Thus we see *Cain*, the first born of *Adam*, so soon after the Apostasy, guilty of the sins of envy, malice, murder, impiety, and lying to God. This conduct furnishes a melancholy instance of the truth of that declaration of *Moses*, concerning the birth of *Seth*, That *Adam* begat a son in his own likeness, after his image. No declaration of *Moses* has been more controverted than this; yet no declaration whatever, is furnished with more abundant or unanswerable proof.

The image of God, in which man is asserted to have been originally created, is determined, by the Scriptures themselves, to have been a moral image. *Moses* has taught us in the most decisive manner, that it is a like-

ness found in the mind; since, as he has abundantly informed us, there is no other possible resemblance of God. The same phraseology applied to *Adam*, denotes, that the resemblance intended is of the same general nature; or, in other words, that it has its place in the mind. But it cannot be a likeness merely intellectual; because in mere intellect, *Seth* as truly resembled God as *Adam* did before the Apostasy. The image itself, therefore, was of a moral nature; and the difference between the image of God, in which *Adam* was created, and the image of *Adam*, in which *Seth* was born, was merely a moral difference. In other words, the image of God is holiness; and the image of *Adam* is sin. Even *Plato* himself has, in so many terms, declared the former of these truths.

Such, as was the first fruit of the loins of man, have been, also, all his succeeding progeny. Nor have children been characterized only by the general depravity of their ancestors, but, in instances without number, have also been marked with their peculiar and characteristical crimes. Every objector, therefore, must at least acknowledge, that, while the narration of *Moses* is in this particular perfectly accordant with all experience, it has also this further mark of truth, that it is wholly consistent with itself.

2. After this melancholy event, *Cain* separated himself from the rest of the family of *Adam*; and fixed his habitation in the land of *Nod*, eastward of *Eden*, and probably within the limits of *Persia*.

In this country he reared a numerous family, whose names, in the direct line, to the sixth generation, are recorded by the historian. Here he built a city; and called it *Enoch*, after the name of his eldest son. One of the sons of *Lamech*, the fifth from *Cain*, and the first polygamist mentioned in the annals of men, was distinguished by dwelling in tents, and by an extensive possession of cattle. The name of this distinguished shepherd was *Jabal*. Another of *Lamech's* sons, named *Jubal*, was a proficient in music; and the author of certain musical instruments, styled, in our translation, "the harp, and the organ." A third, whose name was *Tubal Cain*, was remarkable for skill in manufacturing brass and iron. Each of these persons, it would seem, was the first, who was distinguished in his peculiar business.

From this story it is evident, that within the time, and by the efforts, of the first eight generations of mankind, including *Adam*, arts of use, and arts of ornament and pleasure, had advanced far in the progress of improvement. *Adam* tilled the ground, as did also *Cain*. *Abel* was a keeper of sheep. The first state of human society, in the natural order, is hunting; the second, pasturage; the third, agriculture; the fourth, manufacturing and commerce.

There are two opinions concerning the introduction of arts into the world. The first is, that they were invented by man; the second is, that they were communicated by God. To those, who admit the divine origin of the Scriptures, this story ap-

pears to sanction the second of these opinions; and the evidence, which it furnishes, is strengthened by other considerations.

According to this account, the first man employed himself both in agriculture and in gardening. Agriculture, I have already observed, is the third state of human society. Gardening, to say the least, indicates an advanced stage in the progress of agriculture. His eldest son built a city. Whatever apprehensions may be formed of this work, it must have required the knowledge of many arts; and all these must have been possessed by the builder. *Jabal*, a descendant from *Cain* of the sixth generation, lived in tents; and of course was acquainted with the manufacturing of cloth. He also understood the value of wealth, and appears to have acquired considerable property. *Jubal* advanced into the field of elegance and pleasure. He, it would seem, invented and taught music; and was the author of musical instruments, so grateful to the ear of man, that they were copied by successive generations down to the time of *Moses*, and not improbably, through many succeeding ages. That they were in use at the time when *Moses* wrote, is evident, I think, from this fact; that *Moses* mentions them as being familiarly known to those, for whom he wrote. But this fact could not have existed, had not these instruments been in use at that time. *Tubalcain* manufactured brass and iron; and was, therefore, acquainted with the art of separating and refining, as well as with that of working, these metals.

Thus, in these early periods, we find fields and gardens cultivated; flocks kept; a city built, and all the arts, necessary to the erection, understood; cloth manufactured; brass and iron refined, and wrought; and the pursuits of elegance and pleasure, as well as those of necessity, adopted by men, within the first eight generations, *Adam* being included.

In order to form just apprehensions of this subject, it will be useful to recur to the situation of those nations, who, having been separated from others, have retroceded to the hunting state of society. The wandering *Tatars* in *Asia*, and the Aborigines of *America*, are perhaps the most perfect examples of this nature. As the latter are better known to us; I shall confine my remarks to them. From their first separation to the present time, or whensoever their existing state of society commenced, these people have not advanced a single step beyond the building of a weekwam, the wearing of a skin, and the formation of a wooden dart, headed sometimes by a rudely fashioned piece of stone. Nor is there, hitherto, a single reason for believing, that in four thousand years to come, they would even attempt to pass these limits. To what shall we attribute this difference? Shall we say, that it was begun by accident? Whence, then, can it have arisen, that among so many of mankind, in so many countries and climates, and during so many ages, no accident should have happened to start the mind into a course of improvement, when so many accidents of this nature occurred to the early an-

tediluvians? Shall we attribute the difference to genius? It is yet to be shewn, that the natives of this continent are inferior even to the *Greeks* themselves in natural endowments. Their eloquence is not less persuasive; their songs are as sublime; and their wit is as cutting.

The very first men entered immediately upon the business of agriculture. Of course, they had the knowledge, and the instruments, which were requisite for this employment. The second man built a city; an effort, which a thousand generations of the American Aborigines would have been unable to accomplish. The whole of the progress, which has been recounted, stands so much aloof from the philosophical scheme of society, so often announced in modern times, as to baffle every attempt to reconcile them; and to render it totally improbable, that the facts specified should have arisen from human discovery.

It is, however, to be remembered, that the lives of men were then long; their health of course vigorous; the energy of their minds proportionally greater than of ours; and their opportunities for observing, discovering, and inventing, numerous. Their leisure, also, was probably much greater; their experience far more extended, and diversified; their disposition to compare its results more intense; and their means of discovery, therefore, more complete. As a conclusion, derived from these premises, I readily admit, that their investigations proceeded on a scale, altogether superior to ours; and that their inventions were much more numerous, and

more perfect. All this, however, will not explain how the first man became acquainted with tillage, or the second with the means of building a city.

At the same time, the admission, that the antediluvian life was extended in this manner, is an admission of the truth of the Mosaic history, and consequently of Revelation.

3. In the fifth chapter, we have an account of the names and years, the birth and death of *Adam*, and his nine first descendants in the line of *Seth*. In this account there are four things which claim our attention, while pursuing the design of these Lectures. The

First, is the chronology of the antediluvian ages, and consequently of the world. This important particular, so important as abundantly to shew the wisdom of inserting this part of the sacred history, is here definitively settled. I have already attempted to shew, that this chronology is substantially supported by all the extraneous evidence, hitherto adduced on the subject. I shall only add here, that the clearness, and distinctness, of the Scripture chronology, need not be set in a more advantageous light, than that which results from a comparison of it with the perplexed accounts, given by all other writers.

Secondly: We are told, in the close of the fourth chapter, but as a part of the history recited in the fifth, that, after *Enos* was born, *men began to call on the name of the Lord*. If this translation, supported by almost all the ancient versions, be admitted, the passage is a direct assertion, that in the time of *Enos*,

mankind publicly assembled to worship God. The stated, public worship of God, such as is here described, cannot exist but by the agreement of numbers; nor without stated times, and established places of worshipping. It cannot be doubted, that the antediluvians, if they were sufficiently pious to worship God publicly, were also sufficiently pious to worship him on the day, appointed by himself. This declaration, therefore, may be fairly considered as asserting, that the Sabbath was now statedly celebrated by a number of the human race. It also shews us, that public worship, and the social observance of the Sabbath were begun in the world, as soon as mankind became sufficiently numerous. From that period to the present both institutions have probably been observed without intermission.

Thirdly: Concerning the patriarch *Enoch* we have this remarkable declaration: That at the age of three hundred and sixty five years, *he*, having heretofore *walked with God*, *was not*, *for God took him*: i. e. having eminently served God, he ceased to exist in this world, because God took him out of it in a miraculous manner.

Two reasons are naturally assigned for this dispensation. First, to shew the regard, which God bears to piety: secondly, to teach, in an indubitable manner, the reality of a future existence, and particularly of future happiness. Nothing could more forcibly impress these great truths on the mind, than the miraculous translation of *Enoch* to another and a better world.

Fourthly: The period of life, attained by the antediluvians, merits our attention.

Adam was created for immortal life; and although he violated his duty, and lost this glorious privilege, yet he cannot be supposed to have lost, also, the whole firmness of a constitution, designed for such endurance. To his descendants a share of this vigor must, if the laws of human nature were then what they are now, necessarily have been communicated. As now, children usually partake of the strength of vigorous parents; so, then, the descendants of *Adam* must have shared in the firmness of their progenitor.

The world, also, was formed to be the dwelling of immortal beings, and was fitted to sustain their immortality. Its nature is not easily conceived to have undergone such a change, as would make it the means of lessening human life below the period, here assigned to the antediluvians. Even Infidels must concede, that there is no assignable reason why, in the circumstances declared, the life of man should not reach the date, asserted by Moses.

In the mean time, it is to be remembered, that the scriptural account of this subject is of a piece. Human life was originally designed for immortality.

From the Apostasy to the deluge it extended through a thousand years. After the deluge, which, according to the Scriptures greatly altered the state of this world, the period gradually lessened down to seventy years; at which it was finally fixed.

It only remains to be remarked, that all the patriarchs in

this list, except *Noah*, died before the deluge; and, as a testimony to their piety, were saved from the violent death, which swept away their guilty survivors.

I shall now proceed to mention several extraneous testimonies to this part of sacred history.

1. *Berosus*, the Chaldean historian, declares, that there were ten generations of men before the flood.

2. *Sanchoiathon*, according to *Shuckford*, declares, that there were eleven generations from the first man to *Misor* or *Misr*, the son of *Ham*, and the father of the *Misraim*: According to *Bedford*, twelve. *Moses* makes twelve.

3. *Sanchoiathon* calls the first male and female descendants of *Protogonos* and *Æon*, (the first mortals,) *Γενος* and *Γενα*, supposed to be derived, by an easy mutation, from *Cainos* and *Caina*.

4. *Berosus*, the Chaldean, *Manetho*, the Egyptian, *Hyronimus*, the Phœnician, and *Histiæus*, *Hecateus*, *Hellanicus*, and *Hesiod*, Greeks, all declare the lives of the first men to have lasted a thousand years.

5. *Catullus* testifies the corruption of the race of men, after they had lost their original innocence, to have been generally believed by mankind.

6. Traditions, and records, of this fact are found in the writings of the *Greeks*, *Romans*, and *Hindoo*s.

7. *Josephus* cites *Accsilæus*, *Ephorus*, and *Nicolaus Damascenus*, as testifying that the life of man was originally a thousand years.

8. *Varro* divides the time, which had elapsed before his day, into three parts; and calls that, which intervened between the first man and the flood, *ignotum*.

9. *Plato* says, as heretofore quoted; "The cause of vice, or of a vicious nature, is from our first parents."

10. The heathen Philosophers generally acknowledged, that it was *connatural to man to sin*.

11. *Hesiod* says, that the first mortals were created by the Gods; that they were of a serene and quiet spirit; that they lived without toil, or care, on what the earth spontaneously and abundantly produced; that they were free from the decline of old age; that they fell asleep, rather than died; that, while they lived, they enjoyed all good without molestation; and, that, after their death, they were worshipped as gods, &c.

The next generation, or sort of men, he declares to have been greatly worse in their moral character, and inferior in their understanding. The child, he observes, was educated at his mother's side for a hundred years. They cut off each others' lives by acts of violence, neglected to worship the gods; and, he adds, that *Jupiter* hid them, or concealed them; an idea, corresponding with the scriptural representation, that they all disappeared under the Deluge.

REVIEWS.

XX. *The HOLY BIBLE, containing the Old and New Testaments, with original notes, practical observations, and copious references. By THOMAS SCOTT, Rector of Aston Sandford, &c.*

BEFORE we proceed to investigate the claims of this popular work to the patronage of a religious public, we shall invite the attention of our readers, to a few preliminary observations. An objection of some plausibility lies at the very entrance of the sacred region, which Dr. Scott and other commentators have ventured to explore. It has been said, that the Scriptures are so plain, and so admirably adapted by their Divine author to every capacity, that labored general expositions are wholly unnecessary; and that they tend rather to perplex and mislead, than to enlighten, common readers.

We greatly admire the unrivalled simplicity and plainness of the sacred volume; and we bless God, that he has been pleased to give a revelation to mankind, which, without note or comment, is able to make them wise unto salvation, through faith which is in Christ Jesus. We moreover admit, that an expositor may, of design, or through ignorance and prejudice, write in such a manner, as to *darken counsel by words without knowledge*. But then we must be permitted to ask, whether even the plainest truths in the Bible, are not capable of many striking and useful illustrations, which plain unlettered Christians would

not be very likely to think of? Is not a truly pious man, who has devoted himself for years to the study of the Scriptures, likely to understand even common truths better, than one equally pious, who has but just entered the school of Christ? May not commentators be men of sound sense, close application, and ardent piety; and if by making these sacred studies the main business of their lives, they acquire more knowledge than common Christians, may they not communicate it to the public, and ought it not to be gratefully received? We think an affirmative answer must be given to these questions.

It is, moreover, obvious to remark, that the objector against such publications as that of Dr. Scott now before us, must, to be consistent, maintain, that all religious instruction, which rests on any portion of Scripture as its basis, is, at best, quite unnecessary. He must even say, that all the public teachers of religion, might spare themselves the labor of explaining and enforcing the truths of revelation, without any loss to the world. For if the sacred text be so plain and impressive, that it cannot be rendered plainer or more impressive by the explanatory notes and practical remarks of commentators, neither can it be, by the weekly labors of Christ's ministers. The real question in this case, is, "Can any thing profitable for doctrine, for reproof, for correction, for instruction in righteousness, be said upon the inspired volume?" If there

can, (and who will deny it) then a pious and judicious expositor may be even more extensively useful, through the medium of the press, than any preacher, however faithful and pious, whose instructions cease with his life.

There is another view of this subject, which we deem perfectly conclusive. It will not, we are confident, because it cannot, be denied, that the Bible abounds with allusions to manners, customs and facts, which it nowhere fully explains; and of course, that some knowledge, drawn from other sources, of the general history of the ages and countries in which the Scriptures were written, is, to say the least, very desirable. How, we would ask, are the common people to obtain this knowledge? Not one in a thousand of them, can have access to the various and expensive books of history, travels, and antiquities, where it is to be found; or if they could, would have time to glean it, from hundreds of large quartos and octavos. Now it is the business of a commentator to collect from all authors, ancient and modern, and to direct to one point of vision, those scattered rays of light, which, without such direction, would reach the eyes of but very few. To have an author always at hand, who has executed this arduous task faithfully and judiciously, is an invaluable blessing. It is like living in the same house with a learned and pious friend, who has, for our sakes, spent the best part of his life in treasuring up knowledge, and permits us to draw upon him whenever we please. For a practical illustration of the correctness of these

remarks, we would refer our readers to Dr. Scott's notes upon the parable of the marriage feast, in the twenty second chapter of Matthew; to the parable of the ten virgins in the twenty-fifth chapter; and to the letting down of the man sick of a palsy, through the roof of a house, where Christ was preaching, as stated in the second chapter of Mark. Other passages equally pertinent to the case in hand, or perhaps more so, will readily occur to the diligent reader of this exposition of the Sacred Oracles.

The observations which we have just made, might, with little variation, be applied to the types, symbols, and prophecies of the Scriptures. It is idle, or something worse, to say, that these can be as well understood without the explanations of learned men, as with them. Our readers will agree with us, that none but Goths and Vandals, could, without the deepest regret, witness the destruction of such authors, as Mede, Lightfoot, Stillingfleet, Newton, Lardner, Owen, Jones, Faber, and a long list of others, who have labored in the same field, and thrown much light upon those parts of revealed truth, to which they have respectively directed their attention. But if these are worth being preserved and read, for the same reason ought the works of such commentators as Calvin and Poole, and Henry, and Patrick, and Doddridge, and Scott, to be snatched from the hand, which would sacrilegiously commit them to the flames, or assign them a place among the lumber of bookseller's shops. We doubt not, that thousands of happy souls are now praising God on

Mount Zion above, for the instructions and comfort which they received during their earthly pilgrimage, from these and similar publications.

But while we express ourselves thus decidedly in favor of general expositions of Scripture, we are anxious to guard against those abuses, to which they are liable. If they are made to serve as pillows for the slothful; if they are used as convenient machines to save the labor of investigation and reflection; if they are put on a level with the Divine Oracles; or if, in short, they are viewed in any other light than as the works of fallible men, they will indeed prove injurious to their possessors.

The proper use of a commentary is not to encourage idleness, but to assist industry; not to supersede the study of the sacred pages, but to facilitate it. Such a work, however ably and judiciously executed, is mere human authority after all. Let it never be forgotten, that the Scriptures are the standard, and the only standard, of truth. Let them be kept forever in view, as the pole star, to guide the soul into the haven of eternal rest. Let them be searched daily, with all that diligence which their supreme importance demands; and in these balances of the sanctuary let every human opinion be weighed. Let this course be pursued, and we are sure, that Commentaries may be studied with great advantage, especially by those, who have scanty means and little leisure for more extensive reading.

We have not room at present to discuss the question, how far, or in what stage of their pro-

gress, students in divinity, may profitably turn their attention to formal expositions of Scripture.

We fully agree with Dr. Campbell,* that such works should not be studied first, and that biblical criticism and sacred history, deserve a far greater share of time and attention, throughout the whole course. But we are by no means certain, that the Dr. has not assigned too low a place, even in the library of the theological student, to our learned and pious commentators.

When we began this article, it was our intention to hazard some remarks upon what we conceive to be the leading features of a good commentary; nor can we persuade ourselves to do less, than throw out a few brief hints, though we are fearful of trespassing too far upon the patience of our readers. If such a work is intended principally for the learned, it ought critically to investigate the conflicting claims of various readings; to settle, as far as possible, the true meaning of difficult texts, by a fair and careful examination of the original; and to contain some of the discordant glosses and constructions, which men of different sentiments have put upon the sacred text, together with the arguments, by which they have severally labored to maintain their opinions. It should, in fine, be a work, from which the public teachers of religion, may draw much useful instruction, for their own benefit and the benefit of their people.

Very different, however, are the characteristics, which we

*See his Lectures on Systematic Theology.

should wish to find in a commentary designed for the use of families. In such a book, deep and intricate criticism, would be worse than useless. The perpetual recurrence of unknown characters and hard names, would exceedingly embarrass the reader; and we should fear, would upon the whole, do much more harm than good. Men are not fond of reading a book, which they cannot understand. A family expositor, therefore, should be written in a plain and simple style; should contain the most natural and approved explanation of difficult passages; should state doctrines clearly and forcibly; should abound with practical observations, as well as close appeals to the heart and conscience, and should furnish the reader with copious and correct marginal references. It should, besides, be comprised within such moderate limits, that the middling and lower classes of people may be able to purchase it.

Very few men, we believe, possess all the qualifications which are requisite, to the writing of a good exposition, especially for common use. We say especially for common use, because we think it on some accounts a more difficult task, to adapt such a work to the capacities and circumstances of the people at large, than to write for the learned. In stating what qualifications we should wish to see united in the man who undertakes the office of a commentator, we shall have opportunity to introduce Dr. Scott, in this capacity, to the acquaintance of such of our readers, as have not

perused his invaluable publications.

1. A commentator should be a man of genuine and ardent piety. That one destitute of vital religion may be an able biblical critic, and that he may communicate much useful instruction, we readily admit. But, then, there are things, which he cannot know, because they are *spiritually discerned*. And how can he teach them in the best manner to others? We hold it to be in the nature of things impossible, for a stranger to experimental religion to enter into the spirit of it, as if he had felt its power in his own soul. Now Dr. Scott appears to be a man of unfeigned and ardent piety. If we are not greatly deceived, this is plainly discernible in all his writings. As we accompany him through the Scriptures, especially, we seem to be conversing with a man, who has tasted of *the hidden manna*, and speaks of spiritual comforts, from his own experience of their sweetness.

2. A commentator should be deeply sensible of his own insufficiency, and habitually look to God for the teachings of his Spirit. Nothing is more dangerous, than an implicit confidence in the boasted sufficiency of human reason. This unscriptural confidence, is the parent of a thousand errors. It inevitably leads men away from the truth as it is in Jesus. *God resisteth the proud, but giveth grace to the humble*. When a man is jealous over himself with a godly jealousy; when he distrusts his own powers and fervently prays, *What I know not, that*

teach thou me; he may confidently look for the guidance of the Holy Spirit; and if, possessed of other requisite qualifications, may become a useful laborer, in the field of scriptural exposition.

The pious author of the Family Bible now before us, was for many years a strong advocate; for, what we shall venture to call, the fancied omnipotence and omniscience of human reason; but was at length, (as he hopes, and as his subsequent writings evince,) effectually humbled by the Spirit of God. The moral discipline through which he passed, was peculiarly calculated to prepare him for the arduous work of a commentator, which he has since so ably accomplished. For a particular and most interesting account, of the dealings of God with him, we would refer our readers to **THE FORCE OF TRUTH**, a small volume written by himself, after he had renounced those high notions of his own sufficiency, which he had so long and so fondly cherished. There it may be seen, how the ardent and dogmatical disputant, was brought to the feet of Jesus. There it may also be seen, how he was trained to that distrust of himself, and that humble dependence on Divine teaching, which appear throughout the whole of his exposition, and, in our opinion, constitute one of its chief excellencies.

3. To be qualified for a commentator, a man must have learnt his religion from the Bible, and not from human systems. We are no enemies to such helps in their proper place: but it is so difficult for a weak and

perverse creature like man to form a system of divinity, without bending, and shaping some of the materials which are found in the Bible, and which of course must be worked in some where; and there is, at the same time, something so captivating, to a logical mind, in a complete system, where every thing is made to lie straight and smooth, that we think the man, who has formed his opinions of revealed truth solely, or even principally, from such a standard, can scarcely be an unbiassed commentator.

Dr. Scott, evidently, is not a writer of this class. It was by the *force of truth* as exhibited in the Scriptures, that he was led to embrace those sentiments, which he has stated so clearly, and with so much frankness, in his Family Bible. We are far from thinking, that every opinion which he has advanced, is perfectly correct. But we do think that he studied divinity in the right school; and that he has been singularly successful in his honest endeavors, to lay the stress upon every passage, which the sacred writers have done. It seems to be a settled point with him, that in giving a revelation to mankind, God has adopted the best mode of instruction, and that it is the business of an expositor to take the Scriptures, just as they were dictated by the Holy Spirit, and implicitly to follow them wherever they lead. In our opinion, he very rarely loses sight of his guide: and it is but justice to his merits to say, that we have not been able to detect him in attempting to systematize, at the expense of a single text, either in the Old Testament, or the New. He

does, indeed, like the Apostle Paul, seem at times to digress for a moment, on purpose to introduce the name of Christ, and magnify the riches of his grace. If he has any other which may be called a favorite topic, we know not what it is.

4. A commentator should be a man of deep and various learning. He should be well versed in the Greek and Hebrew languages; should be a proficient in all branches of biblical criticism; should be thoroughly read in Jewish and Christian antiquities; should have paid great attention to ancient geography, Oriental customs, general and church history; and should have a familiar acquaintance with all the best expositors, and with other theological writers. Precisely how far Dr. Scott answers to this description, we cannot undertake to say. His pretensions are not such, as to provoke the severity, or sharpen the edge of criticism, even if his merits were by many degrees less, than we think they are. He makes no parade of learning or talent, quotes but few authors, and professes not to think himself capable of instructing the learned.

Accordingly, the first introduction to him in his *Family Bible*, is not in general, we are inclined to think, apt to make any very strong impression of the extent of his acquirements, or the depth of his research. But we can assure our readers that he improves very much upon acquaintance. He is not at all related to that class of authors, who, whether occasion calls for it or not, tell all they know, and perhaps more, within a few of the first pages. He

rather resembles some decent looking, unassuming stranger, who has a great deal more gold in his pockets, than one would be apt at first to suspect.

In comparing some of his notes, which seemed, as we read them over, merely decent, with his marginal references and with other writers of the same class, we have been surprised to find how much he evidently read and thought, before he penned those notes; and in how few words he has contrived to lay before his readers the substance of the best things which his predecessors have suggested, together with the result of his own reflections. Now this is exactly what the common people want. Having neither leisure nor ability to wade through the swamps of error, explore the thickets of sophistry, or collate ancient manuscripts, they need the assistance of some pious and judicious friend, who has carefully been over the whole ground, and, without perplexing them with disputes, which they are not competent to settle, cheerfully gives them his views of every text in plain and simple terms. Such a friend, in our opinion is Dr. Scott, and in this character, we most cordially recommend him as a *Family Instructor*. Nor can we do justice to our views of his merits, without saying, that we consider him qualified to become a very entertaining and useful companion to theologians of extensive reading, and handsome professional acquirements.

5. A commentator ought to possess a good share of plain common sense. This, though mentioned last, is not the least

requisite. No writings require the application of it, more than the Oracles of God. In fact, they can never be rightly understood, or interpreted, without it. Some men seem to possess, in a high degree, all kinds of sense but *common* sense. Here they fail; and, failing here, are extremely apt, in studying the Scriptures, to overlook their plain meaning. Instead of being governed by those natural and simple rules of construction, which are the only safe rules, their minds are always on the stretch, to find some mystical, or hidden meaning; and they seem to themselves to have done nothing, unless they succeed in doing this.

Not so the pious author of the volumes before us. That there are difficulties in some passages he is far from denying. That some are figurative and that others require critical and profound investigation he readily admits. But he never wastes time in making difficulties, nor in vain efforts to find them where they do not exist. No writer that we have seen, adheres more strictly to that golden canon of exposition, which requires, that every text be taken in its most literal and obvious sense, unless something in the text, or its connexion, plainly forbids it. How much Dr. Scott's reputation may suffer on this account, in the eyes of bold and speculative critics, we pretend not to conjecture; but sure we are, that he has taken the right course to be useful.

We flatter ourselves, that, from the preceding observations, our readers will be able to form a tolerably correct estimate of the work, which we have undertak-

en to review. A few additional remarks, however, seem to be called for. One of these remarks is, that the commentary of Dr. Scott is remarkably practical. His observations, at the end of each chapter, are like the application of a good sermon, well calculated to solemnize the mind and stir up the conscience. Christians know how difficult it is, to keep the heart in a suitable frame for family worship, and of course cannot fail highly to prize a work, from which they may derive so much assistance.

It is a well known fact, that the generality of readers are extremely apt to overlook the spirituality of the Old Testament; and that many go so far, as to place nearly the whole of it on the same ground with the ceremonial law, which was but the "*Shadow of good things to come.*" Now, no writer that we have seen, is better calculated to set them right in these particulars than Dr. Scott. He has, (if such a phrase be admissible,) exhibited Moses and the Prophets, as containing the first edition of the Gospel of the grace of God. We are well persuaded, that by his assistance the Old Testament will appear like a new book, to a large proportion of the persons, who have never read it with the help of an expositor.

In a General Preface, the author has brought together within a narrow compass, and very judiciously arranged, most of the arguments, by which the Divine inspiration of the Scriptures has been triumphantly maintained against all the attacks of unbelievers. This is a valuable appendage to the work. For

though the champions of Infidelity have long since been driven from the field of argument, still its borders are occasionally entered by raw recruits from the enemy's camp; and we wish to see every Christian soldier prepared to repel their assault, the moment they make their appearance. To this end, the common people must have ready access to an arsenal, containing all the requisite armor; and we know not where it could be more advantageously situated, than at the entrance of the field which is to be defended.

Besides the general preface there is an Introduction, of some length, and considerable interest, to the Old Testament, and another to the New. There is, moreover, a short introduction to each of the books, in which are contained a variety of brief, but interesting remarks, relative to the periods in which they were written, their claims to the title of canonical, &c. &c.

We must not omit to mention the marginal references in this work, which are very copious, and decidedly the most correct and satisfactory, of any that we have ever examined. Making every allowance for the assistance which Dr. Scott received, as he tells us, from Canne, Brown, and others, his references are certainly the result of much labor, and a very familiar acquaintance with the sacred pages. But that our readers may know what to expect from these references, and how to consult them to advantage, we shall let the pious author speak for himself.

"In some of the original references the Author's idea may not be perceived at once by the reader: but if the several places referred to be consulted, it will generally appear. He has sometimes proceeded by way of *contrast*, that the reader, by comparing the opposite character or conduct of the persons mentioned, may more clearly see the excellency, or evil of the case in question: or by comparing the different language of Scripture, used on the same subject, he may the more readily see the true interpretation, especially on controverted subjects. The meaning of scriptural phrases, may also, be often fixed, by comparing the several places where they are used. This is the intent of many sets of references; while others refer to the doctrine, or promise inculcated in the passage, and tend to establish a scriptural interpretation."

The author goes on, earnestly to recommend a careful and patient examination of references, as "one of the best helps for fixing the word of God in the memory, leading the mind to a just interpretation of it, and in many cases rendering it most affecting to the heart." In this recommendation we cordially unite.

Were we called upon to give our opinion, as to the relative merits, of different parts of Dr. Scott's Commentary, we should say, that we have admired him much, if not more than any where else, upon the Book of Proverbs, the Song of Solomon, and the Epistle to the Romans.

As to the faults of this excellent publication, (for it undoubtedly has some faults,) a severe critic might object to the style, as in some parts rather heavy and tiresome; and to the sentences, as often needlessly long and complicated. He might, also, find fault with the length of the practical observations. In-

deed, we think ourselves, that these might be considerably abridged to advantage; and that many of the notes, especially on difficult texts, are too short.

The length of this article is such, that we cannot, as we intended, find room for extracts from the work before us, on the leading doctrines of the Gospel. We can assure our readers, however, that the pious author finds every where in the Scriptures, and ably vindicates, what have been appropriately called *the doctrines of grace*.

We barely offer the following as a specimen of his manner. 1 John iv, 19, *We love him because he first loved us*.

"They who serve God from filial affection, not slavish fear, 'love him, because he first loved them:' not that their love is *merely* gratitude for his previous benefits, which, abstracted from other exercises of love, would be a very selfish affection: nor could any man in that case love God at all on good grounds, without some immediate revelation, to assure him that he was the object of his special love, even whilst he had no grace, and was wholly impenitent and sinful. But the evident meaning is, that if the Lord had not loved them before they loved him, even when they were dead in sin, they must for ever have continued enemies to him. His love suggested the plan, and provided the means of redemption; he revealed to sinners his glorious perfections and abundant mercy, in the person and work of his Son; he sent his word, to declare to sinners this great salvation, and to invite them to partake of it; he regenerated them by his Spirit, and so brought them, by repentance, and faith in Christ, into a state of acceptance and reconciliation; and thus taught and enabled them to love his excellency, to value his favor, to be thankful for his inestimable benefits, and zeal for his glory. As, therefore, his love to them was the origi-

nal source of their love to him; so from the latter they may infer the former, and take the comfort of the happy change, which hath been wrought in them, whilst they give him the glory of it."

It is as far from our intention, as it was from Dr. Scott's, to diminish the well earned reputation of other expositors. Poole's Synopsis is an invaluable work; but the copies are now very scarce, and it never was designed for a family book. His Annotations are among the best we have seen, especially the first volume. They are not, however, sufficiently practical. Henry is an excellent work, but is too voluminous for common use.

Upon the whole, we must say, that there is not, in our opinion, now before the American public, a Family Expositor so cheap, and in all respects so well calculated to answer the desirable purposes of such a work, as this of Dr. Scott.

We most sincerely rejoice in its growing popularity; and are firmly persuaded, that the better it is known, the more it will be admired and valued, by the serious and orthodox part of the community. If the author has not accomplished every thing which is desirable, in such a publication, he has done much, and is entitled to the gratitude of Christians. We conclude, therefore, by once more cordially recommending his commentary, as an invaluable family book; at the same time expressing our earnest hopes, that pious influential persons will exert themselves, to cause it to be as extensively known, and circulated, as possible.

XXI. Practical Piety; or, the influence of the religion of the heart on the conduct of the life.
By HANNAH MORE. In two volumes. Boston; Munroe and Francis. 1811. pp. 442. 18mo. Price \$1,25; boards: \$1,50; half bound.

THE avidity with which this new work of Miss More has been seized by the booksellers on both sides of the Atlantic, and the eagerness with which it is purchased, afford sufficient evidence, if any additional evidence were needed, of the author's great reputation. We rejoice to add, that the interest with which it is perused will doubtless tend to increase, confirm, and perpetuate that reputation. Few writers have less to hope, or to fear, from Reviewers, than has the excellent author of *Practical Piety*. While the critic is reading her book, in order to review it, thousands have already perused it, and are profiting by it. While he is writing and deliberating, a second and a third edition stare him in the face; and he finds himself compelled, either not to lay his thoughts before the public at all, (which, to a critic, would be a marvellous act of self-denial,) or to stand in a situation, like that of a public speaker, who should undertake to deliver his opinion, and the reasons of it, to a deliberative body, which had long before come to a decision on the subject. The work before us was delivered to the printer in March last, and the third edition was sent from the London press in June. To those of our readers who have not yet seen it, a brief account of its contents, followed

by a few remarks and a number of interesting quotations, will be acceptable.

The objects of the author are very happily described by her title page. Her discussions are divided into twenty-one chapters, of which the following are the subjects: *Christianity an internal principle; Christianity a practical principle; mistakes in religion; periodical religion; prayer; cultivation of a devotional spirit; the love of God; the hand of God to be acknowledged in the daily circumstances of life; Christianity universal in its requisitions; Christian holiness; on the comparatively small faults and vices; self-examination; self-love; the conduct of Christians in their intercourse with the irreligious; on the propriety of introducing religion into general conversation; Christian watchfulness; true and false zeal; insensibility to eternal things; happy deaths; the sufferings of good men; the temper and conduct of Christians in sickness and in death.*

It is easy to conceive, that the examination of these topics by so judicious and experienced a Christian as the author of this work, must furnish highly useful lessons to every person, who is desirous to make progress in holiness, and to adorn his profession by a consistent and salutary example. And so indeed we find it. All the silent, amiable, beneficent virtues of the advanced Christian, here find an able, as well as a zealous, advocate. The genuine dignity of the meekness, resignation, and heavenly-mindedness, which our Savior enjoined, appears in the delineation of Christian character here given. In the per-

usal of this book, the reader often forgets the author, is engrossed by the subject, and, if inclined to be serious at all, becomes deeply impressed with the solemn, practical views of religion, which every where present themselves. The various topics are treated in a plain, natural manner; most of them might have been happily amplified to a greater extent, especially by the fertile mind of the writer; but we are bound to be thankful that so much has been given to the world. Miss More has never, like many of her contemporaries, been in the habit of talking, when she has had nothing to say; in the present instance, however, she has consulted brevity to an unusual degree. What she has written appears not so much the result of study, as the natural overflowings of a heart which is the residence of the best affections, and the free exercise of a mind long habituated to think justly with respect to God, and the concerns of the soul. That earnestness, which becomes the greatest subjects with which we can ever be acquainted, is exhibited throughout. The true uses and real dignity of religion, its suitableness and necessity, the wretchedness of man without it, the importance of a religious life in order to secure a happy death, the awful effects of proterastimation, and the solemn realities of the future world, though the most common of all subjects, are so presented to the mind as to command the attention of those who are willing to read, or think, upon religion at all. The great tendency of the whole is, to produce a thorough and last-

ing conviction, that mere professions, and the reception of any doctrines whatever, added to ever so vehement a zeal, afford no adequate proof of personal holiness; that faith can never be genuine, unless it is accompanied by hope and charity, and is followed by a constant and persevering struggle against sin in every shape; unless it controls the tongue, subdues the worldly and sensual passions, prompts to beneficence, and is conversant with heaven; and that it is much easier for a man to deceive himself by a form of religion, than to cultivate through life that humble, self-denying, self-forgetting spirit, which is the essence of Christianity.

We are happy in the belief, that these truths are becoming more and more the subjects of consideration in this country, both among ministers and people. Especially is the great subject of Christian beneficence asserting its paramount claims from the pulpit, and the press, and in the private circle. The time is coming, we hope, when the minds of all classes of Christians will be greatly enlarged, with respect to the duty of contributing their proportion of money, time, and influence toward extending the religion of Christ in the world.

We proceed to point out some peculiarly striking passages in the work before us, and to make such quotations as our limits will permit.

The doctrine of the human apostasy is manifestly a doctrine without which the Gospel can neither be understood nor received with advantage. This thought is happily illustrated by

Miss More, in the following passage:

"The mistake of many in religion appears to be, that they do not begin with the beginning. They do not lay their foundation in the persuasion that man is by nature in a state of alienation from God. They consider him rather as an imperfect than as a fallen creature. They allow that he requires to be improved, but deny that he requires a thorough renovation of heart.

"But genuine Christianity can never be grafted on any other stock than the apostasy of man. The design to re-instate beings who have not fallen; to propose a restoration without a previous loss, a cure where there was no radical disease, is altogether an incongruity which would seem too palpable to require confutation, did we not so frequently see the doctrine of redemption maintained by those who deny that man was in a state to require such a redemption. But would Christ have been sent "to preach deliverance to the captive," if there had been no captivity; and "the opening of the prison to them that were bound," had there been no prison, had man been in no bondage?" p. 19.

We give, as a singularly beautiful piece of composition, a description of the manner in which St. Paul inculcates practical godliness, while delivering the most sublime doctrines.

"There cannot be a more striking instance how emphatically every doctrine of the Gospel has a reference to practical goodness, than is exhibited by St. Paul, in that magnificent picture of the Resurrection, in his Epistle to the Corinthians, which our Church has happily selected, for the consolation of survivors at the last closing scene of mortality. After an inference as triumphant, as it is logical, that because "Christ is risen, we shall rise also;" after the most philosophical illustration of the raising of

the body from the dust, by the process of grain sown in the earth, and springing up into a new mode of existence; after describing the subjugation of all things to the Redeemer, and his laying down the mediatorial Kingdom; after sketching with a seraph's pencil, the relative glories of the celestial and terrestrial bodies; after exhausting the grandest images of created nature, and the dissolution of nature itself; after such a display of the solemnities of the great day, as makes this world, and all its concerns shrink into nothing: In such a moment, when, if ever, the rapt spirit might be supposed too highly wrought for precept and admonition—the apostle, wound up as he was by the energies of inspiration, to the immediate view of the glorified state—the last trumpet sounding—the change from mortal to immortality effected in the twinkling of an eye—the sting of death drawn out—victory snatched from the grave—then, by a turn, as surprising as it is beautiful, he draws a conclusion as unexpectedly practical as his premises were grand and awful: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord." Then at once, by another quick transition, resorting from the duty to the reward, and winding up the whole with an argument as powerful, as his rhetoric had been sublime, he adds, "forasmuch as ye know that your labor is not in vain in the Lord." pp. 50, 51.

In reading the works of Miss More, we have often admired the proofs every where visible of her having read the Scriptures with great profit. She seems to have kept every faculty on the alert while studying the word of God, and not to have suffered this duty to become such a languid thing, as too many Christians make it. Of the justness of this remark our readers will judge by the foregoing specimen. Another very handsome piece of

composition is to be found in the animated picture of Bonaparte, and his court, vol. ii, pp. 138—140; to which we refer those who are desirous of seeing how striking a likeness can be formed by a few master-strokes of the pencil.

The following is a just comparison of the true, with what may be called a *passionate*, religion.

“The Religion which mixes with human passions, and is set on fire by them, will make a stronger blaze than that light which is from above, which sheds a steady and lasting brightness on the path, and communicates a sober but durable warmth to the heart. It is equable and constant; while the other, like culinary fire, fed by gross materials, is extinguished the sooner from the fierceness of the flame.” p. 56.

We have often reflected with extreme anxiety on the prospects of irreligious persons far advanced in life. To those who have had similar feelings the following passage will recall them, and impress them deeply.

“Were we called upon to name the object under the sun which excites the deepest commiseration in the heart of Christian sensibility, which includes in itself the most affecting incongruities, which contains the sum and substance of real human misery, we should not hesitate to say, AN IRRELIGIOUS OLD AGE. The mere debility of declining years, even the hopelessness of decrepitude, in the pious, though they excite sympathy, yet it is the sympathy of tenderness unmix'd with distress. We take and give comfort from the cheering persuasion that the exhausted body will soon cease to clog its immortal companion; that the dim and failing eyes will soon open on a world of glory.—Dare we paint the reverse of the picture? Dare we suffer the imag-

ination to dwell on the opening prospects of hoary impiety? Dare we figure to ourselves that the weakness, the miseries, the terrors we are now commiserating, are ease, are peace, are happiness, compared with the unutterable perspective?” p. 63.

It is frequently asked, whether Christians may not engage in *innocent amusements*? Let those who are sincerely desirous of knowing their duty in this respect, examine the tendency of those amusements, which are usually called innocent, according to the directions given in the following paragraph, which we cannot refrain from quoting.

“And here may we venture to observe, that if some things which are apparently innocent, and do not assume an alarming aspect; or bear a dangerous character; things which the generality of decorous people affirm (how truly we know not) to be safe for them; yet if we find that these things stir up in us improper propensities, if they awaken thoughts which ought not to be excited; if they abate our love for religious exercises, or infringe on our time for performing them; if they make spiritual concerns appear insipid, if they wind our heart a little more about the world; in short, if we have formerly found them injurious to our own souls, then let no example or persuasion, no belief of their alleged innocence, no plea of their perfect safety, tempt us to indulge in them. It matters little to *our* security what they are to others. Our business is with ourselves. Our responsibility is on our own heads. Others cannot know the side on which we are assailable. Let our own unbiassed judgment determine our opinion, let our own experience decide for our own conduct. pp. 113, 114.

If young Christians would attend faithfully to these admonitions, there would be fewer in-

stances among them of undue attachment to worldly pleasures, and many would escape from the temptations by which they are peculiarly beset. In a subsequent page, we are pleased to find a striking statement of the conflict between the professions and practices of too many Christians.

"To acknowledge at the same time, that we find it hard to serve God as we ought, and yet to be systematically indulging habits, which must naturally increase the difficulty, makes our characters almost ridiculous, while it renders our duty almost impracticable." p. 124.

Some persons allege as a reason why they are not more engaged in religion, that their natural passions are not so quick and ardent, as those of more zealous Christians. Let this class of persons peruse the following sentences, and ask whether there are not some worldly objects, towards which they themselves can easily exhibit most unequivocal proofs of warm attachment.

"A person of a cold phlegmatic temper, who laments that he wants that fervor in his love of the supreme Being, which is apparent in more ardent characters, may take comfort, if he find the same indifference respecting his worldly attachments. But if his affections are intense towards the perishable things of earth, while they are dead to such as are spiritual, it does not prove that he is destitute of passions, but only that they are not directed to the proper object." pp. 145, 146.

We find it will be inconvenient to introduce in this number all the quotations we had intended. We must, therefore, defer

them, with our concluding remarks, till next month.

(To be concluded in our next.)

XXII. *Two Discourses preached before the University of Cambridge, on Commencement Sunday, July 1, 1810; and a Sermon preached before the Society for Missions to Africa and the East, at their tenth anniversary, July 12, 1810: To which are added Christian Researches in Asia.* By the Rev. CLAUDIUS BUCHANAN, D. D. late Vice Provost of the College of Fort William in Bengal. Cambridge, (Eng.) at the University Press. Boston; Samuel T. Armstrong. 1811. 8vo. pp. 264. \$1,25.

WE seize the earliest opportunity of introducing this interesting publication to the notice of our readers. The religious public are already so well acquainted with Dr. Buchanan, and so advantageously prepossessed in his favor, that they will expect, from the title-page, a most useful and entertaining volume; nor will their expectations be disappointed. They may, indeed, find more to interest them, than they could before have imagined to be contained within so small a compass.

The three Sermons occupy about one third of the volume. They are admirably appropriate to the occasions on which they were delivered. We have rarely seen a style of writing so perfectly adapted to the subject, as is that of Dr. Buchanan to the

communication of that kind of knowledge, which he has so diligently acquired. He relates facts with a wonderful ease, simplicity, and dignity. He urges doctrines and duties upon the conscience, and the heart, with boldness, force, and solemnity. A strong feeling of duty is distinctly apparent, in all that he says and does. When obliged to state facts and circumstances not very honorable to persons of whom better things might have been hoped, he never discovers the least asperity, but makes it manifest, that all his disclosures are dictated by benevolence. These observations apply to the Sermons, and the Researches.

The two Sermons preached at Cambridge, are entitled, *The Eras of Light*. The text is, Gen. i, 3. *Let there be Light*. Dr. B. considers three distinct periods, in which the heavenly light of the Gospel has been peculiarly diffused: First, the promulgation of the Gospel by Christ himself; secondly, the era of the Reformation; and, thirdly, the present period. Each of these divisions, but particularly the last, is illustrated in a very pleasing and satisfactory manner. We are happy to find an opinion, which we have more than once expressed with confidence,* maintained and confirmed by the decision of so competent a judge as Dr. Buchanan. It is on the question, Whether civilization must precede the Gospel? the negative of which facts have amply established. If the question were, whether civilization necessarily *accompanies* the Gospel? it would admit of a quick

*See the Panoplist for August and December, 1808, pp. 136, 329.

solution in the affirmative. As the means of civilization, the Gospel incomparably transcends all the plans of all the mere philosophers who ever lived. This being a point of great importance, we quote part of the passage to which we have alluded.

"It has been maintained by some, that civilization must always prepare the way for Christianity. But this position, like many others allied to this subject, is completely at variance with the fact. Civilization is a blessing of itself, and ought to be given, as we have opportunity, to all nations: but it is not universally necessary that it should precede the Gospel. The fact is, that the religion of Christ has sometimes found more difficulty in conflicting with a refined superstition, with what St. Paul calls "the wisdom of men," than with the ignorance of barbarism. It doth not appear that human learning, in itself considered, though in many ways an important instrument of good to mankind, *predisposes* the mind in any manner or degree to receive the Grace of God. There is a sense in which Learning, like Riches, may impede our spiritual progress, for "Knowledge puffeth up," 1 Cor. viii, 1; though we are ever to distinguish between the use and the abuse of learning. On this subject we ought to keep in remembrance our Savior's words, "The poor have the Gospel preached to them;" in which is implied, "That the poor would *understand* the Gospel, and *receive* the Gospel," and these words have been illustrated in every age." p.p. 25, 26.

That the present period is distinguished by the diffusion of *Evangelical Light*, the preacher adduces the following proofs:

"The spiritual Religion of Christ hath, during the same period, produced very considerable effects.

"1. It hath promoted a knowledge of the Holy Scriptures (the same effect which was produced at the Re-

formation,) and hath thereby cultivated, to a great extent, the principles of the Gospel. And, on this foundation hath been built the practice of many excellent virtues (some of them very seasonable in this age of revolution,) such as, subordination, quiet conduct, loyalty, and contentment."

"2. It hath promoted the instruction of the *Poor*. The number of those among the lower classes, who can read the Scriptures for themselves, is supposed to have been more than doubled, within the last thirty years.

"3. It hath promoted a more general worship of God. The volume of Praise and Thanksgiving which rises to the Most High from voices in this land, constitutes an *acclamation*, compared to the feeble sound at a period not very remote.

"4. It hath cultivated very extensively a critical knowledge of the Holy Scriptures. A reverence for *Hebrew* learning seems again to be restored to the nation; for persons, even in secular life, begin now to study the Bible in the original Tongues; as we know was the case in a former age.

"5. But this revival of religion has been productive of another good, new and extraordinary in its nature; not confined to this country, or to the present time; but extending to remote nations and distant ages.

"Christianity hath again, after a lapse of many ages, assumed its true character as 'the *Light* of the world.'" We now behold it animated by its original spirit, which was to extend its blessings "to all nations." The Scriptures are preparing in almost every language, and preachers are going forth into almost every clime. Within the period of which we speak men have heard the Gospel "in their own tongue, where in they were born," in *India*, throughout many of its provinces; in different parts of *Africa*; in the interior of *Asia*; in the western parts of *America*; in *New Holland*; and in the isles of the *Pacific Sea*; in the *West Indies*, and in the northern regions of *Greenland* and *Labrador*. *Malays, Chinese, Persians, and Ara-*

bians, begin now to hear, or read, in "their own tongues the wonderful works of God. Acts ii, 11." pp. 30, 31.

After stating that the "dread of reproach" is to some an impediment in the way of their "assuming a decided character in the profession" of religion, Dr. Buchanan proceeds thus:

"But there is another consideration for those who are ordained to be ministers of Christ, namely, that this reproach seems to be ordained as a necessary evidence in an evil world that their doctrine is true. For the offence of the Cross will never cease. The Apostle Paul was accused of being 'beside himself;' but his only answer was this; 'Whether we be besides ourselves, it is to God; or whether we be sober, it is for your cause,' 2 Cor. v, 13. And let this be your answer also. If the minister of Christ give no offence to 'the children of this world,' he has reason to suspect the purity either of his doctrine or of his practice.

"On the other hand, a corrupt theology has no offence and no reproach. You have heard of a two-fold darkness in the East. There is also a two-fold darkness in the West. There is the darkness of infidelity, and the darkness of a corrupt theology. Infidelity has slain its thousands: but a corrupt theology has slain its ten thousands.

"Let every Student of theology inquire whether the religion he professes bear the true character. Instead of shunning the reproach of Christ; his anxiety ought to be, how he may prepare himself for that high and sacred office which he is about to enter. Let him examine himself, whether his views correspond, in any degree, with the character of the ministers of Christ, as recorded in the New Testament. 'Woe is unto me, if I preach not the Gospel,' 1 Cor. ix, 16. Even the Old Testament arrests the progress of the unqualified and worldly-minded teacher. It is recorded that when Dathan and Abiram invaded the priest's of-

face, with a secular spirit, "the earth opened her mouth and swallowed them up," in the presence of Israel. This was written "for our admonition," that no man should attempt to minister in holy things until he has cleansed his heart from the impurities of life; and is able to publish the glad tidings of salvation with unpolluted lips." pp. 48, 49.

The Sermon preached before *The Society for Missions*, is entitled *The Light of the World*, from the text, Matt. v, 14. This able discourse is directed to the consciences of Christians, as will be perceived from the two propositions which the preacher discusses.

"1. If you would be "The light of the world," you will draw your light from Christ, and send forth preachers bearing the character which He hath delineated.

"2. If you be instruments of "the true light," you will be zealous in adopting the most effectual means of diffusing it. And it will probably appear to you, that you ought to adopt more efficient measures for this purpose, than have hitherto been employed. For it is manifest, that a new era in the Church hath arrived; which authorizes you to use new means." p. 62.

We purposely omit several remarks which would be proper in this place, that we may have room to insert the close of the sermon. We hope it will be perused with deep attention by all our readers.

"Do we not hear the command of Christ? "Goye and teach all nations." If we are sure that this is Christ who speaketh to us, let us not "confer with flesh and blood." If there be any man who is swayed by the opinion of the multitude, he "is not worthy" of Christ. "He that taketh not his cross and followeth after me,

saith our Lord, is not worthy of me—and he that loveth father or mother more than me, is not worthy of me." No man can follow Christ in the sense here intended, who cannot follow the example of Enoch and Noah and believe God and not man. Let us therefore press forward in faith, and "serve God in our generation," contented to do a little, where much cannot be done. Some of the disciples of our Lord whom he addressed as "the Light of the World," left the world very shortly afterwards; but, like John the Baptist, whose race was also short, they shone as "burning lights" during the appointed season. So let us shine.

"Yet a little while and "the Son of Man shall come in his glory, and all the holy angels with him; and before him shall be gathered all nations." Then shall the adversaries of the truth be abashed and confounded, when they shall hear him say to "the Redeemed out of every kindred, and tongue, and people, and nation," (some of whom they had said could never believe in Christ) COME YE BLESSED! Then shall they strike their breasts and say, "Destroyers of our own souls! we could not believe the word of God. But our doom is just. We believed Satan and promoted his designs, and labored for his glory; and we opposed the work of God, and obstructed the Gospel of Christ, and ruined the souls of men. Our condemnation is just; and now we must hear the terrible sentence, "Depart ye cursed into everlasting fire prepared for the Devil and his angels," Matt. xxv, 41.

"My Brethren, "Heaven and Earth shall pass away; but the words of Christ shall not pass away," Matt. xxv, 35.

"Let us then, with true affection for the souls of our brethren, earnestly supplicate a merciful God who willeth not the death of a sinner, that he would send forth his Light and Truth to convert their hearts and enlighten their understandings, in this their day of life and hope; that so they may unite with his people, in endeavoring to do his will on earth, as it is in heaven; teaching all nations to observe all things whatsoever Christ

• Stephen and James.

hath commanded us," Matt. xxviii, 20.

"And now, with one voice, and with true faith, let us ascribe to God the FATHER who loved us before the world was: and to God the SON who redeemed us by his blood; and to God the HOLY GHOST, who hath sanctified us and "made us meet to be partakers of the inheritance of the saints in light," all blessing and honor, and glory, and power, for ever and ever. Amen." pp. 84, 85.

The extracts which we have made are fair specimens of the author's style, and manner of discussing subjects, and will be a sufficient recommendation of

the *Sermons*. What we have to say upon the *Researches* must be deferred for the present. We cannot, however, leave our readers, without saying, that every Christian in this country ought to read the volume before us. Those who buy it will expend a trifle to great advantage; and those who are not able to afford so small an expense, will doubtless be able to find some friend who will lend them the book. The profits of this edition are devoted to Missionary purposes.

(To be concluded in our next.)

RELIGIOUS INTELLIGENCE.

MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

PURSUANT to the Constitution of the American Board of Commissioners for Foreign Missions, the following members of that Board convened in Worcester, Massachusetts, Sept. 18, 1811; viz.

The Hon. JOHN TREADWELL, Esq.
 Rev. SAMUEL SPRING, D. D. .
 Gen. JEDIDIAH HUNTINGTON,
 Rev. JOSEPH LYMAN, D. D.
 Rev. JEDIDIAH MORSE, D. D.
 Rev. SAMUEL WORCESTER, &
 Rev. CALVIN CHAPIN.

The meeting was opened with prayer by the Vice President.

Certificates of appointment for the ensuing year were exhibited.

Minutes of the last session were read.

The Hon. JOHN TREADWELL, was elected President of the Board; The Rev. Dr. SPRING, Vice President;

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| WILLIAM BARTLET, Esq. | } Prudential Committee. |
| Rev. Dr. SPRING, & Rev. SAMUEL WOR- | |
| CESTER, | |
| Rev. CALVIN CHAPIN, Recording Secretary; | |
| Rev. SAMUEL WORCESTER, Corres- ponding Secretary. | |

JEREMIAH EVARTS, Esq. Treasur-
 er, and
 Mr. JOSHUA GOODALE, Auditor.

The Rev. Dr. Morse, the Rev. Dr. Lyman, and Gen. Huntington, were appointed a committee to consider whether any, and, if any, what, alterations of the Constitution may be expedient.

The Prudential Committee presented their report, which is as follows:

The Prudential Committee of this Board beg leave to submit the following Report.

AGREEABLY to the direction of the Board, the doings of their meeting at Farmington, together with their address to the public and the form of subscription for promoting the object of their institution, were printed without delay, and extensively circulated. Though a disposition favorable to the great object was very soon discovered on the part of charitable individuals, yet the Committee perceived, that considerable time must elapse, before they could be in possession of funds adequate to the support of a mission upon a promising

scale, in any part of the heathen world. Four young brethren, however, viz. Messrs. Adoniram Judson, jun. Samuel Nott, jun. Samuel Newell, and Gordon Hall, held themselves in readiness for the service, and only waited to be sent where Providence should direct. Under these circumstances, that as little time as possible might be lost, and with a view to the missionary interest at large, the Committee after consultation on the subject, judged it advisable to send one of the four brethren to England to confer with the Directors of the London Missionary Society. Mr. Judson was designated for this purpose, but as a precautionary and preparatory measure it was thought proper, that the four missionary brethren should all be examined by the Committee relative to their qualifications for the service, to which they held themselves devoted. Accordingly they attended a session of the Committee, and were examined and approved. In the mean time arrangements were made for Mr. Judson's special mission to England; and he was fitted away with all convenient despatch. The precise views of the Committee, in this measure, will more distinctly be seen by the letter of instructions which was given to Mr. Judson, and which in this place the Committee beg leave to submit.

Mr. Adoniram Judson,

As you and your brethren, Samuel Newell, Samuel Nott, and Gordon Hall, have professed to hold yourselves sacredly devoted to the service of Christ, in some part or parts of the heathen world, as in Divine Providence a door may be opened to you, and as, with reference to this important object, you have chosen to place yourselves under the superintendence and direction of the American Board of Commissioners for Foreign Missions; the Prudential Committee of the said Board, after obtaining satisfaction in regard to your qualifications severally for the contemplated service, and seriously consulting on the subject at large, have judged it advisable to have a full

and distinct understanding with the Directors of the London Missionary Society, in relation to the general object. For this purpose they have determined on sending you, dear Sir, to England, under the following instructions.

Agreeably to arrangements made, you will sail for England in the ship Packet, and on your arrival at her port of destination, you will proceed, as soon as convenient, to London, and deliver your letter of introduction to the Rev. George Burder, Secretary of the London Missionary Society. Mr. Burder, we doubt not, will receive you with Christian courtesy, and from him, and his brethren of the Board of Directors, you will receive such notices as will enable you to accomplish in the best manner the design now in view. A principal object of your attention will be to ascertain, as distinctly as possible, whether any and what arrangements can be made for a concert of measures in relation to Missions, between the American Board of Commissioners and the London Missionary Society. Particularly, whether, if circumstances should render it desirable, you and your brethren can be supported in Missionary service for any time, by the London funds, without committing yourselves wholly and finally to the direction of the London Society. Or whether it may be in any case consistent for the mission to be supported partly by them, and partly by us. And if so, under whose direction it must be held. On these points you will possess yourself of the views of the Directors of the London Society, and receive their propositions for our consideration. You will also, during your stay in England, avail yourself of your opportunities and advantages for obtaining ample and correct information, relating to missionary fields, the requisite preparations for missionary services, the most eligible methods of executing missions, and generally, to whatever may be conducive to the missionary interest; and the most important parts of such information as you may obtain, you will commit to writing, for the use of the American Board.

As it is not expected that you will be at your own charge in this engagement, you will keep a full account of your expenditures, for adjustment on your return.

We commend you, dear brother, to the Providence and the grace of God, with fervent prayers for your safety, your success, and your happiness. In behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions,

Yours, dear brother, with great affection,

SAMUEL WORCESTER.

These instructions were accompanied by an official letter from the Corresponding Secretary to the Secretary of the London Missionary Society, which, for the further satisfaction of the Board, it may be proper in this connexion to exhibit.

Salem, Jan. 3, 1811.

REV. AND DEAR SIR,

Inclosed with this you will receive a printed paper, in which you will see in general what has recently been done in this country in relation to foreign missions. Four young gentlemen, Messrs. Adoniram Judson, jun. Samuel Newell, and Samuel Nott, whose names you will find in the paper referred to, and Mr. Gordon Hall, have offered themselves as candidates for missions to the heathen, under a solemn profession that they have devoted themselves to God for this arduous service, wherever in his Providence he may see fit to employ them. These beloved brethren have all passed through a course of collegial education and received a collegial degree. Since leaving the universities they have completed a course of studies at the Theological Institution in this vicinity, where they have acquitted themselves to the high satisfaction to their instructors and friends. According to our established order, they have been regularly licensed for the Christian ministry; and for a considerable time they have all preached in our churches to good acceptance. Their moral and Christian reputation is good, and their talents and attainments are respectable. Before the

Prudential Committee of the American Board of Commissioners for Foreign Missions they have passed an examination in form, relative to their religious sentiments, their religious feelings, and their views in offering themselves for the missionary service; and their answers and declarations throughout were highly satisfactory. They profess their full belief in the articles of faith which are established in the Theological Institution, a copy of which you will receive; and the Prudential Committee have great confidence that they have received the truth in love; that they are persons of sincere and ardent piety; that they have offered themselves for the missionary service from the best motives; and, in a word, that they have qualifications for distinguished usefulness. The manner in which these young men have come forward, together with a similar disposition manifested by several others, has made, extensively, a deep impression, and excited a lively interest. It is gratefully hailed as an indication that the Lord is about to do something by his friends in this country, in furtherance of the great design in which their brethren in England have been so nobly and so exemplarily engaged.

On our own continent, indeed, there are many millions of men "sitting in darkness and in the region and shadow of death," and our brethren in England may wonder that, while such is the fact, we should turn our views to any other part of the world. But the attempts which have been made to evangelize the aboriginal tribes of the North American wilderness, have been attended with so many discouragements, and South America is yet in so unpromising a state, that the opinion very generally prevalent is, that for the Pagans on this continent but little can immediately be done. Hence, though the hope is entertained, that the time is coming when the benevolent exertions of the Redeemer's friends here, for spreading the knowledge of his name, may be successfully employed nearer home; yet at present the Eastern world is thought to offer a more promising field.

As yet however we have no adequate funds established, for the support of distant and expensive missions. What may be done in the course of a short time we know not. It is the desire and the prayer of many, that American missionaries may have American support; and we are not without hope that He, to whom the silver and the gold belong, will open the hearts of the rich among us for this interesting purpose. Should this hope be realized, and missionary funds to any considerable amount be raised, they will probably be placed under such an arrangement as to be employed either in the East or on our own continent, as Divine Providence may direct.

Under existing circumstances, the American Board are desirous to open a communication with the London Missionary Society, whose knowledge of missionary concerns is ample, and the praise of whose liberality and persevering exertions is in all parts of the world. For this purpose Mr. Judson, one of the missionary brethren; of whom you have already some knowledge, and who has been favored with a letter from you, has been appointed to go to London. To your courtesy and Christian attention he is most affectionately and respectfully recommended; and for the particular objects for which he is sent, I beg leave to refer you to his letter of instructions.

Besides the official testimonial contained in this letter, Mr. Judson will carry with him others, and particularly one from the Faculty of the Theological Institution at Andover; an Institution which, though young, is fast rising in importance, and in which, both on account of the principles on which it is founded, and the ability and piety with which it is conducted, great confidence is reposed. Should these testimonials be satisfactory, and should it be the event be thought best that our young brethren should be resigned to the patronage and direction of your society, your venerable and highly respected Board of Directors will judge, whether, after the course of studies through which they have passed, it will be

expedient for them to spend any time at your school at Gosport, and whether, for any purpose, it will be necessary for the other three to go to England, before they shall be actually engaged in your service.

It may not be improper to state, that some of the young men propose to take wives with them to the missionary field. If this meet the approbation of your Board, as we are not unapprized of the laudable care which you take in regard to the character not only of your missionaries themselves, but also of their wives, we shall certainly consider it important that similar care be taken here.

With great personal consideration, and in behalf of the American Board of Commissioners for Foreign Missions, I tender to you, dear Sir, and through you to your brethren of the Board of Directors the most affectionate and respectful salutations.

SAMUEL WORCESTER, *Cor. Sec'y.*
Rev. George Burder, Secretary of
the London Miss. Society.

Agreeably to his instructions Mr. Judson sailed in the ship Packet of Boston, about the first of January. On her passage out, the Packet was captured by a French privateer. Mr. Judson was taken out and carried first to Passage in Spain, and thence to Bayonne in France, where he was cast into close prison. By the favor of Providence, however, he soon obtained a release from his confinement; but it was so long before he could obtain permission to depart from France for England, that he did not arrive in London until May, just in season to be present at the annual meeting of the London Missionary Society. He staid in England about six weeks, had repeated conferences with the Directors and the Secretary of the London Society, and returned to this country in August. His reception by the Directors, and the result of conferences with them, will appear in part by the official letter which he brought with him from their Secretary to the corresponding Secretary of this Board, which it may be proper to introduce in this place.

London, June 11, 1811.

To the Rev. Mr. Worcester.

REV. AND DEAR SIR,

WITH peculiar pleasure I received your letter of Jan. 3d by the hands of our worthy young friend, Mr. Judson, who happily obtained his liberty just time enough to be present at our annual meeting.

I rejoice greatly, with my brethren in the Direction of the Missionary Society, in the disposition which has been manifested by Messrs. Judson, Newell, Nott, and Hall, towards the poor heathen in the East. We hail it as a token for good, that the Lord has mercy in store for myriads, when he thus inclines young men of talents, piety, and education, to consecrate themselves to the service of Christ among Pagan nations; and the Directors, feeling the most perfect satisfaction with the full and decided testimonies given by you, Sir, your colleagues, and other reverend gentlemen, to the character of the young men, have most cordially received them as Missionaries, and they unite with them in wishing that they may proceed with all convenient despatch, from your shores to those of India.

By the official letter of instructions which I hope will be ready for Mr. Judson before his departure (which we lament is so hasty) you will perceive that the Directors wish they may proceed to Calcutta (or rather to Madras, if possible,) and from thence to Vizagapatam, which we consider as our Head-Quarters; and there to abide for a time, as various advantages, we think, will accrue from conversation with those who have been sometime there. We have thought it a matter of too great importance hastily to be decided upon, in what particular place they shall labor, and after all that we are now able to say on the subject, we must allow some latitude to the brethren, to determine, upon the most deliberate consultation, what stations may probably be found the best and most promising.

We have long had in view the great city and populous neighborhood of Surat; but have been repeatedly disappointed in our attempts to send missionaries thither. Mr. Spratt, one of our missionaries lately gone from America, has been thought eligible for that station; but he must not go alone.

We have also had in view, for some years, Prince of Wales's Island* (or Pe-

*PRINCE OF WALES'S ISLAND is thus described in Dr. Morse's Gazetteer, on the authority of Sir Home Popham. It lies in the Straits of Malacca. The Proprietors of the East India stock have

agreed, in consequence of the recommendation, of Sir Home Popham, to make this island the seat of a marine establishment. This island offers great advantages as a military station; also for the building of vessels, and possesses great commercial capabilities, and will probably at some future day, become the depository of all the merchandize of China, and of India beyond the Ganges. This island has the advantages over every other in India, of climate, of approach for shipping, of watering, of safety of harbor (capable of containing the whole British navy) and of luxuriance of supplies.

which has lately become a place of great consequence, and promises to be the key of Asia, especially of the vast countries of the Malays, the importance of which has appeared to us, since our acceptance of your young friends, in a stronger light than ever, in consequence of what Dr. Buchanan has just published on that subject.

But we must intreat, that the young men be advised by you, as well as by us, not to think of going all together to any one station, in the first instance. We are too well aware of the jealousy entertained against missions by many gentlemen both in India and in Britain, to venture on a step which might excite unnecessary alarm. Such is the good sense of the young men and such their regard to the ultimate success of their endeavors, that we confidently hope they will be satisfied in observing the apostolic pattern; and proceed to their work, two and two.

The young men have expressed their inclination to enter into the married state before their departure. On some accounts this is certainly desirable; but where new stations are attempted, we have always been of opinion that it is safest and best for a missionary to go alone; This, however, would not be insisted upon in the present case, as they are going to a civilized country, where they will enjoy the protection of a regular government.

But it is of immense importance that the females chosen for their companions, should be truly pious persons, of tried integrity and unblemished character; prudent, domestic, humble; not looking for great things in this world; such as will be willing to deny themselves, and to take up their cross and follow the lowly and diligent Son of God: it is also proper, that they should be persons who have manifested some zeal for God, in their attention to the education of poor children, visiting the sick, or in some other way; for without some ardent love to Christ and religion, we cannot expect

agreed, in consequence of the recommendation, of Sir Home Popham, to make this island the seat of a marine establishment. This island offers great advantages as a military station; also for the building of vessels, and possesses great commercial capabilities, and will probably at some future day, become the depository of all the merchandize of China, and of India beyond the Ganges. This island has the advantages over every other in India, of climate, of approach for shipping, of watering, of safety of harbor (capable of containing the whole British navy) and of luxuriance of supplies.

that they will prove helpers to Missionaries, but miserable hindrances.

Now, my dear Sir, on you and the other gentlemen of the Prudential Committee, or others who may be thought adequate, the Directors must and do rely with confidence, that the greatest care and caution may be observed, and that, if any doubts arise, a reasonable time be allowed more fully to develop the character, even though the union should be for a time deferred, and the young woman afterwards go out to join her intended partner. But such, Sir, appears to have been the prudence and care with which your committee have proceeded with regard to the missionaries, that we feel confident equal care will be employed respecting their partners.

So many are the objects of our attention, that we are obliged to pay a sacred and constant regard to economy, in order that we may support missions already established, and if possible commence many more. Already our expenditure is about 7,000*l.* annually, and it is likely that this year we shall expend 10,000*l.* Whether the liberality of the British public will keep pace with our exertions, we know not. We hope it will. We cannot, therefore, but wish that prudent and zealous endeavors may be made in America for the support of Foreign missions, and we entertain so favorable an opinion of our good friends in the United States, that we cannot suppose they will permit the London Society to serve alone; and we stand fully prepared to hear of general and liberal contributions, as soon as it is known in the American churches, that four of their brethren, "flesh of their flesh and bone of their bone," and animated with their own spirit of independence, are engaged in this service. We hope the religious public will come forward, and so fill your funds, that not four only, but forty may go forth with apostolic zeal—with the zeal of Eliot, Mayhew, Brainerd, (names dear to us as to you) and spread abroad in many places, the sweet savor of the name of Jesus—ours and yours.

Indeed we have just heard that a pious lady, one of the first promoters of Foreign Missions among you, has bequeathed a noble sum for this purpose. Ere this, I doubt not, the example has been followed by others, and a foundation laid for the most generous exertions.

However, should the Commissioners not find it convenient at present to undertake the support of the four brethren, the Directors will agree to allow them the same annual salaries as are given to their missionaries; viz. 100*l.* a year to a single, and 150*l.* a year to a married missionary;

that is, until they are able, by some means, not incompatible with their missionary engagements, to procure their own support; which we consider to be the bounden duty of every missionary to attempt, as soon as possible; and without which missions can never be very widely extended.

We shall be happy, dear Sir, to hear from you as fully, and as frequently, as possible.

Be pleased to present the cordial respects of the Directors, to all the ministers and gentlemen of the Board, or who are otherwise engaged in this good and great work.

I am, Sir, with sincere esteem, your affectionate brother and fellow laborer.

GEO: BURDER, *Secretary.*

The Board will perceive, that though the London Directors gave the most favorable reception to our messenger, and shewed the most Christian zeal towards the general object; yet in this letter of the Rev. Mr. Burder, nothing is said in direct reference to the points on which Mr. Judson was instructed to confer with the Directors, relating to a co-operation in the support and conduct of missions. Though the Committee have not received any written communication from Mr. Judson, yet they have learned from him in general, that the London Directors are of opinion, that a joint conduct of missions will not be practicable; and that although they are ready to receive our young brethren under their patronage, and would gladly have aid from us in respect to their support, yet they do not think it consistent to admit this Board to a participation with them in the direction of the mission. The Prudential Committee have always perceived, that a co-operation between the London Society and this Board in the conduct of a mission must be attended with difficulty. They thought it possible, however, that the Directors of the London Society, with their more perfect acquaintance with missionary concerns, might point out some way in which a co-operation might be practicable and useful; and if not, yet a hope was entertained, that it might be consistent with the views and means of the Directors to afford

some pecuniary aid to a mission to be directed by this Board, until adequate funds could be raised in this country. It now appears, that nothing of this kind is to be expected; the plans of the London Board are so extensive as to require all the funds at their command; and if any concert of measures be had with them, it must be in the way of our giving pecuniary aid to missions under their direction, rather than that of receiving aid from them to missions under our own direction.

On the whole then, it now rests with this Board to determine, whether it will be expedient to resign the four missionary brethren, or any of them, to the London Directors; and in that case what aid, if any, it will be proper to give towards fitting them out for the mission and supporting them in it; or whether it will be better to retain the young gentlemen under the direction of this Board, and trust, under Providence, in the liberality of the Christian public in this country for the means of supporting them. It is the opinion of the Committee, which they beg leave respectfully to submit, that the latter is to be preferred. The grounds on which this opinion rests are briefly the following. By raising up young men among us endowed with the spirit and qualifications for missions, Divine Providence seems distinctly to call on the Christian public in this country for the requisite means of their support, and upon this Board to apply the means and direct the missionary labors. From this view of the subject, and from what has already come to our knowledge of the disposition of individuals towards the object, the Committee feel a confidence that He, to whom the silver and the gold belong, will open the hands of the rich and liberal among us, so as shortly to provide the means for supporting a foreign mission upon a promising scale. Though at present the Eastern world appears to hold out the most favorable prospects for missionary efforts; yet the Committee presume, that this Board will not lose sight of the heathen tribes on this continent, but will make it an object in their arrangements to be in readiness to meet the openings of Providence for imparting the knowledge of the Gospel to them. And, finally, it is believed by the Committee, that if the missionary brethren are retained under the direction of this Board, a greater interest will be excited in the American public, greater liberality for the support of missions will be displayed, and greater exertions for the missionary cause will be made, and, on the whole, more will be done for the spread of the Gospel and the promotion of the Redeemer's kingdom.

The Committee have expressed a confidence that adequate missionary funds may be raised in this country; not indeed because funds to any considerable amount have been actually realized. But the Committee feel themselves bound thankfully to express that for the time, which has intervened since the institution of this Board, they think the encouragement good. It is known to this Board, that a bequest to the amount of thirty thousand dollars for the foreign missionary use was left by the late Mrs. Norris of Salem. That bequest indeed is at present under litigation. In addition to this, several smaller donations have been made to the amount of about fourteen hundred dollars, making the whole amount of the funds already given to this Board about thirty one thousand and four hundred dollars. This, given in the short space of a few months after the Board became known to the public, presents itself to the Committee in the light of a providential intimation, that a reasonable reliance may be placed on American funds for the support of American missionaries. The London Missionary Society have for some years past expended about £7,000 sterling; annually, in the support of foreign missions; and this year it is expected that they will expend £10,000. Shall the four American missionaries then be cast upon the London funds? Is not the American public as well able to supply £600 annually, the sum estimated to be sufficient for the support of four missionaries, as the British pub-

lic is to supply £10,000? Would it not indeed be a reproach to our character as a Christian nation, as well as shew an ungrateful distrust of Providence, should we resign our missionaries to the London society, under an apprehension that we could not support them?

If, however, it should be determined to retain the missionary brethren with a view to employ them in a mission to be supported and directed by this Board, it readily occurs, that exertions must be made upon an extensive scale, and with zeal and perseverance, for raising the requisite funds. In conformity with the views of the Board at their former meeting, the Committee are still of opinion that the best way to raise the funds will be by application to individuals, especially to the rich, but not to the neglect of the less wealthy, in all parts of the country. And it is respectfully submitted whether some measures may not be taken by the Board to engage the clergy and other influential characters, extensively, to attend zealously to this subject.

The Committee have made it an object of their attention and inquiry, to obtain information with respect to the best stations for missionary establishments. The Eastern world, especially Hindoostan, the Malayan Archipelago, and the Birman empire, presents most extensive fields for missionary labors; fields which appear to be fast whitening for the harvest. All those vast regions are full of people *sitting in darkness and in the region and shadow of death*, and by experiments already made it has been abundantly evinced that it is by no means a vain thing to attempt to spread the Gospel of salvation among them. But the most favorable station for an American mission in the East would probably be in some part of the Birman empire. The population of that empire is great and somewhat advanced in civilization; the character and manners of the people are perhaps as favorable to the reception of the Gospel as will be found in any part of the heathen world; and what deserves particular consideration, they are not within the limits of

the British empire, and therefore not so much within the proper province of the British missionary Societies.

On our own continent; it is well known to the Board, there are many tribes of men in Pagan darkness. Notwithstanding the discouragements which have hitherto attended the efforts which have been made to evangelize the American Indians, there are many reasons which forcibly press upon an American Missionary Board a very tender and serious attention to this portion of the Pagan world.

On the whole, therefore, the Committee beg leave to submit, whether it would not be best for this Board to fix upon some place in the Birman empire for a missionary station in the East, and upon some place within the territories of the Indians of this continent, for a missionary station in the West; and direct their attention to these two points with a view to follow the intimations of Providence in regard to them, respectively, and to establish missions in them as soon, and upon as extensive a scale, as their means will admit.

The mission of Mr. Judson to England was attended with expense; to what amount exactly the Committee are not able to state, as the want of a treasurer, and the shortness of the time since Mr. Judson's return, have rendered it impracticable to complete a seasonable adjustment of his accounts.

In the close of this report, the Committee would devoutly congratulate the Board on the evident smiles of Providence upon the design of this infant institution. The cause is God's and it must succeed. The object is the salvation of men; the furtherance of the great purpose for which the Redeemer came down from heaven and died, the extension of his kingdom and the advancement of his glory. In this cause therefore we have every Christian inducement to be *steadfast and immovable, always abounding in the work of the Lord, for as much as we know, that our labor will not be in vain in the Lord.*

SAMUEL SPRING,
SAMUEL WORCESTER,

Prudential Committee.

Voted, That this Board will retain, under their care, the young gentlemen, who last year, "devoted themselves to the service of God for life, as missionaries in foreign parts."

The Committee appointed to consider the expediency of amending the constitution, reported the following article to be added to the constitution, a year hence, if the Board shall then judge it best.

The Treasurer shall give bonds to the Board in such sum as the Prudential Committee shall judge sufficient; and shall receive such compensation for his services as the Board shall determine.

Voted, To accept the report of the Prudential Committee.

The Rev. Dr. Morse, the Rev. Mr. Worcester, and the Treasurer, were appointed a committee to prepare extracts from the doings of this session for publication in the Panoplist, the Connecticut and Evangelical Magazine, and other periodical publications, as they shall judge expedient.

The same committee were also appointed to prepare and publish 1500 copies of an address, and form of subscription, relative to the procurement of funds for the purposes of the Board.

Voted, That the Prudential Committee draw up a report proper for the Board to make to the General Association of Massachusetts Proper and of Connecticut, and present the same to the consideration of the Board, at their meeting in 1812.

Adjourned, to meet at seven o'clock to-morrow morning.

Thursday, Sept. 19.

Met according to adjournment.

Voted, That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada, and establish, as soon as practicable, a mission among them; and to forward this design, that one hundred dollars be appropriated to aid the education of Eleazer Williams, a native of that tribe, and his preparation to enter on that mission; and that this hundred dollars be paid in the present year, and be committed to the management of the Rev. Dr.

Lyman, and the Rev. Richard S. Storrs.

Voted, That twenty-five cents a mile, reckoning the distance one way only, be allowed to each Commissioner to defray the expenses of travel, in attending the sessions of the Board.

Voted, That the next annual meeting of this Board shall be holden at Hartford.

Voted, That every special meeting of the Board shall be holden at the place of the annual meeting next preceding the said special meeting.

Voted, That the Prudential Committee take bonds of the Treasurer to the amount of Ten Thousand Dollars, for the faithful discharge of the duties of his office.

Voted, That this Board do not advise Messrs. Adoniram Judson, jun. and Samuel Nott, jun. to place themselves at present, under the direction of the London Missionary Society, but to wait the further intimation of Providence relative to our means of furnishing them with the requisite support in the proposed Foreign Mission.

Messrs. Adoniram Judson, jun. Samuel Nott, jun. Samuel Newel, and Gordon Hall, were appointed missionaries, to labor under the direction of this Board in Asia, either in the Birman Empire, or in Surat, or in Prince of Wales Island or elsewhere, as in the view of the Prudential Committee, Providence shall open the most favorable door.

Voted, That each of the married missionaries receive an annual salary of six hundred and sixty-six dollars and sixty-seven cents; and that each unmarried missionary's annual salary be four hundred and forty-four dollars and forty-five cents; each salary to commence on the arrival of the missionary in the field of his labors.

Voted, That an outfit of six hundred and sixty-six dollars and sixty seven cents be allowed to each married missionary, and to each unmarried missionary an outfit of four hundred and forty-four dolls. and forty-five cts.

Voted, To appropriate a sum, not exceeding three hundred dollars, to

purchase books for the use of the missionaries.

Voted, That the missionaries present be allowed the same sum per mile, as the Commissioners for their expenses in attending the present session; together with their necessary expenses during the session.

Whereas Messrs. James Richards, jun. and Edward Warren, students in the Theological Seminary, have expressed a disposition to engage personally in preaching the Gospel to the heathen, and present themselves to this Board, and solicit their advice, direction, and patronage;

Voted, That this Board cordially approve the disposition manifested by the two young gentlemen, and cheerfully comply with their solicitations, and do take them under our direction and patronage, on the following conditions, viz.

1. That they complete their Theological course at the seminary, agreeably to the statutes.

2. That they be permitted to attend a course of Medical Lectures at Dartmouth College, with the consent of the Faculty of the Theological Seminary.

The report of the Prudential Committee prepared to be submitted to the General Association of Massachusetts Proper, and to the General Association of Connecticut was read, accepted, and ordered to be submitted to those General Associations, respectively, at their next sessions, by the Recording Secretary.

Voted, That this Board submit to the General Assembly of the Presbyterian Church in the United States, the expediency of forming an institution similar to this; between which and us there may be such a co-operation as shall promote the great object of missions among unevangelized nations; and that the Corresponding Secretary be requested to transmit a copy of this vote to the General Assembly.

The meeting was closed with prayer by the Rev. Dr. Morse.

DONATIONS TO FOREIGN MISSIONS.

In the foregoing report the sum of fourteen hundred dollars is mentioned

as having been given to be expended in Foreign Missions. The particulars of this sum are as follows:

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| Money collected in Hadley, received by the hands of the Rev. Dr. Lyman | \$ 47,98 |
| From individuals in the Society of West Brook, (Conn.) received by the Rev. Mr. Chapin | 8,00 |
| Donation from a friend to Foreign Missions, received by Mr. Chapin | 410,20 |
| Donation from William Woodbridge, Stonington, (Conn.) by the hands of Gen. Huntington | 10,00 |
| From two young ladies, New London | 4,00 |
| From the Rev. Doctor Woolworth, Long Island | 15,00 |
| From a friend to missions, New London | 50,00 |
| From another friend to missions, New London | 250,00 |
| From a friend to missions, Norwich | 50,00 |
| From sundry persons unknown | 9,72 |
| From individuals, by the hands of the Rev'd. Mr. Huntington of Boston | 212,00 |
| From Dea. Samuel H. Walley, Boston | 100,00 |

\$ 1,166,90

Mr. Bartlett, Mrs. Norris, and others, gave to fit out Mr. Judson, more than sufficient to make up the sum specified.

THE BIRMAN EMPIRE,

Which is repeatedly mentioned in the foregoing documents, lies on the great peninsula beyond the Ganges, and comprises the kingdoms of Ava and Pegu. It has been known to Geographers but a few years by that name. It is said to contain 17,000,000 inhabitants. The people are brave, industrious, and ingenious. Their laws are excessively severe and cruel, and very rigidly executed. Their religion has a great affinity with that of the Hindoos. Rangoon is a principal port. At this place Messrs. Chater and Felix Carey, son of Dr.

Carey, are established as missionaries under the London Society.

NEW HAMPSHIRE SOCIETIES.

The New Hampshire Missionary Society, and the General Association of New Hampshire, held their annual meetings at Dunbarton, in the third week of the present month. These meetings were well attended. Much interesting business was transacted. Love and harmony prevailed among the Ministers of Christ, and the friends of Zion. Many were present as hearers, who gave solemn attention to the preaching of the word. The scene was truly pleasing and animating to those who love Zion, and pray for her prosperity.

At the close of these meetings, a number of persons met in convention to consider the expediency of forming a Bible Society. After choosing a Chairman and Secretary, it was voted, that it is expedient and highly desirable that a Bible Society be formed in the State of New Hampshire. A Committee was chosen to draw up a Constitution, and procure Subscription papers and send them through the State. The next meeting is to be at Concord on the first Wednesday of June next, when persons of all religious denominations, are respectfully invited to attend and unite in forming themselves into a Society, for the benevolent and important purpose of gratuitously supplying those with the Bible, who do not possess this invaluable Treasure. Exertions are, in the mean time to be made to procure subscriptions and donations. May the Divine blessing attend the noble design.

ORDINATIONS.

ORDAINED, at Marcellus, (N. Y.) the Rev. NATHAN SWIFT, pastor over the church and congregation in the *Skancatoles Religious Society* in that town. Sermon from 2 Cor. v. 20.

At Vernon, (N. Y.) the Rev. CALVIN BUSHNELL. Sermon from 1 Cor. iii, 5. This town was a howling wilderness, a few years since; it now contains 1,519 white inhabitants.

On the 18th inst. the Rev. PHINEAS FISH, a missionary at the In-

dian plantation of Marshpee, in the county of Barnstable. Sermon by the Rev. Dr. Kirkland, from Matt. vi, 10. *Thy kingdom come.* The present missionary is settled by the Corporation of Harvard College, as trustees of a fund bequeathed to this purpose by the Rev. Daniel Williams of London, early in the last century.

GENT SOCIETY.

LADIES in different parts of the country continue to patronize this institution. We are requested to state, that since the annual account of its funds, Mrs. Lucretia Denny and others in Leicester, have transmitted twenty dollars by the hands of the Rev. Zephaniah S. Moore; and that fifteen dollars were before received from the same source, the receipt of which was acknowledged by the late Treasurer, but failed through oversight to be inserted in the annual accounts.

BONAPARTE'S CONFERENCE

With the Catholic and Protestant Clergy at Breda.

AN account has been published in the Gazette of Dorpt, a town of Livonia, of an audience granted by Bonaparte to the Catholic and Protestant Clergy at Breda, on the first of May, 1811. It professes to be an accurate report of what passed on that occasion, and we conclude that in the present state of the continental press, no Gazette would dare to attribute to Bonaparte, sentiments materially different from those which he might deem it politic to avow. The account is as follows:

"After Bonaparte had made the customary tour, he said a few words to the President of the Court of Appeal, took a view of the different Collegiates, and at length stopped opposite to the Catholic Apostolic Vicar, who with his manuscript in his hand complimented the monarch in the name of the Catholic Clergy. His Majesty, however, did not deign to give any answer, but asked, Where are the Reformed Clergy? Whereupon the Prince of Neufchatel presented them to the Emperor, and

Mr. Ten Oever, of the Valloon Congregation, received permission to address his majesty. The discourse was short, and contained, amongst the rest, the following words: "It is the immutable principle of Protestants, in every thing that happens, to address Providence, and to render unto Cæsar the things which are Cæsar's." The Emperor listened attentively to this speech, and answered, "You are right, I protect all religions. Protestants and Catholics enjoy equal privileges in France, it is but just, that the Protestants in this department should have equal prerogatives with the Catholics." His majesty then asked Mr. Oever, "Why sir, are you in your full dress?" "Sire," answered Ten Oever, "that is the rule." "Why yes," said the Emperor, "It is the custom in every country, but" continued he, turning to the Roman Catholic Clergy, who were not in their full dress, "Why have not you your cassocks on? You say you are priests: what are you? Attornies, notaries, peasants? I come into a province where the majority are Catholics, who in former times were oppressed, who after the revolution, acquired more liberty and upon whom the king my brother, bestowed many favors. I come in order to make you all equal to the rest; and you begin by forgetting the respect due to me, and complain of the oppressions that you suffered under the former governments. Your conduct shews how well you deserved them. The first act of sovereignty which I was obliged to exercise, consisted in the necessity of arresting two of your contumacious priests, even the Apostolic Vicar: they are imprisoned, and shall continue under arrest. On the other hand, the first words that I hear from a reformed priest, are to render unto Cæsar the things which are Cæsar's. This is the doctrine which you ought to preach. From that gentleman, pointing to Mr. Ten Oever, you ought to learn it. I have always met with faithful subjects amongst Protestants: never have I had occasion to complain of any of them. You have calumniated the Protestants, by representing them as preaching doctrines

dangerous to the state; but the best subjects I have are Protestants. In Paris I am partly attended by them: they have free access to me; and here a handful of Brabant fanatics attempt to resist my designs.

Had I not met in Bossuet's doctrines, and in the maxims of the Gallican Church, with principles that agree with mine, and had not the Concordat been received, I myself should have become a protestant, and thirty millions of people would have followed my example. But what religion do you teach? Do you not know that Christ said, "My kingdom is not of this world;" and would you interfere in my concerns? You will not pray for a sovereign;" (probably the Catholic Clergy in these new provinces, had partly declared that they would not receive any orders on spiritual subjects from a temporal power: the order to pray for the Emperor must be intimated to them by some spiritual sovereign.) "Your want to be obstinate citizens: I have the proofs of it in my pocket. If you maintain such principles, your lot will be punishment in this world, and eternal damnation in the next. You," said he, turning to the Apostolic Vicar, who had addressed him, "are the Apostolic Vicar. Who appointed you to that office? The Pope? He has no right to do it. I create Bishops. You will not," said he, turning to the rest, "pray for the Monarch? Perhaps because a Romish priest excommunicated me. But who gave him the right of excommunicating a sovereign? Why did Luther and Calvin separate themselves from the church! Your infamous sales of indulgences caused them to revolt, and the German Princes would no longer bear their sway. The English acted wisely in renouncing you. The Popes by their hierarchy, set Europe in flames. Perhaps it is your wish to re-establish scaffolds and racks, but it shall be my care you do not succeed.

Are you of the religion of Gregory VII. Boniface VIII. Benedict XIV. Clement XII? I am not. I am of the religion of Jesus Christ who said "Give unto Cæsar the things which are Cæsar's;" and agreeably to the same Gospel, 'I give unto God that

which belongs to God.' I bear a temporal sword, and I know how to guide it. God placed me on the throne, and you reptiles of the earth dare oppose me. I owe no account of my administration to the Pope; only to God and Jesus Christ. You perhaps think me created out of the Pope's slipper. If it only depended on you, you would cut off my hair, put me on a cowl, or would, like Lewis the Pious, place me in a convent, or banish me to Africa. What ignorant idiots you are! Prove me out of the Gospel that Jesus Christ has appointed the Pope his Substitute, or successor of St. Peter, and that he has the right to excommunicate a sovereign." (From these repeated expressions, one might almost suppose that the Pope had actually excommunicated the Emperor.) "If you care about my protection, then

preach the Gospel as the Apostles did. I will protect you if you are good citizens; if not, I will banish you from my empire, and will disperse you over the world like Jews.

You belong to the bishopric of Maulines: appear before your bishop; make your confessions to him, and sign the Concordat. The Bishop will inform you of my will. I will appoint another Bishop at Harzegebuch. Is there a seminary at Breda?" An affirmative was given. "Well, Mr. Prefect, you will make the necessary preparations that these people may swear to the Concordat. Attend at the seminary, and be it your care that the orthodox Gospel be preached there, in order that more enlightened men should come forth than those idiots, who preach a strange kind of doctrine."

LITERARY INTELLIGENCE.

NEW WORKS.

The fatal effects of ardent spirits: a Sermon, by Ebenezer Porter, Pastor of the First Church in Washington, Conn. Hartford; Peter B. Gleason and Co. 1811.

An address delivered to the candidates for the Baccalaureate, in Union College, at the Anniversary Commencement, July 24, 1811. By Eliphalet Nott, D. D. President of Union College. Published by request. Albany; Websters and Skinners.

A Discourse addressed Feb. 17, 1811, to the Students in the Academy in Monson, in presence of the church and congregation in that place. By Levi Collins, A. M. Preceptor of the Academy in Monson. Brookfield; E. Merriam and Co. Sept. 1811.

NEW EDITIONS.

Some remarkable passages in the life of Col. James Gardiner, who was slain at the battle of Preston-Pans, Sept. 21, 1745. With an appendix relating to the ancient family of the Munroes of Fowlis. By P. Doddridge, D. D. Boston; Lincoln and Edmonds. 1811.

Sermons on important subjects, by the late Rev. and pious Samuel Davies, A. M. sometime President of the College of New Jersey. 3 vols. To which are prefixed memoirs and character of the author: and two Sermons on occasion of his death, by the Rev. Drs. Gibbons and Finley. 8vo. Third American Edition.

The charge of sedition and faction against good men, especially faithful ministers, considered and accounted for: a Sermon by John Witherspoon, D. D. late President of Princeton College, New Jersey. Boston; Lincoln and Edmonds. 1811.

The Duty and Doctrine of Baptism; in thirteen Sermons. By Thomas Bradbury. With an introduction and notes. By John B. Romeyn, D. D. and Alexander M'Leod, D. D. New York; Wm. Barlas. 1810. pp. 310. 12mo. \$1.

Hortus Elginensis: or a catalogue of plants, indigenous and exotic, cultivated in the Elgin Botanic Garden, in the vicinity of the city of New York, established in 1801. By David Hosack, M. D. F. L. S. Professor of Botany and Materia Medica, in Columbia College, Member of the Amer-

ican Philosophical Society, &c. Second edition enlarged. New York; T. and J. Swords, 1811.

Knowledge for Infants, or a form of oral instruction for the use of parents and teachers, By A. Lindley. Philadelphia; Johnson and Warner.

Sermons to Children. By a Lady. With new cuts, designed and engraved in Philadelphia. Johnson and Warner.

The three first volumes of the Collections of the Massachusetts Historical Society. Boston; Munroe and Francis. 1810.

The Missionary, an Indian Tale. By Miss Owenson. Three volumes in one. New York; Butler and White. 1811.

An Address to the Rising Generation, as a New Year's Gift for Jan. 1, 1804. By Alexander Proudfit, A. M. minister of the Gospel, Salem; (N. Y.) Second Edition. Salem; Dodd and Rumsey, 1810.

The one thing needful, in a series of short practical discourses. By Alexander Proudfit, &c. 12mo. pp. 155. Second Edition.

A familiar and affectionate address to those who live in the neglect of public ordinances. By Alexander Proudfit, &c. Second Edition. 1811.

A correct map of Vermont State from actual survey; exhibiting the county and town lines, rivers, lakes, ponds, public roads, &c. By James Whitelaw, Esq. Surveyor general. Boston; John West and Co.

A popular and easy introduction to Botany; in a series of familiar letters, with twelve illustrative engravings; by Priscilla Wakefield, author of Mental Improvement, Leisure Hours, &c. Boston; Joshua Belcher.

Report of the trial of George Ryan, before the Supreme Court of New Hampshire, for highway robbery. Boston; John West and Co.

An introduction to Algebra; with notes and observations; designed for the use of schools and places of public education. By John Bonycastle. Second American edition, revised and corrected. New York; Samuel Wood.

The voice of God to the churches; a Sermon on the death of the Rev. George Cran, Augustus Desgranges, and Jonathan Brain, Missionaries in India from the London Missionary Society. Preached at Gosport, March 17, 1811. By David Bogue. First American edition. Boston; Samuel T. Armstrong.

OBITUARY.

IN our number for March last, we noticed the death of the Rev. SAMUEL HOPKINS, D. D. late of Hadley, (Mass.) Since that time, a sermon has been published, which was preached at the interment of this venerable man, by the Rev. Dr. Lyman, of Hatfield. As Dr. Lyman was a near neighbor of the deceased, and had been intimately conversant with him for many years, he had the best means of knowing the person whom he was describing. From that part of the sermon, which gives the public character of Dr. Hopkins, we select the following paragraphs:

"It was an excellent part of his ministerial character, that the blessed and holy religion, which he taught publicly, he recommended to his people in his own life and conversation, in the general tenor of his deportment, as he went in and out among them.

"He had an admirable faculty of maintaining among his people and others the

unity of the spirit in the bond of peace. Few people have dwelt so long together in harmony and brotherly love as the people who enjoyed his ministry.

"We have reason to believe, that, from time to time, considerable saving benefit was derived, from his ministerial labors, to the people of his charge. Revivals of religion, in a lower degree, took place, at intervals, during his ministry and lasting fruits of righteousness were hopefully evidenced in the subjects of those revivals.

"That revival of religion which filled his heart with glowing delight and excited his most humble and ardent thanksgivings to God was the great work of grace which was carried on among this people a few years since, which continued for several years and spread extensively through almost all the families in the town. In this work he saw, eminently, the finger of God. He saw, as he believed, the pleasure of the Lord prospering in his hands and a goodly number of souls brought

home to the great Shepherd and Bishop of souls. He desired to see this day, and, at the close of his ministry, before he was taken off from his active labors, he saw it and was glad.

"But we pass to other views of this good man. The place in which he shone with peculiar lustre was in ecclesiastical councils. Few churches who called upon him for his offices as a counsellor, but what experienced substantial advantages from his discriminating mind, his love of Christian order, and his talents of making peace upon Gospel terms.

"Nor was he less eminent and useful in the associated bodies of his brethren in the ministry. He has a record in all our hearts with what fidelity and ability he promoted the important designs of our Associations. We all feel and acknowledge the benefit of his discussions, his instructions, and his counsels. If we have been useful in our stations how much are we indebted to God for conferring on us so good and faithful a Father and Brother to comfort, support, and guide us.

"Let me add that his zeal for the house of God was not confined to this people, to the churches in this vicinity, or to the ministers of his particular connexion. No: his love to Zion was enlarged; his benevolent exertions were widely extended. Much of the success and prosperity of the Missionary Society, in this County, was owing to his sagacious counsels and faithful co-operations. With what advantage to that society, and with what reputation to himself, and his Master's cause, did he for several years hold the second office in that benevolent and important institution?

"Time will not permit that I should add, further, what the affections of my heart and the advantages of a long acquaintance might prompt me to say concerning the Christian and ministerial virtues and qualifications of this good man, whose face we shall see no more. I may not omit, however to notice, what I have heard and observed of this servant of Jesus during the long period of his last sickness.

"For more than two years, he was laid upon a bed of languishment, shut out from those public labors which made life desirable to him. Through the debility of his body the powers of his mind were evidently impaired. Yet an observer would think that his Christian graces were more lively while his mind was weakened and his flesh decayed. Ever a pattern of patience, of filial submission to his Father's will, ever rejoicing in God, hoping in his grace, and leaving all with him, he made it manifest, how well prepared he was to quit this world and go and give up an account of his stewardship. Never presuming, yet, generally, if not

maintained a good hope and a readiness to obey his Father's call.

"THIS CALL he heard and obeyed on the eighth day of this month. Without any violent conflict of nature he fell asleep in Jesus and went home to his Father's house to receive his blessed reward, a crown of righteousness which fadeth not away.

"He lived for more than fifty-six years the pastor of this people, loving and beloved. He has gone to wait and welcome the coming of all those who shall follow in his steps and die in the Lord.

"Happy, thrice happy, was he to leave this his dear flock in peace, to leave them with a soothing hope, that they would, generally, appreciate the Gospel of Christ, and that many of them would, savingly, receive and obey it. Happy to leave them under the pastoral care of one in whom he could confide as a friend of souls, who would pursue the main object of his own ministry in bringing home sinners to the adorable Redeemer. Our prayer is "*May the mantle of Elijah fall and rest upon Elisha.*" "

DIED, at Birmingham, (Penn.) PHEBE NORRIS, aged 109. She had been maintained as a pauper for nearly the last 50 years.

In Russia, Count KAMENSKI, the Russian commander in chief.

On the 25th ult in Boston, Mrs. MARTHA SULLIVAN, widow of the late Governor Sullivan.

In Salem, lately, the Hon. JOHN PICKERING, formerly speaker of the Massachusetts General Court, Judge of the Court of Common Pleas, and Register of deeds for Essex County.

In Tortola, A. W. HODGES, Esq one of the executive council of that island, was executed on the 4th of May last, for the murder of one of his slaves by severe flogging. Though he was recommended to mercy by the jury, the Governor suffered the law to take its course, as it was supposed that the criminal had previously murdered four of his slaves.

At Portage des Sioux, on the 30th of April last, JACQUES TABEAU, aged 103. He has left a wife with whom he lived 80 years, and who is now above 100.

At Alstead, (N. H.) on the 17th of July last, Mr. THOMAS WOOD, aged 93. He has had 245 descendants born during his life, of whom 203 are now living.

At Lebanon, (Conn.) the Hon. WILLIAM WILLIAMS, one of the signers of the Declaration of Independence, and for many years a member of the Upper House of the Connecticut Legislature.

In Prince of Wales's Island, the Hon. CHARLES A. BRUCE, Governor of that

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VOL. IV.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Panoplist.

SIR,

If you think the following worthy of a place in your publication, please to insert it.

IN the review of *Smith on the Prophecies*, in the Panoplist for July 1811, several queries are suggested by the reviewers, in hopes they may receive a discussion. These queries must be deemed important. I should be glad to see them judiciously discussed.

The main question appears to be this: Is the beast in Rev. xvi, on which the five first vials are poured out, the *Papal* beast? or is he the *Antichristian* beast? In favor of the opinion, that he is the *former*, the following things are submitted:

1. The Papal hierarchy was as really symbolized by a beast, as is Antichrist. *And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him.* Rev. xiii, 11, 12. When we therefore read of the *beast*, in chapter xvi, 2, 10, on which some of the vials are poured out, this may be the *Papal* beast. For the *beast* is the usual description of the anti-religious power

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predominant on the ground, at the time of any event to be noted, as well the *Papal*, as the Pagan, or the Antichristian. No objection, then, can arise from the phrase, *the beast*, against its meaning the *Papal* beast. And the phrase, *his image*, verse 2, is consistent with his being the *Papal* beast. For the image made to the *Pagan* beast, was the *property* of the *Papal* beast. It might therefore be called *his image*.

2. The *Papal* beast must have been of sufficient magnitude to render it *possible*, if not *probable*, that this is the power, on which the five first of the vials were to be poured forth. This was the only beast on the ground, for more than a millennium. And he is said to have *exercised all the power of the first beast before him*. This was *Mystery, Babylon the great, the mother of harlots, and abominations of the earth; drunken with the blood of the saints; with whom the kings of the earth had committed fornication; arrayed in purple and scarlet; reigning over the kings of the earth*. Much of a similar nature is said in Inspiration of this power. Was it not, then, of sufficient importance, and suf-

ficiently injurious to the cause of Christ, and provoking to God, to cause Him so to direct, as that some of the first of the vials of Divine wrath should be discharged upon it? and consequently to evince, that this might be the beast in Rev. xvi, 2, 10?

3. Inspiration presents us with three notorious enemies of the Church, under the Gospel; all of whom were to be destroyed with awful judgments, in the *last days*. Is it natural, then, to expect, that *either* of the three, much less *two* of the three, should be exempt from the seven *last plagues*? Would the Papal and Mahomedan powers, so long the great, the most mischievous, and the *only* notorious enemies of the cause of Christ, escape all the vials? Or can it be a fact, that the signal judgments, which subvert these mighty systems of imposture, are not entitled to a rank among the vials? Can the seven vials be exclusively appropriated to the destruction of *one* power, subsequent to Popery and Mohammedism, and of short continuance? No doubt Antichrist, the last head of the Roman beast, will be a power of vast moment; and will fulfil some of the most interesting prophecies of the last days. But is it not too much, to conceive that he will be of such magnitude, as to have all the seven vials of the wrath of God appropriated to his ruin; while the Papal and Mohammedan systems, are not of sufficient magnitude to have the awful judgments of God, in their overthrow, entitled to any place among the vials!

4. The origin, progress, and mischievous effects of the Papal and Mohammedan impostures,

are very important subjects in prophecy, both in the Old and New Testaments. Is it too much, then, to suppose, that the dismal scenes of judgment, which were to bring down these mighty systems, should be reckoned among *some* of the vials of the seven last plagues? Is it more natural to imagine that all the vials may relate to the overthrow of a power, subsequent to these long-noted and mischievous apostasies, the prophetic descriptions of which occupy so considerable a part of the prophetic writings?

5. The judgments of God, in the subversion of the two above described enemies of the cause of Christ, and especially the *Papal*, are very much noted in the Revelation. From this fact, it would seem, that they *may be* to be reckoned as the fulfilment of *some* of the vials.

In Rev. xii, 9, we find the events of the reformation, in the early part of the sixteenth century, as good expositors inform us. In verse 10, a loud voice in heaven proclaims, *Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, who accused them before our God, day and night*. The subsequent rage and confusion of the devil, indicate, that *he* viewed the judgment, then executed on his Papal system, as being of *vast magnitude*. He is said to have been cast out from heaven unto the earth. The heavens are called upon to rejoice; and the earth to tremble. *Rejoice ye heavens. Woe to the inhabitants of the earth, and of the seas! for the devil is come down unto you, having great wrath, because he knoweth*

that he hath but a short time. This language, and the following scenes in the chapter, clearly indicate the commencement of a new and important era of judgments; which led the dragon to infer, that his remaining opportunities of mischief to the cause of Christ were short.

If the appearing of the Lamb on mount Zion, chapter xiv, 1, relates likewise to the events of the reformation, it implies, also, that a great judgment is then inflicted on the Papal imposture. May not this judgment, then, be of sufficient magnitude to have been the introduction of the vials? If it were, the beast in the former part of Rev. xvi, must have been the Papal beast.

In chapter xiv, 7, by the flight of the missionary Angel, it is announced, that *the hour of God's judgment is come*. If the missionary exertions of the present day form an incipient fulfilment of this flight of the Angel, as is supposed, the collateral judgment, by the Angel announced, must be a Divine judgment on the Papal nations, or the judgment, which we have seen to overthrow the Papal beast. For this judgment must be distinct from, and antecedent to, the last dismal scene of the ruin of Antichrist. Great events here follow in the chapter, and intervene betwixt this *hour of God's judgment*, which had come, and the overthrow of Antichrist. The latter is predicted at the close of the chapter, under the figures of the Angel on the white cloud, with a sharp sickle, reaping the harvest, and gathering and pressing the vine of the earth, in the great wine press of the wrath of God. *The hour of God's judgment,*

then, it seems, must have been on the Papal beast; and must have effected his overthrow. But if this be correct, then the beast in Rev. xvi, 2, 10, must have been the Papal beast.

The annunciation accordingly follows, chapter xiv, 8, *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication*. The same we find in chapter xviii. An Angel there descends from heaven; the earth is lightened with his glory. *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication*. None can doubt but this is Papal Babylon. The descriptions of her, and the judgments upon her, in the 17th chapter fully decide this. There she is presented, as distinct from the Antichristian power, under the same appellations, and descriptions, as in chapters xiv and xviii. And surely it is the Papal power, who is the harlot, with whom the kings of the earth had committed fornication.

And does not so late, most signal, and decisive, a judgment on Papal Babylon appear worthy of a place among the vials? Are all these solemn descriptions of judgments, in Rev. xii, xiv, xvii, and xviii, wholly distinct from that series of judgments in chapter xvi, represented by the vials? What should induce such a conclusion?

6. But is not this point decided in Rev. xvii, 1; *And there*

came one of the seven angels, who had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Certainly this harlot is the Papal beast. And here was an exhibition to be made to John, of some capital judgment or execution, by one of the ministers, or executioners of the judgments of the vials. And what is it? It is the judgment of the great whore, or the execution of the Papal harlot. And now, if this were a judgment wholly antecedent to the vials, or wholly distinct from them, why is the exhibition, which is made to John, said to be by one of the seven angels, who had the seven vials? Does not this indicate, that what he was now going to exhibit, was some part, at least, of the judgments, which he, and his six associates had now in commission? The affirmative seems incontestable. Surely, then, some of the vials were poured upon the Papal beast. Consequently this is the beast in the former part of Rev. xvi.

7. Was not the Antichristian beast to be raised up on purpose to inflict some of the last signal judgments of God on the enemies of the cause of Christ? If so, is it not highly probable, that some of these last signal Divine judgments, were to be a fulfilment of at least some of the vials? But on whom does the Antichristian power inflict the judgments of God more signally, than on the Papal imposture?

Must not the latter, then, be the beast in the 2nd and 10th verses of Rev. xvi?

It is said of the Antichristian power, Dan xi, 36, that he shall prosper, till the indignation be accomplished; for that, which is determined, shall be done. Here his terrible dominion is originated for judgment. And he shall not fail of executing it. Accordingly, in Rev. xvii, he is bearing the Papal harlot to her execution. In verse 16th, his horns hate the whore, and make her desolate and naked, and eat her flesh, and burn her, with fire.

The words of God to ancient Assyria, that noted battle axe of Divine judgment, Isa. x, 5—7, solemnly apply to the noted battle axe of the last days. *O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so: but it is in his heart to destroy and cut off nations not a few.* Again, verse 12, *Wherefore it shall come to pass that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria.* God will destroy this rod of iron, raised up to dash the wicked nations, when the work, for which this rod is raised up, shall be accomplished. But is all this work of judgment, for which this terrible instrument is raised up, to be distinct from the seven vials? And are the seven vials all to be appro-

priated to the ruin of this *instrument of the judgments of the last days*? This power was prepared, by a holy Providence, to destroy the Papal beast, and to inflict the most signal judgments of heaven, at least on *Papal nations*. And if these events are to be reckoned among the seven vials, and if the arguments here presented are correct and of any force, then the *beast* in Rev. xvi, 2, 10, must be the *Papal* beast. Consequently *Mr. Smith's scheme of the vials may be correct*.

8. We find the Papal hierarchy coming into existence as a *beast*, Rev. xiii, 11, 12. Might we not expect, then, that his exit, as a *beast*, would be given? The Persian ram, the Macedonian he-goat, the Roman and the Antichristian beasts, have each their origin, and their exit, expressly noted. Must the exit of the long lived and mischievous Papal beast, as a *beast*, be supposed to rest in silence, after his origin, as a *beast*, is expressly given? But if the *beast* in Rev. xvi, 10, on which the fifth vial is poured, be *not* the Papal beast, then his exit, as a *beast*, is not noted: which does not appear analagous to the other prophetic writings.

9. Can the fifth vial, poured upon the *seat (throne)* of the *beast*, Rev. xvi, 10, and filling his kingdom with darkness, import any thing less, than the subversion of the dominant power there designed? Every thing short of this fails of being poured upon his *throne*, and of *filling* his kingdom with darkness. But if the fifth vial destroys the Antichristian beast, on what are the subsequent vials, especially the *seventh*, poured?

And can we suppose that the ruin of the Antichristian beast, as a *beast*, is twice distinctly given, in the Apocalypse, as Rev. xvi, 10, and xix, 20, while the ruin of the Papal beast, as a *beast*, is not noted at all?

10. The sixth vial, upon the river Euphrates, as the best expositors have agreed, must relate to the subversion of the Turkish empire. But if one of the last vials be appropriated to the overthrow of the Turks, must not *some* of them relate to the overthrow of the *Papal* delusion? For the Papal delusion is much more noted in prophecy, than is the Mohammedan. It is thought that more than *five times* as much is said, in the Revelation, concerning the *Papal* as we find concerning the *Mohammedan* system. Shall the sixth vial then be supposed to relate to the latter? and none of the five preceding relate to the former? But to what, then, can the five preceding vials relate? For the destruction of Antichrist is surely *posterior* to that of the Turks. He is the *last* power to be destroyed before the Millennium. And he is (for the most part at least) to *prosper*, till the *indignation on other nations shall be accomplished*. How, then, can the five first vials, which precede the overthrow of the Turks, have any relation to *his* destruction? Truly it seems as though they must relate to the *Papal hierarchy*.

MINOR.

P. S. The reviewers, in page 78th of the Panoplist for July last, mention an objection, as occurring to them, and as having escaped Mr. Smith, against his scheme of the last head of the

Roman beast, arising from the great length of time, which he makes the Roman beast to lie dead of his wound given by Constantine. Though the reviewers deem not the objection to be unanswerable, yet they think it should be answered. In this thought, that the objection is worthy of attention, they must be very correct. But I find Mr. Smith *did* anticipate, and answer it. See page 66, 67, of his work. I presume the reason of its having escaped the recollection of the reviewers, is, because it is contained, not in the *text*, but in a *note*.

As the objection stated by the reviewers, and undertaken to be answered by Mr. S. is a very *natural* one; and as the scheme of Mr. S. concerning the last head of the Roman beast, (as having risen in the present terrific power in Europe,) if he be correct, must be very interesting, I will here take the liberty to add his reasoning on this subject.

Stating a number of arguments, to show, that the last head of the Roman beast did not rise in Charlemagne, he concludes them as follows, and then meets the above objection.

“The last head of the Roman beast was not to exist for *so long a term*, as to admit that Charlemagne was the origin of it. The prediction concerning this terrible infidel power all go to evince, that his existence was to be but *short*. He was to arise, not in the *latter* days, with Popery: but in the *last* days. *This know also, that in the last days, perilous times shall come.* He was not to continue a long course of centuries. But his existence was to be short: his ruin, at his origin, was to be *even at the doors*, Peter, predicting the agents

of this power, says, *Denying the Lord who bought them; and bringing upon themselves swift destruction.* Their judgment *lingereth not*; and their damnation *slumbereth not*. This is the beast, that *ascendeth out of the bottomless pit, and goeth into perdition. He is the eighth, and is of the seven, and goeth into perdition.* This latter clause is thus repeatedly added, as though his destruction were united with his *very origin*. This is a prominent idea in the predictions of this Power. Soon after his development, he meets his fatal overthrow: But was this verified in the Carolingian dynasty? Or, are these predictions consistent with the prosperous existence of *this last head*, for more than a thousand years; i. e. for 1050 years at least? Impossible! The origin of this Power *must have been of recent date*. Or, if it have not appeared in France, it must be still future. We find nothing of the Roman beast, after his deadly wound inflicted by Constantine, till the revolution in France; excepting his *image* in the management of the Papal beast. The latter held the ground, till his kingdom was *filled with darkness*, at the rise of Antichrist.

“Should it appear to any difficult to admit, that the Roman beast should lie dead for so long a time; let them remember, that such an event does accord with the tenor of the prophetic writings. Elias lay dead many centuries, before he lived again in John the Baptist. Many of those, Rev. xx, 4, who had been *beheaded for the witness of Jesus*, had lain dead for a *longer term*, than did the Roman beast, before they rose, in their successors, to live and reign with Christ, at the commencement of the Millennium. And *the rest of the dead*, (the wicked; Gog and Magog, slain at the battle of the great day) remain extinct through the Millennium. Then *they rise again*, in their successors at the close of the Millennium; *Gog and Magog, upon the four quarters of the earth*, Rev. xx, 5—8. Here we find the same power mystically, rising again, or living a third time. Antichrist goes into perdition, at the battle of the great day, under the denomination of *Gog, the land of Magog*.

And after lying dead, through the Millennium, he mystically rises again under the same denomination; *Gog and Magog*. *The rest of the dead* (Rev. xx, 5,) now live again for a short space, to prepare the way for Christ's final coming. The idea is the same, with that of type and antitype. And these are often at a greater distance from each other, than were the days of Constantine, from the French revolution. There were upwards of 1800 years intervening between the events in Dan. xi, 35, and those in the verse succeeding. The former verse relates to Antiochus; and the latter to the antitype of Antiochus. Yet the reading seems to indicate an uninterrupted series of events. In psalm lxxii, two systems of events are predicted as one, in an uninterrupted series; which events were yet 3000 years apart; *the reign of Solomon; and the reign of Christ, in the Millennium*. Numerous are the scripture instances of this kind. It therefore fully accords with the usual imagery of prophetic writings, to represent the ancient Pagan Roman empire, and the present French empire, by one beast with as many heads, as the Roman empire has had forms of government; with one of these heads wounded to death; but now healed; and the world wondering after him; even though the last head had lain wounded to death for many centuries. We have special notice of this long death. *The beast was, and is not, and yet is*. This clause, *and is not*, shews that for a long time he had not actual existence; *and yet is*; he had a mystical existence; or he was again to rise: As it is again expressed, *The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition*. Here he was to be in a state of non-existence, till he should, in the last days, ascend out of the bottomless pit, to go into perdition. His rise under diabolical agency was to be but a short time before his fatal overthrow."

pp. 66—68.

ON DISPENSATIONS AND INDULGENCES.

WE are apt to speak, in strong terms, of the wickedness displayed by the Papal hierarchy in professing to dispense with the Divine law, and to indulge men in their beloved sins. Such arrogant, unscriptural, and demoralizing pretensions, are doubtless worthy of the severest condemnation. It may be well, however, for us, who live in a Protestant country, to ask whether we do not, sometimes practically adopt the most odious of the Popish principles. Let it be remembered, that a man has no more power to dispense with a Divine law, in his own name, than a priest has to do it for him; and if any man is disposed to ridicule and contemn an indulgence to commit sin, granted by a friar, a cardinal, or the Pope, the same man ought to abhor the thought of granting the same kind of indulgence to himself. But how is the fact? Have we not multitudes in our community, who live in the constant habit of *dispensing* with the plainest and most positive commands of God? Indeed, how few are there, who do not, in some way or other, act the part of Popes for themselves? Let us examine two or three particulars.

1. The first command in the moral law requires us *to love the Lord our God with all our heart*. This command is not only the first in importance: it is also the most reasonable, the most simple, the most easily understood. To a perfectly holy being obedience to this command would be perfectly easy and voluntary, and

most delightful. It is, besides, universal in its obligation. Every person who has the Bible in his hands, and is capable of understanding even the plainest passages, is informed that it is *his* duty to render this love. Every person who reads these lines has probably had this duty pressed upon him hundreds of times. Has he complied with the requisition in any measure, or at any time? If not, what is the reason, that he has refused compliance? Does not such a refusal amount to a dispensation with this all-important branch of the Divine law? a dispensation perpetually recurring, and rendered habitual? a dispensation which amounts to continual ingratitude towards the greatest Benefactor, and a deliberate revolt against the wise, and holy Sovereign of the universe?

2. It is the duty of all men, who enjoy the light of the Gospel, to believe in the Saviour of the world. And this duty is acknowledged by multitudes who do not even pretend, that they exercise the belief required. They put off an attention to the subject to a more convenient season. They hope to believe some time or other; but for the present other things engage their affections, and employ all their faculties. Do such persons know that they are sinners, and that there is no way to obtain forgiveness except by faith in the Son of God? that life is the only time of reconciliation to God, and every day spent without the exercise of true faith, is spent in a silent rejection of proffered mercy? Yes; they know all these truths; and yet *dispense* with the gracious command, *Re-*

pent, and believe the Gospel. But no created being has power to dispense with this command, for a single moment. And it is as absurd for a man to undertake to grant himself a dispensation in this case, as it would be to apply to a fellow sinner for an indulgence in any other case. How is it, then, that men do not feel guilty while deferring *faith in Christ*? It is doubtless because they have no just views of the subject.

3. Leaving these inquiries, which apply in their full force to impenitent and unbelieving sinners in a Christian land, may we not ask, whether real Christians do not too frequently take upon them to dispense with plain duties; either on account of selfishness, worldly custom, or some other unworthy cause? Do they not neglect many things which they know themselves bound to perform? Do they not construct their plans of future exertion on a scale, which they know to fall vastly short of the just standard? Do they not permit themselves to act in such a manner, as, they are well aware, is inconsistent with a progressive religious course? Are not their calculations, at least too many of them, so formed, as that much less is done by them, than ought to be done, for the promotion of piety in their own hearts and among mankind? If they are faulty in these respects, are they not manifestly culpable as dispensing with some requirement of the Divine law? For this law requires men to spend all their time, and talents, to the glory of God. And whoever plans to spend any part of his time or talents, without reference to the

the glory of God, dispenses, of course, with the Divine law. Let Christians examine themselves on this subject, and let them consider, that the law of God requires perfect obedience; and that, though human frailty and sinfulness will prevent their fulfilling it in this world, it is still their duty to aim continually at such a glorious consummation.

What is sometimes called *public opinion* is often resorted to as a reason for dispensing with what conscience approves, and God enjoins. But a reliance on the opinions of the bulk of mankind, or of the rich and honorable, will prove a miserable delusion in that day, when unerring truth shall decide what is right, and what is wrong. It will be in vain to say before the judgment seat of Christ, that the Pope, or his inferiors, or our own inclinations, or public opinion, gave us a dispensation from the obligations of the Divine law. Let us seek the true meaning of the word of God, and diligently obey it. A. B.

ON SLEEP.

WERE a man to sleep but once in his life, when he awaked, he would consider himself as raised from the dead: Yet, because he sleeps every night, he forgets, that sleep is the image of death. The inactivity which seizes his limbs, the annihilation of the power which his will possessed over his body, the unrestrained and wild excursions of his thoughts, the deep emotions, excited by objects and circumstances, which exist only in the im-

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agination; all the phenomena of sleep fail to impress him, or to lead him to one serious reflection. Thus, to depraved man the most astonishing events, if they frequently recur, recur in vain. They do not arrest his attention; nor do they impart to him instruction.

While man is awake, his reason sleeps; for does not unceasing and universal vicissitude admonish him of his mortality without effect; and does not sleep, which has all the features of death, fail to remind him of that solemn change?

Happy is the renovated man, who is able, whenever he lays his head upon his pillow, to meditate upon death, without embittering

“Tir’d nature’s sweet restorer, balmy sleep.”

His rest will be pleasant to him, for as he sinks into helplessness, he will anticipate with joy the rest of the grave.

From the nature of man sleep is necessary to refresh his weariness and renew his strength; but why his nature was thus constituted; why he was not endowed with the unceasing activity of angels; why he was not empowered to pursue his career of duty without interruption, as the planets keep on in their revolution round the sun, it may not be easy to determine. Such remote inquiries will never yield much profit. It is always the part of wisdom to view man as he is, and to infer the obligations, which result from his condition, without endeavoring to penetrate into mysteries, that cannot be searched out. It is much safer to float upon the

surface of many subjects, than to plunge into depths at the peril of sense and of reason.

Man must sleep; but he ought not to sink into forgetfulness without deriving moral instruction from the drowsiness, which creeps over his frame. His eye is to be closed in darkness, but it will soon open upon the renewed splendors of day; should he not be reminded, that his vision is also soon to be extinguished by death; but that, in the morning of the resurrection, the glories of the eternal world will burst upon his sight? His ear is to be sealed up in silence; but soon it will be roused by the sound of the archangel's trumpet. Ought he not to be admonished, that in a few days he will be deaf to the voice of affection, of flattery, of applause; but that at length the thunders of the great day will startle him from the slumber of death? His limbs are to be relaxed in motionless ease, but soon they will be recruited with fresh vigor. Should he not remember, that in a short time the frost of death will stiffen them into inaction, but that afterwards they will be invigorated with the power of everlasting and uninterrupted exertion? While his frame enjoys repose, his mind is active. Should he not recollect, that when his body shall crumble into dust, his soul will survive? His sleep is disturbed by visions of horror. Ought he not to believe, that, if he dies in his sins, his spirit will enter into torment?

Such are the lessons of wisdom, which may be derived from sleep. The analogy between sleep and death might be pursued much farther, but the

reader must be left to pursue it for himself.

Sleep is every day to a man what winter is annually to the earth, a temporary stagnation of activity, that the energies, which have been exhausted, may be recruited. It is the result of Divine wisdom, and should remind man of the goodness of God; for while man forgets himself, an ever watchful eye beholds him, and an ever watchful Providence guards him.

Reader! Do you repose yourself at night unmindful of *Him*, who supports and protects you in your helplessness; without one grateful sentiment towards that Power, which has been your strength and shield amidst the toils and dangers of the day, and which is about to refresh you with rest? Do you thus shut from your thoughts the God, *in whom you live, move, and have your being?* Then your conscience is asleep.

Reader! Do you awake in the morning without rendering your tribute of thanks to your heavenly Preserver and Benefactor, and without commending yourself to his care? Then you are *dead in trespasses and sins.*

Reader! Do the calls of the Gospel strike upon your ear without impressing you? Then the sleep of sin renders you deaf to the voice of eternal truth. But your slumber will be of short continuance, for the time is hastening with the rapidity of lightning, when that voice will make itself heard; but you will hear it in agony and despair. Your present peace is like the dream of the wretched inhabitant of a dungeon. You may imagine yourself to be secure in the

midst of friends, and rich in happiness, but you will soon awake, and find yourself in the power of your enemy, and feel all the misery of an impenitent and unbelieving heart. *Awake, now, thou that sleepest, and arise from the dead, and Christ shall give thee light!*

W.

ON HUMAN DEPRAVITY.

Continued from p. 154.

V. *Religious persecution is among the most frightful exhibitions of human depravity.*

There is scarcely a more reasonable proposition in the whole system of moral truth, than that force should never be applied to the consciences of men. It is also evident, that no punishment should be inflicted for delinquency in matters of religion, unless it be clearly authorized by God himself. Notwithstanding these plain dictates of reason, men have always been prone to invade the prerogatives of the Omniscient; and, though laden with many sins themselves, to sentence their fellow sinners, whose creed differed from their own, to racks, flames, and dungeons.

It is a remarkable fact, that a multitude of false religions have been able to abide each other, and to live peaceably in the same neighborhood. But the moment the true religion has appeared among them, they have united against it, with the utmost bitterness, as against a common enemy; they have persecuted its followers even to death, and shewn the most determined hostility to the progress of truth and virtue. Nor are these

facts occasional only: the same principles have operated with more or less effect, in every country where the Gospel has been introduced among Pagans; and kindred dispositions have been manifested in every place, where a great reformation has existed among Christians.

At the first promulgation of Christianity in the Roman empire, some of the most enlightened men of heathen antiquity were desperately prejudiced against the new religion. Men who prided themselves on their liberality, their politeness, their humanity, could easily bring their minds to condemn and destroy great multitudes of men, women, and youths, whose only crimes were, that they would neither deny their Savior, nor commit idolatry.

How can these facts be accounted for, unless by admitting that there is something in the very nature of man opposed to all righteousness; something which *hates the light*, and is desirous of extinguishing it from the face of the earth?

Of all the forms in which persecution has ever appeared, the most odious and the most monstrous is that which has been exhibited by those, who have assumed the name and the character of Christians, while exercising the bitterest hatred, and the most unrelenting cruelty. In all the infinite variety of crimes which have deformed this world of sin, perhaps no single object presents to view so much that is horrible, as does the Romish Inquisition. That an institution should have been formed, in countries professing to be Christian, for the avowed purpose of

detecting and punishing not only important errors in doctrine, but even words disrespectful to the reigning superstition, the priests, or the Papacy; that this institution should be brought into operation by means of a tribunal whose proceedings were inviolably secret; a tribunal composed of learned men, men of reputed sanctity, self-styled ambassadors of Christ; a tribunal executing its mandates by the aid of mighty princes, and holding, in chains of bigotry and terror, great and populous nations; a tribunal sentencing to perpetual imprisonment on the slightest suspicions, and procuring evidence by long continued and most frightful tortures; that such an institution should be persevered in, from generation to generation; not for the sake of inflicting vengeance on a fallen party, or crushing an odious rival; but for the sake of picking up here and there an obscure individual, who might happen to write, speak, or think a little too freely; that the miserable subjects of all this cruelty should be occasionally exposed to the view of vast multitudes of people without exciting compassion, and finally be put to death by a public execution; that the whole process, from the midnight seizure of an innocent man, through his gloomy trial and confinement, to his unjust and ignominious death, should be administered in the name of the ever blessed God: that all these things should be facts, exhibits such a stupendous system of iniquity as would be incredible, were it not notorious; and as cannot but stamp indelible disgrace on the human character. Especially must this

be the result, when it is considered, how clearly the New Testament inculcates kindness, gentleness, and universal benevolence; and how pointedly it condemns all uncharitable judging, all cruelty, all triumph over the sins and miseries of others.

Though the Inquisition must take precedence among schemes of wickedness, there have been still many exhibitions of a persecuting spirit, in Protestant countries. The ejection of the Non-conformists in England, the persecution and imprisonment of the most eminent Christians in that kingdom, simply for preaching the Gospel in private houses, and the driving of the Puritans into exile, are events which cannot be contemplated without indignation. To behold such a man as the meek, inoffensive, pious Baxter, arraigned, solely on account of his religious scruples and his ministerial fidelity, before such a sordid, unfeeling, tyrannical judge as Jefferies; and there treated with every indignity, in contempt of all law, evidence, and justice; would be but one instance out of thousands, in which the eminently good have thus suffered from the eminently wicked.

VI. In accordance with the preceding observations, it is worthy of remark, that mankind in general have been enemies to men of great piety and virtue. This enmity has shewn itself not only in persecution, but in calumnies, in ridicule, in misrepresentation, in counteraction, and in a thousand ways calculated to bring discredit upon those, against whom it has been directed. Even among the heath-

en, the best men were the objects of peculiar odium. The cases of Aristides and Socrates are familiar. But whenever men have been eminent in holiness, or true virtue, peculiar hostility has been exhibited towards them by their fellow men. The history of the Christian church from its origin to the present time has borne continual testimony to this assertion. If there have been exceptions, they have occurred principally in those rare instances in which virtuous men have been conversant with men of a similar character only. How is it to be accounted for, that those who have deserved the most at the hands of their fellow men, have usually been singled out as peculiar objects of reproach and obloquy? that the greatest benefactors have been treated worse than the vilest culprits? that those of whom the *world was not worthy* have been hunted down as though they were beasts of prey? that men whose hearts were engaged, most actively and laboriously, in promoting the public happiness, should be proceeded against as though they were the sworn conspirators against all that is good? The reason is this; men naturally hate what is morally excellent, because it is opposed to all their natural passions, and desires.

Should it be said, that mankind generally reverence and eulogize the memories of the eminently virtuous; it is granted. The Jews built the sepulchres of the prophets; but this was not inconsistent with their indulging the same dispositions, which rankled in the breasts of their forefathers who killed these very

prophets. It is granted further, that good men, during their lives, receive a respect bordering on reverence from the wicked themselves. But this does not prevent the enmity above described. To mention, again, a name worthy of perpetual honor, Baxter was known to be a great, disinterested, and holy man by the very contemporaries who hated, reviled, and persecuted him; with scarcely less certainty, than by an admiring posterity. What was Herod's opinion of John the Baptist? What did the Jews think of the Lord of glory? They knew, beyond controversy, that his life was pure, his doctrines holy, his labors the fruit of unwearied benevolence. Nay more, his very acts of benevolence were made the peculiar occasions of exciting the most violent enmity.

VII. The universal voice of mankind proves the melancholy doctrine of human depravity. This voice is expressed in every possible way; in histories, and every other kind of writing; in treaties, in laws, in all public and private transactions, in the social circle, by the fireside, in friendly advice and warning, and in all the modes of public and private instruction. It is also expressed confidently and without the least hesitation. If this voice decides correctly, it is an explicit decision of the question; if falsely, all mankind are guilty of slandering and maligning each other. In either alternative the same point is proved.

It is well remarked by Miss More, that those who deny the doctrine of human depravity, are more severe in their judgment of others, than those are who be-

lieve the doctrine. This must have occurred to every accurate observer. Nothing is more common, than to hear those, who deny that men are naturally depraved, pronounce, in the same breath, most decisive condemnation on the actions, the motives, and the general character of the individuals who pass in review before them. They will not suffer the most praiseworthy actions to pass without suspecting some latent obliquity, some selfish and foul motive. Especially, when the characters of strict professors of religion are the subjects of conversation, men of less strict professions are very willing to show their sagacity in conjecturing some corrupt design, in that which appeared amiable and excellent. No eyes are sharper than theirs, in discovering those "dead flies" which defile the "precious ointment" of a good name.

The judgment of those who have thoroughly examined their own hearts, and studiously compared themselves with the word of God, is more to be relied on. In judging of their own natural dispositions, and their proneness to sin, it is hardly to be supposed that they decide too unfavorably to themselves. Certain it is, that they would abhor all intentional deceit on this point, and would revolt from pretending to be worse than they really felt themselves to be. What, then, is the verdict which the most eminent saints pronounce on this subject, with all the knowledge to be derived from their experience, study, and prayers? Examine for an answer the writings of Edwards, Beveridge, and Hooker, men eminent

for their talents, their piety, their wisdom, and their benevolence. Collect the united testimony of those, whose lives have peculiarly adorned their holy profession, and it will consist of the most feeling representations on the subject of depravity.

V. A.

(To be continued.)

TOKENS FOR GOOD.

THE friends of religion in this country have been encouraged of late years by the appearance of several important tokens, which are thought to indicate that good things are in store for the churches of Christ among us. To enumerate some of the principal of these is a pleasing, and may be a profitable, employment.

1. The Bible is in a course of more rapid circulation in this country, than it has ever heretofore been. Not that we could ever have been described as destitute of the Bible; perhaps no country has been better supplied with this precious book, than New England has been from its first settlement. But peculiar zeal has lately been excited to distribute the Scriptures to the destitute, by means of Bible Societies and in various other methods. Beside all our great importations of this article from Great Britain, many presses are kept employed continually in the United States, in striking off Bibles. Among these are three founts of standing types, of the size in common use, and one in quarto, besides the stereotype Bible, which is the property of

the Bible Society in Philadelphia. All these increasing means are inadequate to the increasing demand.* May we not infer, that, where so many Bibles are purchased, many of them must be read with interest, and that the perusal is followed by some good effects? Let us pray, that all the means of distributing the word of God may be increased; that no family may be destitute of this heavenly treasure; and that no individual may neglect to profit by it.

2. The revivals of religion in different parts of the country afford much joy to the considerate Christian. These revivals have generally been the means of great and immediate good to the places in which they have existed. Those religious commotions which have been directed by ignorant and wild enthusiasts, are, of course, excepted from this commendation.

3. It is often stated to be a fact, that an unusually large proportion of men of liberal education have within a few years become hopefully pious. Some of the most promising young men, as to talents, industry, and their sphere of usefulness, are pursuing the professions of law

* Some of the common Bibles are well printed; particularly that of Messrs. Hudson and Goodwin, of Hartford, (Conn.) impressed on their newly imported standing types.

and physic, with a desire, and a determination, to consecrate all their powers to the service of God.

4. Men of influence in the country are becoming more and more persuaded, that religion is the only basis of public or private happiness; and that great exertions ought to be made to settle ministers, and support the Gospel. They feel, that it is a greater blessing to establish religious order in our new settlements, than to bestow any other benefit whatever. And many of them act in accordance with these feelings.

5. The missionary spirit is greatly increasing; and young men are raised up, who possess an ardent desire to preach the Gospel among the heathen. One door, and another, is opened for the accomplishment of this desire.

6. Serious ministers of the Gospel are becoming more united, and more sensible of the necessity of union. They are united, to a degree perhaps somewhat uncommon, in the opinion, that to preach the plain doctrines and duties of Christianity in a plain, pungent manner, and with a direct address to the consciences of men, is incomparably the best mode of preaching.

SPECTATOR.

SELECTIONS.

THE EXAMPLE OF CHRIST.

In our last volume, p. 457, we inserted an extract from Bishop Horsley's Sermon on the example of Christ. We had then seen it only as an extract; but now have it in our power to present our readers with the inimitable passage which succeeds what was then given.

Ed. Pan.

"LET this mind," says the apostle, "be in you which was also in Christ Jesus;" that mind which incited him, when he considered the holiness of God, and the guilt and corruption of fallen man, to say, "I come to do thy will, O God!" that is, according to the same apostle's interpretation, to do that will by which we are sanctified, to make the satisfaction for the sinful race which Divine justice demanded. Being in the form of God, he made himself of no reputation; he divested himself of that external form of glory in which he had been accustomed to appear to the patriarchs in the first ages, in which he appeared to Moses in the bush, and to his chosen servants in later periods of the Jewish history; that form of glory in which his presence was manifested between the cherubim in the Jewish sanctuary. He made himself of no reputation, and, uniting himself to the holy fruit of Mary's womb, he took upon him the form of a slave; of that fallen creature who had sold himself into the bondage of Satan, sin, and death; and being found in fashion as a man, he humbled himself; he submitted to the condition of a man in its most humiliating circumstances, and carried his obedience unto death; the death even of the cross; the painful, ignominious

death of a malefactor, by a public execution. He who shall one day judge the world, suffered himself to be produced as a criminal at Pilate's tribunal; he submitted to the sentence, which the dastardly judge who pronounced it confessed to be unjust: the Lord of glory suffered himself to be made the jest of Herod and his captains: He who could have summoned twelve legions of angels to form a flaming guard around his person, or have called down fire from heaven on the guilty city of Jerusalem, on his false accusers, his unrighteous judge, the executioners, and the insulting rabble; made no resistance when his body was fastened to the cross by the Roman soldiers; endured the reproaches of the chief priests and rulers; the taunts and revilings of the Jewish populace; and this not from any consternation arising from his bodily sufferings, which might be supposed for the moment to deprive him of the knowledge of himself. He possessed himself to the last. In the height of his agonies, with a magnanimity not less extraordinary than his patient endurance of pain and contumely, he accepted the homage, which, in that situation, was offered to him as the king of Israel, and in the highest tone of confident authority, promised to conduct the

penitent companion of his sufferings that very day to Paradise. What, then, was the motive which restrained the Lord of might and glory, that he put not forth his power for the deliverance of himself and the destruction of his enemies? Evidently that which he avows upon his coming first into the world: "I come do thy will, O God!" and, by doing of that will, to rescue man from wrath and punishment. Such is the example of resignation to God's will; of indifference to things temporal; of humility, and of love, we are called upon to imitate.

The sense of our inability to attain to the perfection of Christ's example, is a reason for much humility, and for much mutual forbearance, but no excuse for the wilful neglect of his command. It may seem that it is of little consequence to inculcate virtues which can be but seldom practised; and a general and active benevolence, embracing all mankind, and embracing persecution and death, may appear to come under this description: it may seem a virtue proportioned to the abilities of few, and inculcated on mankind in general to little purpose. But, though it may be given to few to make themselves conspicuous as benefactors of mankind, by such actions as are usually called great, because the effect of them on the welfare of various descriptions of the human race is immediate and notorious, the principle of religious philanthropy, influencing the whole conduct of a private man, in the lowest situations of life, is of much more universal benefit than is at first perceived. The terror of the laws

may restrain men from flagrant crimes, but it is this principle alone, that can make any man a useful member of society. This restrains him, not only from those violent invasions of another's right, which are punished by human laws, but it overrules the passions from which those enormities proceed; and the secret effects of it, were it but once universal, would be more beneficial to human life than the most brilliant actions of those have ever been to whom blind superstition has erected statues and devoted altars. As this principle is that which makes a man the most useful to others, so it is that alone which makes the character of the individual amiable in itself; amiable, not only in the judgment of man, but in the sight of God, and in the truth of things; for God himself is love, and the perfections of God are the standard of all perfection.

POTEMKIN AND HOWARD.

Howard is known to all our readers. Of Potemkin it is probable that many are ignorant. He was a fortunate, and very able general in the employment of Catharine II; and rose gradually in her favor till he swayed her councils, and controlled the Russian empire. The following paragraphs are from Clarke's travels in Russia.

CHERSON, founded in 1778, was formerly a town of much more importance than it is now. Potemkin bestowed upon it many instances of patronage and was partial to the place.

The architecture visible in the buildings of the fortress, showed a good taste; the stone used for

their construction resembled that porous, though durable limestone, which the first Grecian colonies in Italy employed in erecting the temples of Pæstum; but the Russians had white-washed every thing, and by that means had given to their works the meanness of plaster. One of the first things we asked to see was the tomb of Potemkin. All Europe has heard that he was buried in Cherson, and a magnificent sepulchre might naturally be expected for a person so renowned. The reader will imagine our surprise, when, in answer to our inquiries concerning his remains, we were told that no one knew what was become of them. Potemkin, the illustrious, the powerful, of all the princes that ever lived the most princely, of all imperial favorites the most favored, had not a spot which might be called his grave. He, who not only governed all Russia, but even made the haughty Catharine his suppliant, had not the distinction possessed by the lowest and the poorest of the human race. The particulars respecting the ultimate disposal of his body, as they were communicated to me upon the spot by the most credible testimony, merit a cursory detail.

The corpse, soon after his death,* was brought to Cherson and placed beneath a dome of the small church belonging to

* Potemkin, died Oct. 15, 1791, aged 52, during a journey from Yassy to Nicholaef; and *actually expired in a ditch*, near the former place, in which the attendants placed him, that he might recline against its sloping side; being taken from the carriage for air.

the fortress, opposite to the altar. After the usual ceremony of interment, the vault was merely covered, by restoring to their former situation the planks of wood which constituted the floor of the building. Many of the inhabitants of Cherson, as well as English officers in the Russian service, who lived in its neighborhood, had seen the coffin, which was extremely ordinary; and the practice of showing it to strangers prevailed for some years after Potemkin's decease. The empress Catharine either had, or pretended to have, an intention of erecting a superb monument to his memory; whether at Cherson or elsewhere, is unknown. Her sudden death is believed to have prevented the completion of this design. The most extraordinary part of the story remains now to be related; the coffin itself has disappeared. Instead of any answer to the various inquiries we made concerning it, we were cautioned to be silent. "*No one,*" said a countryman of ours, living in the place, "*dares mention the name of Potemkin!*" At last we received intelligence that the verger could satisfy our curiosity, if we would venture to ask him. We soon found the means of encouraging a little communication on his part; and were then told, that the body, by the emperor's command, had been taken up and thrown into the ditch of the fortress. The orders received were, to take up the body of Potemkin, and cast it into the first hole that might be found. These orders were implicitly obeyed. A hole was dug in the fosse, into which he was thrown with as little cer-

emony as a dead dog; but, as this procedure took place in the night, very few were informed of the fate of the body. An eye witness assured me that the coffin no longer existed in the vault where it was originally placed; and the verger was actually proceeding to point out the place where the body was abandoned, when the bishop himself happened to arrive, took away my guide, and, with menaces which were but too likely to be fulfilled, prevented our being more fully informed concerning the obloquy which at present involves the remains of Potemkin. Let me now, therefore, direct the reader's attention to a more interesting subject; to a narrative of the last days, the death, and burial of the benevolent Howard; who, with a character forcibly opposed to that of Potemkin, also terminated a glorious career at Cherson. Mysterious Providence, by events always remote from human foresight, had wonderfully destined, that these two men, celebrated in their lives by the most contrasted deeds, should be interred nearly upon the same spot. It is not within the reach of possibility to bring together, side by side, two individuals more remarkably characterized by every opposite qualification; as if the hand of destiny had directed two persons, in whom were exemplified the extremes of vice and virtue, to one common spot, in order that the contrast might remain a lesson for mankind. Potemkin, bloated and pampered by every vice, after a path through life stained with blood and crimes, at last the victim of his own selfish excesses: Howard, a voluntary exile,

enduring the severest privation for the benefit of his fellow creatures, and laboring, even to his latest breath, in the exercise of every social virtue.

The particulars of Mr. Howard's death were communicated to me by his two friends, admiral Mordvinof, then chief admiral of the Black Sea fleet, and admiral Priestman, an English officer in the Russian service, both of whom were eye witnesses of his last moments. He had been entreated to visit a lady about twenty-four miles from Cherson, who was dangerously ill. Mr. Howard objected, alleging that he acted only as physician to the poor; but hearing of her imminent danger, he afterwards yielded to the persuasion of admiral Mordvinof, and went to see her. After having prescribed that which he deemed proper to be administered, he returned, leaving directions with her family, to send for him again if she got better; but adding, that if, as he much feared, she should prove worse, it would be to no purpose. Some time after his return to Cherson, a letter arrived, stating that the lady was better, and begging that he would come without loss of time. When he examined the date, he perceived that the letter by some unaccountable delay, had been eight days in getting to his hands. Upon this, he resolved to go with all possible expedition. The weather was extremely tempestuous and very cold, it being late in the year, and the rain fell in torrents. In his impatience to set out, a conveyance not being immediately ready, he mounted an old dray horse, used in admiral

Mordvinof's family to carry water, and thus proceeded to visit his patient. Upon his arrival, he found the lady dying; this, added to the fatigue of the journey, affected him so much, that it brought on a fever; his clothes, at the same time, had been wet through; but he attributed his fever entirely to another cause. Having administered something to his patient to excite perspiration, as soon as the symptoms of it appeared, he put his hands beneath the bed clothes to feel her pulse, that she might not be chilled by removing them, and believed that her fever was thus communicated to him. After this painful journey Mr. Howard returned to Cherson, and the lady died.

It had been almost his daily custom at a certain hour, to visit admiral Priestman; when, with his usual attention to regularity, he would place his watch on the table, and pass exactly an hour with him in conversation. The admiral finding that he failed in his usual visits, went to see him, and found him weak and ill, sitting before a stove in his bedroom. Having inquired after his health, Mr. Howard replied, that his end was approaching very fast; that he had several things to say to his friend, and thanked him for having called. The admiral finding him in such a melancholy mood, endeavored to turn the conversation, imagining the whole might be merely the result of low spirits; but Mr. Howard soon assured him it was otherwise; and added: "Priestman, you style this a very dull conversation, and endeavor to divert my mind from dwelling up-

on death; but I entertain very different sentiments. Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than any other. I am well aware I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever. If I had lived as you do, eating heartily of animal food, and drinking wine, I might, perhaps by diminishing my diet, be able to subdue it. But how can such a man as I am lower his diet, who has been accustomed for years to exist on vegetables and water, a little bread and a little tea? I have no method of lowering my nourishment, and therefore I must die. It is such jolly fellows as you, Priestman, who get over these fevers." Then, turning the subject, he spoke of his funeral: and cheerfully gave directions concerning the manner in which he would be buried. "There is a spot," said he "near the village of Dauphigny, which would suit me nicely: you know it well, for I have often said I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument or monumental inscription whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun dial over my grave, and let me be forgotten." Having given these directions; he was very earnest in soliciting that admiral Priestman would lose no time in securing the object of his wishes; but go immediately and settle with the

owner of the land for the place of his interment, and prepare every thing for his burial.

The admiral left him upon his melancholy errand, fearing at the same time, as he himself informed me, that the people would believe him crazy, to solicit a burying ground for a man who was then living, and whom no person yet knew to be indisposed. However, he accomplished Mr. Howard's wishes, and returned to him with the intelligence: at this his countenance brightened, a gleam of evident satisfaction came over his face, and he prepared to go to bed. Soon after, he made his will, leaving as his executor a trusty follower, who had lived with him more in the capacity of a friend than of a servant, and whom he charged with the commission of bearing his will to England. It was not until after he had finished his will, that any symptoms of delirium appeared. Admiral Priestman, who had left him for a short time, returned and found him sitting up in his bed, adding what he believed to be a codicil to his will; but this consisted of several unconnected words, the chief part of which were illegible, and all without any meaning. This strange composition he desired admiral Priestman to witness and sign; and, in order to please him, the admiral consented; but wrote his name as he bluntly said, in Russian characters, lest any of his friends in England, reading his signature to such a codicil, should think he was also delirious. After Mr. Howard had made what he conceived to be an addition to his will, he became more com-

posed. A letter was brought to him from England, containing intelligence of the improved state of his son's health; stating the manner in which he passed his time in the country, and giving great reason to hope that he would recover from the disorder with which he was afflicted.* His servant read this letter aloud; and, when he had concluded, Mr. Howard turned his head towards him, saying: "Is not this comfort for a dying father?"

They had in vain besought him to allow a physician to be sent for; but admiral Mordvinof renewing this solicitation with great earnestness, Mr. Howard assented by nodding his head. The physician came, but was too late to be of any service. A rattling in the throat had commenced; and the physician administered what is called the Musk draught, a medicine used only in Russia, in the last extremity. It was given to the patient by admiral Mordvinof, who prevailed on him to swallow a little; but he endeavored to avoid the rest, and gave evident signs of disapprobation. He was then entirely given over; and shortly after breathed his last.

THE SABBATH.

BISHOP Andrews observes, that "To keep the Sabbath in an idle manner, is the Sabbath of oxen and asses; to keep it in a jovial manner, to see plays and sights,

* Mr. Howard's son labored under an attack of insanity.

to be at cards and entertainments, is the Sabbath of the golden calf; but to keep it in surfeiting and

drunkenness, in chambering and wantonness, this is the Sabbath of Satan, the devil's holy day."

REVIEWS.

XXIII. *Miss More's Practical Piety.*

(Concluded from p. 174.)

THE chapter on self-examination, with which the second volume opens, is in general excellent; as is, also, the succeeding one on self-love. The author possesses, in a very extraordinary degree, the faculty of detecting the many deceits which even religious persons practise on themselves, and of pursuing vanity and pride into all their thousand lurking-holes. She has such an acquaintance with the human heart as could have been acquired only by long and scrutinizing self-observation, and by the strictest attention to the nature and tendency of the most secret motives. Happy would it be for the Christian world, were she imitated in these traits of character by all her admirers.

That ignorance of our own characters, with which we are so strongly inclined to be contented, is forcibly described in the following paragraph:

"Is it not strange that though we love ourselves so much better than we love any other person, yet there is hardly one, however little we value him, that we had not rather be alone with, that we had not rather converse with, than we had not rather come to close quarters with, than ourselves? Scarcely one whose private history, whose thoughts, feelings, actions, and motives we had not rather pry into than our own? Do we not use every art and contrivance to

avoid getting at the truth of our own character? Do we not endeavor to keep ourselves ignorant of what every one else knows respecting our faults, and do we not account that man our enemy, who takes on himself the best office of a friend, that of opening to us our real state and condition?" vol. ii, pp. 44, 45.

This universal backwardness with respect to acquiring a just knowledge of our own characters, a subject of more interest to us than all other subjects united, is ominous that things are not as they should be in our hearts. If such a knowledge gave us pleasure, we should be fond of acquiring it; and it *would* give us pleasure, if all our desires were pure, and all our affections holy.

The great antidote to self-love is thus described:

"The great, the only effectual antidote to self-love is to get the love of God and of our neighbor firmly rooted in the heart. Yet let us ever bear in mind that dependence on our fellow creatures is as carefully to be avoided as love of them is to be cultivated. There is none but God on whom the principles of love and dependence form but one duty." p. 50.

In the chapter on the conduct of Christians in their intercourse with the irreligious, the struggle of a good man for his reputation, and his surrender of it, rather than violate his conscience, are well delineated. It is perhaps harder to persuade a man to nail

his reputation to the cross, than to make any other sacrifice which may be required of him. The passage to which we refer, is as follows:

"To remove prejudices, then, is the bounden duty of a Christian, but he must take care not to remove them by conceding what integrity forbids him to concede. He must not wound his conscience to save his credit. If an ill-bred roughness disgusts another, a dishonest complaisance undoes himself. He must remove all obstructions to the reception of truth, but the truth itself he must not adulterate. In clearing away the impediment, he must secure the principle.

If his own reputation be attacked, he must defend it by every lawful means; nor will he sacrifice the valuable possession to any demand but that of conscience, to any call but the imperative call of duty. If his good name be put in competition with any other earthly good, he will preserve it, however dear may be the good he relinquishes: but, if the competition lie between his reputation and his conscience, he has no hesitation in making the sacrifice, costly as it is. A feeling man struggles for his fame as for his life, but if he be a Christian, he parts with it, for he knows that it is not the life of his soul." pp. 71, 72.

Men of the world deny the doctrine of human depravity. While they do this, however, they judge of individuals, as though it were taken for granted, that all men are radically and totally corrupt. This important fact is well stated by Miss More, and illustrated with her usual felicity.

"There seems to be this marked distinction in the different opinions which religious and worldly men entertain respecting human corruption. The candid Christian is contented to believe it, as an indisputable general truth, while he is backward to sus-

pect the wickedness of the individual, nor does he allow himself to give full credit to particular instances without proof. The man of the world on the contrary, who denies the general principle, is extremely prone to suspect the individual. Thus his knowledge of mankind not only furnishes a proof, but outstrips the truth, of the doctrine; though he denies it as a proposition of Scripture, he is eager to establish it as a fact of experiment." p. 89.

Under the head of *Christian watchfulness*, a forcible account is given, p. 96, and onward, of the temptations which beset men in the sacred office, from the circumstance of their having rich but irreligious patrons. Though this is a source of temptation to which our clergy are less exposed than the same class of persons in England, still the hints contained in the pages referred to will not be lost upon any conscientious candidate for the ministry among us.

There are, also, some excellent observations on the danger to preachers from popularity, and from the indiscriminate flattery of their friends. pp. 104, 105. We have always considered it as a great calamity, that a minister should have a large number of injudicious, though well-meaning, hearers, who are perpetually applauding his public services. Men of talents, sincerity, and other useful qualities, have been frequently injured, and sometimes nearly ruined, in this way. It is difficult, if not impossible, to find a man who is proof against the flattery of friends. Ten men are permanently injured by the flattery of friends, to one who is thus affected by the malice of enemies.

From the chapter on *true and false zeal*, we select a single paragraph, as peculiarly applicable to a certain class of new converts.

"But if we do not first strenuously labor for our own illumination, how shall we presume to enlighten others? It is a dangerous presumption, to busy ourselves in improving others, before we have diligently sought our own improvement. Yet it is a vanity not uncommon that the first feelings, be they true or false, which resemble devotion, the first faint ray of knowledge which has imperfectly dawned, excites in certain raw minds an eager impatience to communicate to others what they themselves have not yet attained. Hence the novel swarms of uninstructed instructors, of teachers who have had no time to learn. The act previous to the imparting knowledge should seem to be that of acquiring it. Nothing would so effectually check an irregular, and improve a temperate zeal, as the personal discipline, the self-acquaintance which we have so repeatedly recommended." p. 128.

The following description of the death of a worldly man is one of the most striking which we remember to have seen. We cannot help quoting it, with the paragraph which precedes it, and which sets in a proper light the services of a religious physician.

"The final period of the worldly man at length arrives; but he will not believe his danger. Even if he fearfully glance round for an intimation of it in every surrounding face, every face, it is too probable, is in a league to deceive him. What a noble opportunity is now offered to the Christian Physician to shew a kindness as far superior to any he has ever shewn, as the concerns of the soul are superior to those of the body! Oh let him not fear *prudently* to reveal a truth for which the patient

may bless him in eternity! Is it not sometimes to be feared that in the hope of prolonging for a little while the existence of the perishing body, he robs the never-dying soul of its last chance of pardon? Does not the concern for the immortal part united with his care of the afflicted body, bring the Medical Professor to a nearer imitation than any other supposable situation can do, of that Divine Physician who never healed the one without manifesting a tender concern for the other?

"But the deceit is short, is fruitless. The amazed spirit is about to dislodge. Who shall speak its terror and dismay? Then he cries out in the bitterness of his soul, "what capacity has a diseased man, what time has a dying man, what disposition has a sinful man to acquire good principles, to unlearn false notions, to renounce bad practices, to establish right habits, to begin to love God, to begin to hate sin? How is the stupendous concern of salvation to be worked out by a mind incompetent to the most ordinary concerns?"

"The infinite importance of what he has to do, the goading conviction that it must be done—the utter inability of doing it—the dreadful combination in his mind of both the necessity and incapacity—the despair of crowding the concerns of an age into a moment—the impossibility of beginning a repentance which should have been completed—of setting about a peace which should have been concluded—of suing for a pardon which should have been obtained; all these complicated concerns, without strength, without time, without hope, with a clouded memory, a disjointed reason, a wounded spirit, undefined terrors, remembered sins, anticipated punishment, an angry God, an accusing conscience, all together, intolerably augment the sufferings of a body which stands in little need of the insupportable burden of a distracted mind to aggravate its torments." pp. 154—156.

The chapter on *happy deaths* contains much that is solemn and instructive. The author

discourages too confident judgments from death-bed repentances. She is anxious to alarm all her readers with a view of the horrors, which often attend the last hours of those who are destitute of religion, and which would *always* attend them, were it not for deep insensibility and moral blindness. After noticing the death of Voltaire, she gives the following account of a more recent Infidel's agony in his last moments.

"A more recent instance of the temper and spirit which the College of Infidelity exhibits on these occasions is perhaps less generally known. A person of our own time and country, of high rank and talents, and who ably filled a great public situation, had unhappily, in early life, imbibed principles and habits analogous to those of a notoriously profligate society of which he was a member, a society, of which the very appellation it delighted to distinguish itself by, is

Offence and torture to the sober ear.

In the near view of death, at an advanced age, deep remorse and terror took possession of his soul; but he had no friend about him to whom he could communicate the state of his mind, or from whom he could derive either counsel or consolation. One day in the absence of his attendants, he raised his exhausted body on his dying bed, and threw himself on the floor, where he was found in great agony of spirit, with a prayer book in his hand. This detection was at once a subject for ridicule and regret to his colleagues, and he was contemptuously spoken of as a pusillanimous deserter from the *good cause*. The phrase used by them to express their displeasure at his apostasy is too offensive to find a place here." pp. 167, 168.

With two sentences on the proper test of submission, we close our extracts of passages

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which have struck us with peculiar force, and which contain truths calculated to be peculiarly useful at the present time.

"The quiet acquiescence of the heart, the annihilation of the will under actual circumstances, be the trial great or small, is more acceptable to God, more indicative of true piety, than the strongest general resolutions of firm acting and deep submission under the most trying unborn events. In the remote case it is the imagination which submits: in the actual case it is the will." p. 205.

We have now a less pleasing part of our duty to perform; and that is, to point out several passages which appear to us unguarded, to say the least; and which will, in all probability, lead some of the author's numerous readers into error. Most of these passages appear to have been written with less regard to accuracy of language, and we must add, with less apparent consistency of doctrine, than are manifest in the other parts of the work. On some of the great truths of religion, the author appears to entertain opinions in some degree confused; and states propositions concerning them which cannot be reconciled without difficulty. In several instances, important doctrines are hastily dismissed, in equivocal words; so that persons of very different religious sentiments would claim Miss More as of their opinion. These are certainly faults; and to be guarded against as such; especially by those who are not much accustomed to religious reading.

The first passage which we shall notice as illustrative of these remarks, is found in vol. i, p. 25. "We complain justly of

our own weakness, and truly plead our inability as a reason why we cannot serve God as we ought." From this sentence, and several others which succeed it, many persons would conclude, that our inability is of such a nature as to afford a *good and satisfactory reason* why we do not serve God as we ought; or rather, that this inability, if not removed by Divine assistance, will furnish a valid excuse for not serving God. We do not say that this was the author's meaning, but that she would be so understood by many. We take the truth to be, that our inability is a reason why we do not serve God as we ought; that this inability, however, is of a moral nature, and of itself criminal; that it has nothing in it of the nature of an excuse; and that God alone removes it, in cases where it is removed at all.

We are told, p. 130, "Now every Christian must obey God, whether he love him or not; he must act always in his sight, whether he delight in him or not; and to a heart of any feeling, to a spirit of any liberality, nothing is so grating as constrained obedience." It seems to be taken for granted here, that a person can obey God without loving him. But mere external obedience, is *no* obedience in the sight of God. He accepts nothing which does not bring the heart with it.

The description of conscience, p. 188, accords with the scheme adopted by many ingenious men on that subject; but it does not seem to us correct. This internal monitor is said to be "a prompt feeling to supply the deductions of reasoning." We

should rather define it to be a *prompt application of the deductions of reasoning*. That conscience is a moral sensation implanted by God, and entirely distinct from the reasoning faculty, appears irreconcilable with the fact, that the decisions of men on moral subjects are infinitely various; and that they depend much, if not wholly, on the education, prejudices, and knowledge of those who pronounce them. If the author is in an error here, it is, perhaps, of little consequence: for though we all ought to experience the operations of conscience, it is not necessary that we should be able to define them.

In vol. ii, p. 29, we find the following sentences: "We may neglect prayer when we no longer need the favor of God. We may cease to praise him when he ceases to be gracious to us." Now the writer intended, we presume, to express very strongly the impossibility that God should cease to be gracious to his penitent children. But has she expressed herself with sufficient caution? Will not many understand her to mean, that the mere fact that God should cease to be gracious to us *individually*, would discharge us from all obligation to praise him? If she will be thus understood, there is something faulty, or unguarded in the passage.

We were not a little surprised at the following paragraph.

"Though all momentous truths, all indispensable duties, are, in the luminous volume of inspiration, made so obvious that those may read who run, the contested matters are not only so comparatively little as to be by no means worthy of the heat they

excite, but are rendered so doubtful, not in themselves, but by the opposite systems built on them, that he who fights for them is not always sure whether he be right or not; and if he carry his point he can make no moral use of his victory. This indeed is not his concern. It is enough that he has conquered. The importance of the object having never depended on its worth, but on the opinion of his right to maintain that worth." p. 124.

We are utterly at a loss to conjecture what can be meant by 'the contested matters which are so comparatively little, &c. &c.' If the passage were found in some books, which we could easily name, we should suppose the meaning of the writer to be that none of the essential doctrines of the Bible have ever been contested. Strange as it may seem, this has been said. But such cannot be Miss More's opinion; for she evidently proceeds upon the supposition, in almost every part of this very work, that many professed Christians are *fundamentally erroneous* in their religious scheme. Thus, in the first quotation which we made, Panoplist, p. 172, she says, "The mistake of many in religion appears to be, that they do not begin with the beginning." This mistake is a denial of the human apostasy, and of the state of alienation from God in which men are born. And we are told immediately afterwards, that "genuine Christianity can never be grafted on any other stock than the apostasy of man." It appears, then, from Miss More herself, that the apostasy of man is an essential doctrine of the Christian religion; and yet that *many* are mistaken, utterly mistaken, on the subject. Of course,

this would seem to be a *contested point*; as the least acquaintance with the present state of religious controversy, evinces that it is. The *momentous truths* of the Divinity of Christ, his incarnation, his atonement, the operation of the Holy Spirit on the hearts of men, the necessity of a spiritual renovation, the general judgment at the last day, and many others, are introduced freely throughout these pages: yet these are all contested points. Doubtless they are clearly revealed; but that does not prevent their being contested. Indeed, we do not know a single doctrine peculiar to Christianity which has not been denied by some professed Christians.

Speaking of the advanced Christian, the author says, pp. 141, 142. "However correct his present life may be, the weight of past offences would hang so heavy on his conscience, that without the atoning blood of his Redeemer, despair of pardon for the past would leave him hopeless. He would continue to sin, as an extravagant bankrupt, who can get no acquittal, would continue to be extravagant, because no present frugality could redeem his former debts." Our objection to this passage is, that it seems to represent Christians as acting solely from mercenary motives, and as not hating sin, but only fearing its consequences to themselves. We should suppose, that an extravagant bankrupt who should look only for an acquittal, without any dread of involving his creditors deeper and deeper in losses, would receive little credit for the purity of his motives. The Christian laments his sins, not only on

account of the evils which they bring upon himself; but also because they are transgressions of a holy and good law, and because they tend to bring evil upon his fellow immortals, and to produce confusion in the universe.

After describing the lamentable case of those who die suddenly, unexpectedly, and without any apparent preparation, the author observes concerning them, on the supposition they could return again to this world, "How cordial would be their penitence, how intense their devotion, how profound their humility, how holy their actions." p. 153. We have never seen any reason to believe, that such a revolution, as is here described, would take place in consequence of a return to this world. Miss More herself is very explicit in declaring, that death makes no change in the character. How, then, should the mere restoration to life make any such change? She speaks, in a passage already quoted, of 'the utter inability of preparing for death' on a dying bed; of "the impossibility of beginning a repentance which should have been concluded," &c. Why would not this inability exist in those just returned from the world of misery, as well as in those apparently going thither? Remove the inability, and repentance could be begun in an hour, as well as in a century. It does not seem to have been considered, that neither *time*, nor *suffering*, have of themselves, any power to change the sinner's heart; to make him desire that to which he was previously averse, or to love what he before hated.

There are, in the work before us, some ambiguous sentences, in which the doctrine of perseverance is cursorily introduced. From all that is said in relation to this subject, we should not be able to fix upon the author's opinion.

It seems to be doubtful, whether the author would define conversion to be instantaneous or gradual. We would observe here, that the word *conversion* is used by modern writers in two very different senses. According to one of these, it means that *turning to God*, which is the commencement of a religious character; according to the other, it means the establishment of a religious character in the person's own view, or in the opinion of his acquaintance. In the former of these senses, conversion is instantaneous; i. e. it takes place when the first holy affection is exercised; in the latter, it is usually gradual. In the former, it is always followed, as we hold, by salvation; in the latter, there are many conversions which deceive those who are the subjects of them.

We have made these cautionary remarks, not for the sake of diminishing Miss More's reputation, or authority; (we would gladly increase both;) but merely that her opinions may be received with that discrimination and scrutiny, which ought to be applied to the writings of every uninspired author; and that the writer's reputation, great as it deservedly is, may not silence the inquiries of those, who would perhaps think it arrogant in them to question the correctness of an opinion sanctioned by so celebrated a name.

We have long cultivated a high reverence for the author of this little manual. By directing all her time and talents to good objects; by consecrating all her powers to the direct, assiduous, unremitting service of God, she has attained a rank among the great benefactors of mankind, which is allotted to very few of the human race. *What she has done will be told for a memorial of her;* and her name will be had in distinguished honor, as long as those who instruct the ignorant, minister to the poor, and reclaim the guilty, shall be considered as entitled to the gratitude of their fellow-men. It is a pleasing subject of contemplation to behold a woman rising by her own exertions from comparative obscurity, and establishing, by a long course of literary pursuits and beneficent actions, a sort of moral kingdom of her own; a kingdom as much more desirable than the dominion of conquerors, as the voluntary homage, rendered to virtue by virtuous minds, excels the extorted plaudits of servile flatterers. Long may Miss More retain her influence and her usefulness; long may her life be protracted as a blessing to her country and the world; and, when she is gone to her final account, may her labors continue to excite multitudes to imitate her much-honored example.

XXIV. *Dr. Buchanan's Christian Researches in Asia.*

(Concluded from p. 178.)

THE curiosity of literary men has been for some time excited

by the increasing knowledge with respect to the political state of Eastern nations; particularly with respect to those countries in India, which are under British dominion. But it is more recently that Christians have had their attention directed to the *moral* state of these countries, and to the means of sending the light of truth to millions groping in spiritual darkness. One reason, that we have not felt more for the miseries of the heathen, is, that we have been in a great measure ignorant of their real character. Our minds have dwelt comparatively little, much less than they ought, on the deplorable condition of those who know nothing of the true God, who never heard of the Gospel, and who spend their whole lives in a superstitious devotion to idols. The religious world has wanted information on the subject; and though Missionaries have gradually diffused much knowledge respecting the places where they have labored, there has never been any general view of the religious state of Asia, which can bear a comparison with the work before us; either as to authenticity, interest, or probable utility.

The author, having resided several years at the College of Fort William in Bengal, and feeling, as appears by the result, an anxious desire to become acquainted with all that concerns the progress of the Gospel, determined on taking a journey through the peninsula on this side the Ganges. This journey he took in 1806, and 1807, passing through the most important places on both sides of the pen-

insula, and visiting Ceylon thrice. We shall not undertake to give an abstract of the various facts which this book contains, for several reasons. One is, we hope and expect that the book itself will be read by nearly all our readers; another, we could not make an abstract which should possess any thing like the interest of the original. Some striking passages we shall mention; make a few extracts; and state what we conceive to be some of the great, and almost unrivalled, excellences of these Researches.

In June, 1806, Dr. B. attended the great Hindoo festival of the *Rutt Jattrra*, which is celebrated annually at Juggernaut in the province of Orissa. Vast numbers are present at this festival from all parts of Hindoostan. Some travel two months on foot, in the hottest season of the year, for the sake of worshipping a horrible idol. So numerous are the multitudes assembled, that a famine is frequently produced; by which, added to fatigue and other causes, so many perish from year to year, that human bones are strewed by the way for more than fifty miles from the seat of the superstition. The worship of the idol consists intirely in obscene words and actions, and in human sacrifices. Dr. B. relates only such facts as he himself saw, and states a few reflections which occurred at the time. The following are among the extracts from his journal:

"Juggernaut, 18th of June.

"—I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this

day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised, by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold, a *groove* advancing! A body of men, having green branches, or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon and worshipped. And the multitude again sent forth a voice "like the sound of a great thunder." But the voices I now heard, were not those of melody or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosannah or Hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause.* I was at a loss how to account for this latter noise, until I was directed to notice the women; who emitted a sound like that of *whistling*, with the lips circular, and the tongue vibrating: as if a serpent would speak by their organs, uttering human sounds.

"The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody color. His arms are of gold, and he is dressed

* See *Milton's Pandemonium*, Book X.

in gorgeous apparel. The other two idols are of a white and yellow color. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved." pp. 105, 106.

The next paragraph we omit, as it describes the lascivious worship of the idol. Dr. B. uses all the delicacy of expression, which the nature of the recital will admit. The account of the monstrous rites then continues thus:

"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *Hurries* to the Golgotha, where I have just been viewing his remains. How much I wished that the Proprietors of India Stock could have attended the wheels of Juggernaut, and seen this peculiar source of their revenue."

"Juggernaut, 20th June.

Moloch, horrid king, besmeared with blood

Of human sacrifice, and parents' tears.

MILTON.

—The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning as I passed the Place of Skulls, nothing remained of her but her bones.

And this, thought I, is the worship of the Brahmans of Hindoostan! And their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles! For it is equally true of India as of Europe. If

you would know the state of the people, look at the state of the temple

I was surprised to see the Brahmans with their heads uncovered in the open plain falling down in the midst of the *Sooders* before the horrid shape, and mingling so complacently with that polluted cast. But this proved what I had before heard, that so great a god is this, that the dignity of high cast disappears before him. This great king recognizes no distinction of rank among his subjects. All men are equal in his presence."

"Juggernaut, 21st June.

The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the Place of Skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, they had no home but where their mother was. O, there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch's kingdom! Those who support his kingdom, err, I trust, from ignorance. They know not what they do."

"As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. How can I tell, said he, how many grains there are in a handful of sand?"

The languages spoken here are various, as there are Hindoos from every country in India; but the two chief languages in use by those who are resident, are the Orissa and the Telinga. The border of the Telinga Country is only a few miles distant from the tower of Juggernaut"

"Chilka Lake, 24th June.

—I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it. From

an eminence* on the pleasant banks of the Chilka Lake (where no human bones are seen,) I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some Christian Institution, which, being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever." pp. 107—109.

Strange as it may seem, the English government in India actually levy a tax on the pilgrims who visit Juggernaut, and deduct from the avails more than 38,000 dollars for the annual expenses of the idol, in one of the items of which, called, "wages of his servants," are included the wages of the *courtezans*, who are kept for the service of the temple.

Lest it should be supposed, that these ceremonies are confined to the temple in Orissa, the author gives an account of the proceedings at another temple, near Ishera, on the Ganges, in May, 1807. A young man there sacrificed himself. "He danced for awhile before the idol, singing in an enthusiastic strain, and then rushing suddenly to the wheels, he shed his blood under the tower of obscenity." At the time, Dr. Buchanan's attention was "engaged by a more pleasing scene," which is thus described.

"On the other side, on a rising ground by the side of a Tank, stood the Christian Missionaries, and around them a crowd of people listening to their preaching. The town of Serampore, where the Protestant Missionaries reside, is only about a mile and a half from this Temple of Juggernaut. As I passed through the

multitude, I met several persons having the printed papers of the Missionaries in their hands. Some of them were reading them very gravely; others were laughing with each other at the contents: and saying, What do these words mean?

I sat down on an elevated spot to contemplate this scene; the tower of blood and impurity on the one hand, and the Christian Preachers on the other. I thought on the commandment of our Savior, Go ye, teach all nations. I said to myself, how great and glorious a ministry are these humble persons now exercising in the presence of God! How is it applauded by the holy angels who have joy in heaven over one sinner that repenteth; and how far does it transcend the work of the Warrior or Statesman, in charity, utility, and lasting fame? And I could not help wishing that the representatives of the Church of Christ in my own country had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to our Hindoo subjects."

Dr. Buchanan examined the state of the Danish missions at Tranquebar, Trichinopoly, and Tanjore. While conversing with Dr. John, the aged missionary, on the state of religion at the former place, the venerable man observed, "I have always remarked that the disciples of Voltaire are the true enemies of missions; and that the enemies of missions are, in general, the disciples of Voltaire." It would seem, indeed, that the friends of the Christian religion cannot be unwilling that this choicest of all blessings should be diffused through every land, nor uninterested in its progress.

The beneficent influence of Christianity appears wonderfully in the fruits of the Danish mission, which had been established just a century when Dr. B. was on the spot. From the very interesting account of the Christian church in Tanjore, we have room for a single paragraph only.

* Maniekpatam.

"After the Sermon was ended, I returned with the Missionaries into the vestry or library of the Church. Here I was introduced to the Elders and Catechists of the congregation. Among others came SATTIANADEN, the Hindoo preacher, one of whose Sermons was published in England some years ago, by the Society for promoting Christian Knowledge. He is now advanced in years, and his black locks have grown gray. As I returned from the Church, I saw the Christian families going back in crowds to the country, and the boys looking at their ollas. What a contrast, thought I, is this to the scene at Juggernaut! Here there is becoming dress, humane affections, and rational discourse. I see here no skulls, no self-torture, no self-murder, no dogs and vultures tearing human flesh! Here the Christian virtues are found in exercise by the feeble-minded Hindoo, in a vigor and purity which will surprise those who have never known the native character but under the greatest disadvantages, as in Bengal. It certainly surprised myself; and when I reflected on the moral conduct, upright dealing, and decorous manners of the native Christians of Tanjore, I found in my breast a new evidence of the peculiar excellence and benign influence of the Christian Faith." pp. 127, 128.

The surprising change wrought among the Collaries or thieves in the vicinity of Tanjore is not only pleasing in itself, but highly encouraging to future exertions.

"September 4th, 1806.

"Leaving Tanjore, I passed through the woods inhabited by the Collaries (or thieves) now humanized by Christianity. When they understood who I was, they followed me on the road, stating their destitute condition, in regard to religious instruction. They were clamorous for Bibles. They supplicated for teachers. 'We don't want bread or money from you, said they; but we want the word of God.' Now, thought I,

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whose duty is it to attend to the moral wants of this people? Is it that of the English nation, or of some other nation?" p. 132.

When the Dutch first took possession of the island of Ceylon, they did much to disseminate the knowledge of the true religion among the people; and there are great multitudes of nominal Christians now scattered through the island. There appear to have been formerly many flourishing churches here; but, through a mysterious Providence, they have been suffered to languish and decay. Mr. Palm, a missionary sent by the London Society, is established near *Jaffnapatam*. We cannot omit Dr. Buchanan's visit to Mr. Palm.

"I visited Mr. Palm, at his residence a few miles from the town of Jaffna. He is prosecuting the study of the *Tamul* Language; for that is the language of this part of Ceylon, from its proximity to the *Tamul* Continent. Mrs. Palm has made as great progress in the language as her husband, and is extremely active in the instruction of the native women and children. I asked her if she had no wish to return to Europe, after living so long among the uncivilized Cingalese. No, she said; she was 'all the day long happy in the communication of knowledge.' Mr. Palm has taken possession of the old Protestant Church of Tilly-Pally. By reference to the history, I found it was the Church in which Baldzus himself preached (as he himself mentions) to a congregation of two thousand natives; for a view of the Church is given in his work. Most of those handsome Churches, of which views are given in the plates of Baldzus's history, are now in ruins." p. 137.

To some persons it has appeared incredible, that any community, which has been once

blessed with the Gospel, should ever relapse into gross idolatry. To us such a relapse appears perfectly natural, and, should the operation of the Holy Spirit on the hearts of men be withdrawn from the world, we apprehend that such a relapse would be inevitable, and would soon become universal. Not that idolatry is agreeable to reason; on the contrary it is an affront to reason and common sense. But it is agreeable to the corrupt passions of men; and these corrupt passions are giants, in a conflict with which unassisted reason is a pigmy. At Columbo in Ceylon, Dr. B. thus writes: "I was not surprised to hear that great numbers of the Protestants every year go back to idolatry. Being destitute of a head to take cognizance of their state, they apostatize to *Boodha*, as the Israelites turned to *Baal* and *Ashteroth*."

The public will be astonished to hear, that native Christians are scattered throughout the Malay Archipelago. We are told, p. 142, that "one hundred thousand Malay Bibles will not suffice to supply the Malay Christians."

The barbarism of the Pagans in the interior of the Malay islands is almost unequalled. They not only eat their criminals and prisoners of war, but actually *sacrifice and eat their nearest relatives*. Among some of these tribes custom imposes a necessity upon every man of imbruing his hands in human blood, at some period of his life.

Among the most pleasing parts of this volume must be reckoned the account of the Syrian Christians in Travancore. A colony of Christians, it seems,

settled in these remote regions in the early ages of Christianity; as early probably, as the fourth century. Here they have preserved their religion, and their copies of the Scriptures, till the present time. The metropolitan of the Syrian church resides at Cande-nad, and was repeatedly visited by Dr. Buchanan, who was favored with several most interesting and satisfactory conversations with him on the state of that church, the translation of the Scriptures, and other kindred topics. The church at *Chinganoor* was the first in the interior which Dr. B. visited. His observations with respect to the Syrian women confirm the opinion, that Christianity alone ever gave a proper elevation to the female sex.

"After some conversation with my attendants they received me with confidence and affection; and the people of the neighboring villages came round, women as well as men. The sight of the women assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo women, and the Mahomedan women, and in short, all women who are not Christians are accounted by the men an inferior race; and, in general, are confined to the house for life, like irrational creatures. In every countenance now before me I thought I could discover the intelligence of Christianity. But at the same time, I perceived, all around, symptoms of poverty and political depression. In the Churches, and in the people, there was the air of fallen greatness." pp. 154, 155.

The author's account of his visit and stay at *Goa*, the seat of the Romish superstition, and of the Inquisition, in the East, is more interesting than almost any thing which we ever read. It cannot but fill every mind

with admiration of Dr. Buchanan's address, courage, zeal, and perseverance; and the state of bigotry and cruelty which it reveals, must give pain to every enlightened and benevolent man. We are not without hopes, that this very publication will be a powerful mean of abolishing the Inquisition, and that the earth will soon be delivered from its tyranny.

Towards the conclusion, the author details such information as he was able to procure, respecting the Persians, the Arabians, the Jews, the Ten Tribes, and the Armenians. In the course of the work, he states numerous facts to shew how extensive the fields are in Asia, for distributing translations of the Bible in the Chinese, Tamul, Malay, Ceylonese, Arabic, Syriac, Portuguese, Persian, Armenian, and several other languages, beside the languages of Bengal and the neighboring provinces. In many of these languages very promising attempts have already been made, and are now making; in some the Scriptures are translated and printed: in all, however, copies must be greatly multiplied, before the populous countries of Asia can be adequately supplied with the word of God. Here, then, is abundant room for the display of Christian beneficence.

The author concludes by stating and answering a very important problem, which he thus expresses: "What power is that, which produces in the minds of some persons a real interest and concern in the welfare of their fellow-creatures; extending not only to the comfort of their existence in this world, but to their

felicity hereafter; while other men, who are in apparently the same circumstances as to learning and information, do not feel inclined to *move one step* for the promotion of such objects." He afterwards observes, "This is a very difficult problem; and it has been alleged by some, that it cannot be solved on any known principles of philosophy." Dr. B. proceeds to solve the problem by a recital of several particulars in the history of Nebuchadnezzar. We recommend the passage as an eminently beautiful illustration of a delicate subject, by the introduction of this striking passage of Scripture. We join with the author in expressing the opinion, that in the great design of sending forth to the world the *testimony* of Christians concerning the true God "every individual will concur, of every church, family and name, whose heart has been penetrated with just apprehensions of the Most High God; having known his judgments and experienced his mercy."

It only remains that we briefly state some of the great excellences of the work which we have been reviewing.

1. A grand requisite in every work of this kind is *authenticity*; a quality which belongs to the information, here communicated, to so perfect a degree as leaves nothing to be desired. Every reader must be satisfied, that he has as fair a description of facts and circumstances, as words could give him. Knowledge was sought by this excellent traveller from the best sources, and with the utmost diligence. He neglected no opportunity of cultivating any ac-

quaintance which could be subservient to his main design. The result is, that the Christian world has now the benefit of the observations of a competent eye witness, with respect to the state of idolatry, and of Christianity, in the East. This benefit is, at the present time, of immense importance, just as the Christian church is aroused from the slumber of ages to make new exertions for the dissemination of the true religion through the world. It has been a great *desideratum*, hitherto, that intelligent Christians should have the means of testifying to the nature, the tendency, and the effects of Paganism. Dr. B. is not only intelligent; he is, besides, zealous, active, and indefatigable in the Christian cause.

2. This work contains a great variety of matter within a small compass. Some writers in the author's circumstances would have published several large volumes; and such a plan of writing might have been greatly useful, especially to the learned, and those who have much time for reading; but it would by no means have produced the great and general effect, which is to be expected from a volume of this moderate size. Though we earnestly hope Dr. B. will write much hereafter, we think he has been exceedingly judicious in selecting the right kind of information, and in giving it to the world in the right quantity. We could, indeed, propose hundreds of questions relative to various subjects here presented to view, with answers to which we should be extremely gratified. Still here is enough to awaken every conscientious Christian, with

respect to his duty towards the heathen.

3. All which we deem it necessary to add, as to the merits of these Researches, may be comprised under Dr. Buchanan's peculiar fitness for the task he had undertaken. We have heard it observed, that no man excels him in seizing the proper and most striking fact to present to the mind, and in introducing the most appropriate text of Scripture in the very place where it will have most effect. He also evidently possesses the faculty of making himself agreeable in all companies and situations; a faculty of great consequence to a person in his circumstances. If we accompany him to the palace of the Rajah, the society of the humble Missionary, the chamber of the Inquisitor, the cottage of the Hindoo peasant, the residence of the Syrian bishop, the synagogue of the Jews, or the house of the British resident, we shall find him possessing the same urbanity throughout, and conciliating the same esteem. We shall observe him gleaning from each person the knowledge which each may be best able to afford. While he neither proposes nor admits any compromise between Christianity and Paganism, or philosophy, or latitudinarianism, he still manifests that cordial regard for the happiness of all, which true benevolence will always exhibit. He appears to have imitated St. Paul successfully in the attempt to *make himself all things to all men, that he might by all means save some*. In short, he appears to have been employed in the very work for which Providence had eminently prepared him.

We have said that every Christian ought to read this volume; we say further, that every person who reads it ought to do *something* to promote the great purpose for which the author has been laboring.

RELIGIOUS INTELLIGENCE.

Extracts from the minutes of the General Association of New Hampshire, at their session at Dunbarton, Sept. 1811.

AGREABLY to appointment, the General Association of New Hampshire met at Dunbarton, Sept. 17, 1811, at 11 o'clock A. M. Present the Rev. Messrs. Pearson Thurston, Deerfield Association.

| | | |
|---|--|------------------------|
| William F. Rowland, } Ebenezer Flint, } | Exeter | Do. |
| John Kelley, } John Smith, } | Haverhill | Do. (Northern Branch.) |
| Cornelius Waters, } Ethan Smith, } | Hollis | Do. |
| Wm. Patrick, } Holloway Fisk, } | Hopkinton | Do. |
| Moses Bradford, } Drury Fairbank, } | Monadnock | Do. |
| Thomas Picton, } Samuel Fisher, } | Plymouth | Do. |
| William Lyman, D. D. } Frederick W. Hotchkiss, } | Delegates from the General Assembly of the Presbyterian Church. | |
| Reuben Emerson, } Isaac Tompkins, } | Delegates from the General Association of Connecticut. | |
| Walter Chapin, } Joel Davis, } | Delegates from the General Association of Massachusetts Proper. | |
| Walter Harris, } | Delegates from the General Convention of Vermont. | |
| | Minister of the place where the General Association is convened. | |
| John H. Church, | Secretary of the General Association. | |

The Rev. Pearson Thurston was chosen Moderator; the Rev. John H. Church was chosen Scribe; and the Rev. John Smith, assistant Scribe.

Certificates of the Delegates were then read, and the Association was opened with prayer by the Moderator.

The Rev. Messrs. Church, Lyman, and Fisher were chosen a Committee of overtures. Adjourned.

Afternoon: the Rev. Jonathan Allen, Delegate from the General Association of Massachusetts Proper to the General Convention of Vermont, was invited to sit as an honorary member.

The committee of overtures made a report, in part, which was read and accepted.

Voted, that at 2 o'clock, tomorrow afternoon, the Association receive religious intelligence from the members; and that the Rev. Messrs. J. Smith, Hotchkiss, Picton, Tompkins, and Chapin be a committee to take minutes and make a report.

Passed a vote of thanks to the General Assembly of the Presbyterian Church, and to the General Association of Connecticut, for the extracts from their minutes, which those bodies respectively have presented to us.

Reports were made and accepted from the Delegates to the General Assembly, and to the General Associations of Connecticut and Massachusetts Proper.

A letter was read from the Rev. David Sutherland, communicating the plan of a new Institution for educating pious young men for the ministry; and referred to the Rev. Messrs. Allen, Rowland, and Lyman, to report thereon.

Voted, that the Rev. Messrs. Thurston, Church, and Rowland be a committee to prepare an address to our Churches on the doctrine of the Trinity.

Voted, that the Rev. Messrs. Kelley, Emerson, and Bradford be a committee to consider if any measures can be taken to procure, publish, and distribute religious Tracts.

Voted, that the Rev. Messrs. Harris, Fisher, and E. Smith, be a committee to consider the expediency of promoting agreement in prayer for the revival of religion.

At 8 o'clock, the Associational Sermon was delivered by the Rev. Mr. Thurston, from Deut. xxix, 29.

In the evening, a sermon was delivered by the Rev. Mr. Hotchkiss, from James ii, 10, 11.

Wednesday morning, 8 o'clock.

Voted, that the Rev. Messrs. Hotchkiss and Fisher be a committee to attend to the communications, which are, or may be, made to this Association from the several bodies, with which we are connected, and report thereon.

The committee appointed on the subject of promoting agreement in prayer for the revival of religion, made a report, which was read, amended, and adopted, as follows:

That, in consideration of the prevalence of wickedness, of the signal warnings of Divine Providence at the present day, and of this truth, that special dangers demand special prayers; in consideration also of the encouragement, given by the great Head of the Church, to united prayer, and of the duty of ministers, in particular, to set examples of peculiar devotion; therefore,

Voted, that this General Association recommend it to all the members of the particular Associations, in their connexion, to meet, in rotation, once a month, or as often as they may think it best, in their respective vi-

cinities, for special prayer and intercession for Zion: and we suggest it for the consideration of those venerable bodies, with which we are connected, to co-operate with us in this important object, so far as they shall deem it expedient.

Voted, that the consideration of the question from the Fryeburg Association, which was laid over at the last meeting, be deferred until further communications be received from that Association.

List of unsettled ministers and of licensed preachers from the Associations in our connexion, viz.

Of unsettled ministers; the Rev. Messrs. Joseph Kidder, Dunstable; Curtis Coe, Stratham; Jacob Cram, Exeter; John Webber, Pittsfield; Daniel Staniford, Boscawen; Timothy Clark, Greenfield; — Porter, Lebanon; Jacob Burbank, Washington; D. L. Morrill, Goffstown.

Of licensed Candidates; Messrs. Moses Elliott, Concord; Ephraim Abbot, do. Nathaniel K. Hardy, Dunbarton; — Jewel, Winchester; John Bascom, Chester, Mass. Joseph W. Clary, Hartford, N. Y. Darius O. Griswold, Goshen, Conn. Richard Hall, New Haven, Vermont; Josiah Peet, West Haven, Vermont; Benjamin Rice, Sturbridge, Mass. N. Merrill, Rowley, Mass.

At 2 o'clock, P. M. called up the order of the day, and entered into a free conversation on the state of religion.

At 3 o'clock, the annual Missionary Sermon was delivered by the Rev. W. F. Rowland, from Psalm lxxxvii, 3.

In the evening, a sermon was delivered by the Rev. Mr. Fisher, from Matt. xi, 25, 26.

Thursday morning, half past 9 o'clock.

The following persons were appointed to certify the regular standing of ministers and candidates, who wish to travel from this State into other parts of the United States, viz. Rev. Messrs. Asa M^rFarland, William F. Rowland, John H. Church, Eli Smith, Ethan Smith, Aaron Hall, Abijah Wines, and Drury Fairbank.

The Rev. A. M'Farland was chosen Treasurer of the General Association, and Rev. A. Burnham was chosen Auditor of his accounts, for the year ensuing.

Whereas it is deemed important for the interest of the cause of Christ, within our bounds, that all the Associations in connexion with us, be fully represented; therefore,

Voted, that it be recommended to the particular Associations in connexion with this body, when they appoint Delegates to the General Association, that they appoint Substitutes, who may attend in case of the failure of the Primaries: and that each Association be requested to enjoin it upon those whom they appoint, to be punctual in their attendance.

The Committee, to whom was referred the letter from the Rev. D. Sutherland, made a report, which was read, amended, and adopted, as follows:

That the object, proposed in said letter, is of high and serious magnitude, and meets our cordial approbation: yet in the present deficiency of information, relative to the constitution and regulations of the proposed Seminary, we feel incompetent to decide whether we shall be justified in affording our patronage, under present circumstances; therefore,

Voted, that a respectful answer be addressed to the writer of that letter, expressing the views and embarrassments, of this Association, on the subject; and that a committee be appointed to meet with the Convention, at their next session at the house of Elisha Burton, Esq. in Norwich, on the third Wednesday of October next, to confer with them on the subject, and make report to this Association at their next session.

The Rev. Messrs. John Smith, Walter Harris, William F. Rowland, Ethan Smith, and Josiah Carpenter were chosen to meet the Convention at Norwich, agreeably to the above vote.

The Committee on the subject of religious Tracts made a report, which was read, amended, and adopted, as follows:

Whereas it is of vast importance to diffuse religious knowledge by every practicable method; therefore,

Voted, 1. That all the ministers, in connexion with this General Association, be requested to solicit, for the purpose of procuring religious Tracts for charitable distribution, pecuniary aid, by contribution, or otherwise, in their societies.

2. That this Association annually appoint a committee to receive the money which shall be collected, and procure, by purchase or publication, a number of Tracts, corresponding with the avowed religious sentiments of this Association.

3. That one half of the amount, in Tracts, be equally divided among the ministers, in the connexion, to be disposed of at their discretion.

4. That the other half be at the disposal of the committee: and that they, annually, make a report of their proceedings to this Association.

The Committee chosen for the aforesaid purpose, are the Rev. Messrs. John H. Church, Pearson Thurston, Abijah Wines, Asa M'Farland, Walter Harris, Eli Smith, and Ethan Smith.

An address to the churches on the doctrine of the Trinity, was read and ordered to lie on the table, till the afternoon. Adjourned.

Afternoon. The Committee appointed to attend to communications from other bodies, made the following report, which was accepted, and committees chosen accordingly.

Whereas the General Association of Connecticut instructed their Delegates to this body, to communicate Dr. Trumbull's design of writing a history of the American Churches of every denomination of Christians within the United States; noticing the place and period of their first appearance, the time of their immigration into America, the place of their settlement in this country, and their peculiar doctrines and discipline, with their modes of worship: therefore,

Voted, that this Association highly approve of Dr. Trumbull's design, and will use their endeavors to further it. And for this purpose,

Voted, that this Association will appoint one person in each particular Association, in this State, in connexion with this body, whose duty it shall be to collect and transmit to Dr. Trumbull such information as they may be able to obtain relative to this important and interesting object.

The persons appointed in pursuance of the aforesaid vote, are the Rev. Messrs. Wm. F. Rowland, A. M'Farland, John H. Church, Eli Smith, Ethan Smith, Aaron Hall, Abijah Wines, and Drury Fairbank.

Whereas the General Assembly of the Presbyterian Church have appointed a committee to endeavor to devise measures, which may have an influence in preventing some of the numerous mischiefs, which are experienced throughout our country by the excessive and intemperate use of spirituous liquors; and have authorized them to correspond and act in concert with any persons, who may be appointed, or associated for a similar purpose: therefore,

Voted, that a committee be appointed to act in concert with those, who are associated for the above purpose.

The committee appointed in pursuance of the aforesaid vote, are the Rev. Seth Payson, D. D. the Hon. Thomas W. Thompson, Esq. Dr. George Farrar, the Rev. Pearson Thurston, William H. Woodward, Esq. and the Rev. Asa M'Farland.

The committee appointed to take minutes from the narratives, and to present a general view of the state of religion, within the bounds of this Association and its connexions, submitted the following report, which was accepted.

Your committee have not the satisfaction to present so pleasing a view of the state of religion, in New-Hampshire, as would be desirable to the friends of Zion. In some large sections of it, the churches are deplorably destitute of the regular ministration of the ordinances of the Gospel; are disturbed by the reveries of enthusiastic minds, and some dangerous errors, with regard to the Person of the Messiah, which are beginning to make their appearance.

In some places, too, the peculiar

duties of the holy Sabbath are neglected or violated; and the vices of intemperance and profane swearing are found to prevail.

Yet we are happy to announce many tokens of the Divine presence which appear in the churches; and rejoice in view of the evident manifestations of God's power and grace, in several large portions of the state. We find revivals of religion happily existing and prevailing in many parts, and in some of the most important towns. In several districts, the churches are generally supplied with ministers, who are zealously and affectionately co-operating in their exertions to promote the interests of vital piety; living in harmony with their churches; rejoicing with them in the great doctrines of sovereign grace; engaged in promoting the cause of truth; uniting in concerts for prayer, which have been, in several instances, followed with distinguished favors from a prayer-hearing God; disseminating means of religious instruction to the needy, the ignorant, the deluded, and the immoral; and successfully counteracting the zealous attempts of the enemies to the great and distinguishing sentiments of the Reformed Churches.

From the delegates sent to this Association by the General Assembly of the Presbyterian Church in the United States, your committee learn, with pleasing satisfaction, that the cause of true religion is steadily, and, in some places, rapidly advancing. The unremitting and increasing exertions of that body to send forth Missionaries, and to diffuse religious knowledge, have been crowned with desirable success.

In Connecticut, Massachusetts, and Vermont, there is, in the churches connected with us, an increasing engagedness to disseminate, by the means of Missionary and Bible Societies, the light of truth; and a growing desire to draw more closely the bands of Christian love. In several parts of these respectable states, the churches have been blessed with times of peculiar refreshing from the presence of the Lord.

Your Committee further observed, with peculiar pleasure, that there is

an increasing attention to the duty of the churches towards baptized children.

Upon the whole view of the state of the American churches in our connexion, though we have much reason to be humbled before God, in contemplating the coldness, stupidity, heresy, and immoralities that yet prevail, and the feebleness of our attempts in the glorious cause of promoting the kingdom of the Redeemer; yet we have reason for unshaken confidence in the faithfulness and power of the Great Head of the Church, that he will bless his own cause, and crown the labors of his servants with success. The friends of Zion have reason to be animated, and continue to labor and pray till they behold the promises of God to his Church happily fulfilled; and the knowledge of the Lord covering the earth, and filling the world with glory and praise.

Voted, unanimously, that the address to the churches on the doctrine of the Trinity, which was reported and read in the forenoon, be accepted, and printed with the extracts from the minutes.

Voted, that the next meeting of this General Association be at the house of the Rev. Eli Smith in Hollis, on the third Tuesday of September next, at 11 o'clock, A. M.

Voted, that the Hopkinton Association be requested to appoint a preacher and a substitute for the next meeting.

Voted, that the returns from the several Associations of their churches, communicants, additions, &c. be made out to the first of August annually.

Voted, that the members of the several Associations be requested to pay particular attention to their returns, and see that they are complete and accurate, and seasonably made out, that they may be returned at the annual meeting of this Association.

The Rev. Asa M'Farland and the Rev. Stephen Chapin were chosen Delegates to the General Assembly of the Presbyterian Church in May next; and the Rev. Pearson Thurston and the Rev. Moses Bradford were chosen substitutes.

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The Rev. Ethan Smith, and the Rev. Sylvester Dana were chosen Delegates to the General Association of Connecticut, on the third Tuesday of June next, at the house of the Rev. David L. Perry, in Sharon; and also to the General Association of Massachusetts Proper, on the fourth Tuesday of June next, at the house of the Rev. Isaac Knapp in Westfield; and the Rev. John Kelley, and the Rev. Josiah Carpenter were chosen substitutes.

The Rev. John H. Church and the Rev. Stephen Farley were chosen Delegates to the General Convention of Vermont, on the second Tuesday of September next, at the house of the Rev. S. Sage in Westminster; and the Rev. Holloway Fisk and the Rev. Joseph Rowell were chosen substitutes.

At 3 o'clock, P. M. a sermon was delivered by the Rev. Thomas Picton, from 2 Cor. v, 10.

In the evening, a sermon was delivered by the Rev. Dr. Lyman from Isaiah xli, 21.

After singing part of an appropriate Hymn and a Doxology, the session was closed with prayer by the Rev. Mr. Hotchkiss.

Pearson Thurston, Moderator,

John H. Church, } Scribes.
John Smith, }

HAMPSHIRE MISSIONARY SOCIETY.

FROM the annual report made to this Society by the Trustees, it appears that seven missionaries have been in the employment of the Society during some part of the year past; and that the aggregate of their services makes a period of 129 weeks, or about two years and a half, "a period considerably larger than the Society have been able to fill in any preceding year."

The Trustees feel abundantly encouraged by the experience of the past, and hope the Society will be enabled to enlarge its sphere of usefulness in future. Bibles and other religious books have been committed to the Missionaries for distribution; and the Trustees observe, "that no part of the labors and expenses of the Society is followed with more salutary

and durable effects in promoting the knowledge and love of the truth as it is in Jesus."

The summary of receipts during the year which ended Aug. 29th, 1811, is as follows:

| | |
|---|-----------|
| From towns and parishes in the county | \$890,37 |
| Female Association in the county | 249,67 |
| A friend of Missions | 100,00 |
| Gen. Huntington of New London | 50,00 |
| Profits on the Panoplist and Magazine united, vol. 2. | 114,00 |
| Donations in new settlements | 33,41 |
| Other donations | 116,37 |
| | <hr/> |
| | \$1553,72 |

Summary of expenditures.

| | |
|---------------------------------------|-----------|
| Paid to Missionaries | \$754,52 |
| For the education of Eleazer Williams | 155,00 |
| For books | 394,57 |
| Contingent expenses | 37,89 |
| | <hr/> |
| | \$1341,98 |

The funds of the Society amount to about \$5,000, of which nearly the whole is productive.

The Trustees distributed, during the last year, the following books:

| | |
|---------------------|-------|
| Bibles | 85 |
| Other bound volumes | 351 |
| | <hr/> |
| | 436 |
| Pamphlets | 1522 |

The officers of the Society appointed at the annual meeting, are,
The Hon. CALLEB STRONG, Esq. President.

The Rev. JOHN EMERSON, Vice President.

Trustees.

Hon. Ebenezer Hunt, Esq.
Rev. Joseph Lyman, D. D.
Justin Ely, Esq.
Rev. Solomon Williams,
William Billings, Esq.
Rev. David Parsons, D. D.
Charles Phelps, Esq.
Rev. Enoch Hale,
Ethan Ely, Esq.
Rev. Richard S. Storrs.

LEICESTER AUXILIARY BIBLE SOCIETY.

THE first anniversary meeting of the Leicester Auxiliary Bible Society took place on the — April last. A number of the most respectable inhabitants of the town and neighborhood were present, and all present appeared to have one object, and in the pursuit of that object, one spirit.

The Rev. Mr. Robinson opened the meeting with expressing his regret at the unavoidable absence of the worthy president, Mr. Babington. He was, however, authorized to convey to the society his best wishes for its welfare. He then moved that the Hon. and Rev. Henry Ryder, rector of Lutterworth, should be called to the chair; and, in allusion to the residence of the Rev. Gentleman, took occasion to describe the holy delight with which the first of the reformers, the venerable Wickliffe, who was, in his time, rector of Lutterworth, would have surveyed the present assembly, and congratulated them on their zeal and unanimity in the glorious cause which it was the labor of his life to promote, the general diffusion of the sacred Scriptures.

Mr. Ryder having taken the chair, and expressed his cordial approbation of the plan and general purposes of the society, Mr. Wood, the secretary, read a statement of the accounts, which was perfectly satisfactory to all present.

The Rev. Thomas Robinson and the Rev. Robert Hall both addressed the meeting at some length, expressing their joy at the zeal with which men of all sects and parties had come forward on this great occasion, and at the harmony which had prevailed in the society ever since it had been established, and commenting with great energy upon the simplicity and comprehensiveness of its plan, directed to one end, the distribution of the Bible; and extending its benefits to "all nations, and kindreds, and people, and tongues."

The following is the Report read to the meeting.

"After a lapse of little more than twelve months, since a society was formed in this town, with a degree

of union and cordiality seldom witnessed, for the purpose of aiding and co-operating with the British and Foreign Bible Society in London, the sole object of which is the dissemination of the Holy Scriptures, without note or comment, throughout the whole world, we contemplate with much delight the progress, extent, and utility of this infant institution. The Report now published states that the sum of 643*l.* including collections, donations, and subscriptions, has been received; from which the sum of 400*l.* has been transmitted to the parent society in London, with a view of promoting their general designs; and that in this town and neighborhood, 716 Bibles and 785 Testaments, have been dispersed among the poor. This simple statement alone, we should hope; will be sufficient to secure the continuance of those annual subscriptions which have been announced; to call forth the same lively and benevolent exertions which were shewn last year; and even to produce an increase of zeal and energy in a cause so conducive to the interest of religion.

“Our conviction of the excellency and invaluable benefits of the plan has gathered strength in consequence of the circumstances which we have seen and heard during the last twelve months. We view with admiration, gratitude, and joy, the numerous and unexpected channels which the providence of God has opened to the Bible Society for diffusing the light of his truth, beyond all former example, in almost every part of the world. It was reserved for this favored age, and this privileged country, to propose and to mature a plan, in which all denominations of Christians can most cordially unite, without making any compromise of their peculiar tenets, or engaging in any controversy.

“The scheme is grand and extensive. It knows no restrictions of place; it comprehends in its wishes and designs, not only Great Britain, the nations of Europe, and the men of our own day, but the darkest and remotest countries of the earth, and generations of men yet unborn. It can never be unnecessary, till the church

of God has received its full consummation in the perfection of all its members. It has been already marked by the singular blessing of Heaven, beyond the most sanguine expectation of its warmest friends; and in a manner sufficient to encourage our humble hopes, that it will be one instrument of fulfilling the prophecies, and of “establishing the mountain of the Lord’s house in the top of the mountains.”

“The report of the parent institution lately circulated is highly animating. The perfect unanimity which continues to prevail among its members; the increase of their numbers and of the resources of the society; the avidity with which the Holy Scriptures are called for and received in our own country; the eagerness manifested by other nations to form similar institutions, and to concur in this labor of love, the lively gratitude and joy excited among the thousands who, after having long been unable to peruse the word of God, now are unexpectedly in possession of it; impress our minds with a firm conviction, not only that good is already done to an immense extent, but that a continual augmentation of good is likely to follow.

“Encouraged by these appearances and prospects, in the formation and establishment of the Bible Society, we would entreat Christians of every class to befriend it with their prayers and their contributions, that with united strength we may send forth the word of salvation throughout the earth.

“The members of the Leicester Auxiliary Bible Society are requested to recommend the plan in their respective circles, and to be active in promoting the dissemination of the Scriptures around them. It is desirable that there may not be a family, or an individual, without the possession of the Bible.

“What general plan can be devised for doing so much good to our fellow creatures; for promoting so efficaciously the glory of God, and the great ends for which the Savior died; and for co-operating so successfully with the gracious dispensations of

God, 'who will have all men to be saved, and to come unto the knowledge of the truth!'

"HENRY RYDER, Chairman."

THE NAMAQUAS.

From the annual Report of the London Missionary Society we extract the account of the mission among the Namaquas. We intend hereafter to give an abstract of the whole report.

At this distant station, till lately little known to Europeans the two brethren Christian and Abraham Albrecht, have labored with pleasing success for several years. The Directors have now to state, and they do it with deep concern, that Mr. Abraham Albrecht, after struggling with the pains of a pulmonary disorder for several months, was removed by death in the month of July, 1810. He was on his way to the Cape for rest and medical advice; but it has pleased the Sovereign Arbiter of the church and of the world to take him

to himself; he rests from his labors and has entered into the joy of his Lord. The Society have lost in Mr. Abraham Albrecht a faithful and useful laborer. His afflicted widow very commendably has returned to the Missionary station among the Namaquas, where she had before been very usefully employed in the instruction of the natives in the arts of knitting and sewing. (*To be continued.*)

THEOLOGICAL INSTITUTION.

On Tuesday the 24th of September, the annual examination was held in the Theological Institution at Andover. The Visitors, Trustees, and other gentlemen present, were much pleased with the result. After the examination, each of the students in the two higher classes read a dissertation on some subject in theology. One of the young gentlemen delivered a valedictory address, and the exercises of the day were opened and closed by prayer.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

An Appeal to the people on the causes and consequences of a war with Great Britain. Boston; T. B. Wait and Co. 1811.

A second solemn appeal to the Church; containing remarks and strictures on the late violent proceedings of a pretended Ecclesiastical Court against the author. By the Rev. John Ireland, late Rector of St. Anne's Church, Brooklyn, (L. I.) Brooklyn; Thomas Kirk. 1811.

Order of both branches of the Legislature of Massachusetts, to appoint Commissioners to investigate the causes of the difficulties in the county of Lincoln; and the Report of the Commissioners thereon, with the Documents in support thereof. Boston; Munroe & French. 1811.

The substance of Three Discourses, delivered in Park Street Church, Boston; Lord's Day, Aug. 11, 1811. By Joseph Buckminster, D. D. Pastor of

a church in Portsmouth, New Hampshire. Boston; Samuel T. Armstrong.

A Sermon preached Aug. 11, 1811, for the benefit of the Portsmouth Female Asylum; also, with some omissions; for the Roxbury Charitable Society, Sept. 18, 1811. By Edward D. Griffin, D. D. Pastor of Park Street Church, Boston Published for both Societies. Boston; Munroe & Francis.

A Sermon preached at Northampton before the Hampshire Missionary Society, at their annual meeting, Aug. 29, 1811. By the Rev. Rufus Wells, A. M. Pastor of the church in Whately, (Mass.) To which is annexed the annual report of the Trustees. Northampton; Wm. Butler.

A Discourse delivered at Windsor, (Vt.) on the 4th of July, 1811, in commemoration of the American Independence. By Bancroft Fowler, Minister of the Congregational Society in the east parish of Windsor. Windsor; Merrifield and Co.

The character and work of a faithful Minister of the Gospel delineated; a Sermon delivered at the ordination of the Rev. Nathaniel Rawson to the pastoral care of the Congregational church in Hardwick, (Vt.) Feb. 13, 1811. By John Fitch, Pastor of the Congregational church in Danville, Danville; E. Eaton.

The works of God an important study; a Sermon delivered June 26, 1811, at the ordination of the Rev. Benjamin White to the pastoral care of the first Church of Christ in Wells, (Maine.) By Asa Burton, D. D. Pastor of the church in Thetford, (Vt.) Kennebunk, (Maine;) J. K. Remich.

NEW EDITIONS.

Terms of Christian Communion; with the solution of various questions and cases of conscience arising from this subject. By Isaac Watts, D. D. First American edition. Boston; Samuel T. Armstrong. 1811.

The Vision of Don Roderick; a poem. By Walter Scott, Esq. Boston; J. Greenleaf. 1811.

Vol. I. of an Exposition of the Epistle to the Hebrews; with the preliminary Exercitations. By John Owen, D. D. Revised and abridged, with a full and interesting life of the author; a copious index, &c. By Edward Williams. In four volumes. Boston; Samuel T. Armstrong. 1811.

Self-control; a novel. Philadelphia; B. B. Hopkins and Co. 1811.

The British Spy; the fourth edition, corrected by the author. Baltimore. 1811.

Vols. I. and II. of an Exposition of the New Testament: in which the sense of the Sacred Text is given; doctrinal and practical truths are set in a plain and easy light; difficult passages explained; seeming contradictions reconciled; and whatever is material in the various readings and several Oriental versions is observed. The whole illustrated with notes, taken from the most ancient Jewish writings. By John Gill, D. D. in three vols. Philadelphia; W. W. Woodward. 1811.

Dr. Buchanan's intended Journey to Palestine.

WE understand that the Rev. Dr. Buchanan has it in contemplation to visit Jerusalem and the interior of Palestine, with the view of investigating subjects connected with the translation of the Scriptures and the extension of Christianity. It was stated in the India papers, before Dr. Buchanan left Bengal, that it was his intention to return to Europe by a route over-land, for the purpose of visiting the Christian churches in Mesopotamia, some account of which he had received from the Syrian Christians; and also of inquiring into the present circumstances of the Jews in these regions, and in the Holy Land; and with this design he came to the western side of India: but he was dissuaded by the Bombay government from proceeding further, on account of the then unsettled state of the countries through which he was to pass. He had received from the Syrian Christians the names of upwards of an hundred churches in Mesopotamia and Syria, constituting the remains of the ancient and primitive church of ANTIOCH, with which they maintained correspondence in former times; and some of which, it is said, have remained in a tranquil state, subject to the Mahomedan dominion, since the commencement of that power.

Another object of Dr. Buchanan's inquiry will be the state of the *Syria* printing press of Mount Lebanon, from which various works have issued; and to ascertain whether it may be practicable to establish presses in Jerusalem or Aleppo, for the Hebrew, Arabic, and Syriac languages; and to open a correspondence with England for their encouragement and support; the relations of amity now subsisting between Great Britain and the Porte and Persia, rendering the present time more auspicious to researches of this nature, than any former period. He will also learn what language (with a view to a translation of the Scriptures) is most generally used at this time in the Holy Land.

It is Dr. Buchanan's intention to touch at Alexandria in his voyage to Palestine, and to return from his tour by Lesser Asia, through the region of the seven primitive churches, some of which endure to this day. He proposes to pass over from thence to Athens and Corinth, to visit the principal Christian churches in Greece, and afterwards those of the larger islands in the Archipelago. A chief object here will be to ascertain whether a translation of the Scriptures in one dialect alone of *Modern Greek*, will suffice for the continent of Achaia and the Archipelago (which he does not think to be likely,) or whether some principal dialects have not been already cultivated.

Queries of the learned concerning the present state of these countries, in connexion with the promotion of Christianity, or the elucidation of scriptural history, if sent to the editor of this work, will be communicated to Dr. Buchanan.

We understand that Dr. Buchanan will take charge of Bibles for distribution in his way in Portugal, Spain, and Malta; and will endeavor to establish a channel of correspondence in these countries with England, for the supply of the authorized version of each country respectively, as far as the existing governments may be pleased to countenance the design.

Ch. Ob.

FIRE AT NEWBURYPORT.

OUR readers have all been informed of the terrible calamity, which befel the town of Newburyport, on the 31st of May last. We are desirous, however, of preserving in our pages an authentic list of the very liberal donations, which this distressing event has called forth. Preparatory to this list, (which has not yet been furnished, as the donations are not yet completed,) it will be proper to give a brief account of the fire.

At half past 9 o'clock, in the evening of the day above-mentioned, the town was alarmed by the cry of *Fire!* The destructive element commenced its progress in an unoccupied stable in Mechanic Row, and continued its fury till it had destroyed all the build-

ings on 16 and a half acres, in the most compact part of the town, and a part containing a much larger proportion of wealth, than any other part of equal dimensions. The whole of Centre-street was laid in ashes, as were, also, large parts of several other streets in the heart of the town, and all the buildings on several wharves.

The Committee appointed to estimate the loss, reported that 73 dwelling houses, and 155 stores, were consumed. In some instances a dwelling house and store were connected; in which cases they were considered as two buildings, viz. a house and store. Among the buildings destroyed were nearly all the dry goods stores in town; four printing offices, being the whole number in town; the custom-house; the post-office; two insurance offices; the Baptist meeting house; and four book-stores. The fire raged in every direction at 2 o'clock in the morning; but about 4 the danger diminished. It is supposed, that the fire was kindled by an incendiary.

A town meeting was called on the succeeding Monday, and the Selectmen, with others, were appointed a Committee to solicit benefactions from the public, and to distribute among the sufferers any monies received for their use. The Selectmen wrote a circular letter to the Selectmen of other towns, which letter, as it is an official document stating the principal facts, we insert entire.

"Newburyport, June 1811,

To the Selectmen of the Town of

GENTLEMEN,

UNDER the direction of the town of Newburyport, we address you on the subject of the late desolating fire, to represent to you the sufferings of our brethren, and to solicit for them such aid as your benevolence may suggest.

A calamity, which neither human foresight could prevent nor human exertions limit, has within a short period involved a large portion of our townsmen in poverty and ruin. Many, who were before in affluence, are now

reduced to penury; and a still greater number, whose industry had enabled them to command all the necessaries and comforts of life, are now dependent on charity for immediate subsistence. Among these are widows, orphans, mechanics, laborers, young men who were providing for the future necessities of themselves and families, and old men who were enjoying in the decline of life the acquisitions of many years. In a moment of unparalleled misfortune, they have been driven from their homes, stripped of their possessions, and left destitute of every means of support. In such a moment they look with anxious solicitude to the humanity of their fellow citizens, imploring that relief, which their situations so feelingly require.

It is impossible at this time, accurately to measure the extent of damage which has been sustained. The fairest and most valuable portion of the town is buried in ruins, more than 200 buildings totally destroyed, and nearly 100 families deprived of shelter. Merchandize and household goods to a prodigious amount are also included in the havoc; but it will require much time to ascertain, with any degree of precision, the aggregate of the whole. We hazard only to say, confident that we shall not exceed the truth, that it falls not much short of a million of dollars. Such a mass of property, swept in a moment from the possession of thousands who were using it for the common purposes of domestic life, and for the benefit of society in general, has produced scenes of dismay and distress which can hardly be imagined but by those who have witnessed them. They are before our eyes, and we should turn from them with despair. were we not encouraged by the prospect of relief from a generous community. Of that community we do not hesitate to ask assistance, convinced that they will look for no better return, than the acknowledgments of grateful hearts and the fervent blessings of those who are ready to perish. Every effort is making by the inhabitants of the town to administer to the immediate necessities of the sufferers, but such

is the magnitude of the disaster, that we are compelled to look for more permanent succor from abroad.

As Selectmen of the town we are authorized to receive all benefactions and hold them subject to the disposal of a large and responsible committee, appointed for the purpose of applying them, as the distresses of the sufferers shall require.

We are, gentlemen, with respect,
your obedient servants,"

The Committee appointed to estimate the loss, fixed it at a smaller sum than had been at first supposed correct; viz: at \$524,779. Since this estimate, many cases of loss have come to the knowledge of the Committee, and some of the losses reported are found too low. The Committee thought, that more complete justice would be done to the sufferers, and that the relative value of the property lost would be better ascertained, by fixing a lower estimate on certain kinds of property, than would have been otherwise fixed. These facts being taken into consideration, it is supposed by competent persons on the spot, that the property actually lost by the fire may be fairly estimated at *Six hundred thousand dollars*. When we regard the damage necessarily sustained by being obliged to seek new places of shelter, the loss of time, the impracticability of finding sufficient means to erect buildings of the same dimensions and materials with those consumed, the great expense of procuring every article of dress and furniture new, the reduced price of land where so many building spots are thrown suddenly into market, and many other circumstances, we shall be convinced, that the *real* loss to sufferers must be considerably larger, than the just value of the property consumed would indicate.

In our next number we hope to be able to give a particular account of all the donations, which have been so generously made, to the sufferers by this calamity. This article is given as a suitable introduction to an account of these donations.

OBITUARY.

DIED in Sardinia, **VICTOR EMANUEL**, King of Sicily, at an advanced age.

At Nantucket, the Hon **JOSIAH COFFIN**, aged 88

At Morristown, Miss **LAVINIA ROULSTONE**, aged 20, instantaneously killed by lightning, which was attracted to her by the steel braces in her stays

At Boston, on the 9th inst **PETER ROE DALTON**, Esq., cashier of the U. S. Branch Bank, aged 68.

In London, the Duke of **DEVONSHIRE**, a nobleman of great political celebrity, and immense wealth.

In India, on the 4th of March last, **WILLIAM O'BRIEN DRURY**, an Admiral in the British Navy, and commanding on that station.

At Salisbury, (N. H.) Mrs. **ANNA SNOW**, aged 93, having had 196 descendants, of whom 131 are now living

In London, lately, the Rt. Honorable **GEORGE TOWNSEND FERRARS**, Marquis of Townshend.

In Paris, M. **JEAN C. DESESSARTS**, a celebrated physician.

In Spain, the French Gen. **MARAN-SIN**, of wounds received in the battle of Albuera.

In England, in July last, the wonderful **ANNE MOORE**, who lived four years without eating, and three without drinking. She had been an object of curiosity for two or three years before her death, and her case had baffled all the ingenuity of the faculty; as the existence of animation for a great length of time without sustenance could not be accounted for.

In India, **MOHEE OUDEEN**, second son of the renowned Tippoo Saib. He had been confined some years as a state prisoner, and being detected in an attempt to escape, discharged a musket into his breast and died instantly.

At Hopkinton, (N. H.) Maj. **EZRA DEOLPH**, aged 102, formerly of Tolland,

(Conn.) an officer in the Indian and French wars.

In London, the Hon. **HENRY E. FOX**, governor of Portsmouth, and brother of the late Rt. Hon. C. J. Fox.

Near Natchez, **STEPHEN FARRIS**, who, having just come down the Mississippi, received his wages, was enticed to a gambling house, lost his money, and then, in a fit of desperation, drowned himself

At Gloucester, on the 8th inst. Capt. **JOHN WOODBERRY**, aged 50, in consequence of wounds received, about a fortnight before, in a quarrel, which originated in a political dispute.

At Nausahan Island, on the 11th inst. the Hon. **JAMES BOWDOIN**, late minister of the United States at the Court of Madrid, aged 59.

At Quincy on the 16th inst. the Hon. **RICHARD CRANCH**, aged 85; and the next day his beloved consort Mary, aged 70. They had lived together in the married state nearly 50 years.

At Beverly, September 22, 1811, Miss **CHARLOTTE READ** aged 27. The Christian public are already in some measure acquainted with her circumstances and her conversion, published in the memoirs of her sister, Mrs. Eleanor Emerson. Her uniform walk, since she professed religion, has given great satisfaction to her Christian friends. She has been particularly distinguished by her ability, faithfulness, and success, in school-keeping; and by her fortitude, and patience, under a long and very distressing confinement. Her watchers and attendants, during her last sickness, were much pleased, to witness the expressions of her gratitude for every favor. Her death was peaceful and triumphant. She has left many sincere mourners beside her connexions.

TO READERS AND CORRESPONDENTS.

EVANGELICUS is informed, that, after mature deliberation, we decline inserting his communication.

An acrostic, with notes and a comment, has been received from a correspondent who subscribes himself **HONESTY**. As he has seen fit to make a solemn appeal to us on the propriety of inserting his piece, we think it proper to say, that in our opinion no good whatever would result from publishing it.

COGNATUS, ALPHA, W., and a communication on *the Power of Religion*, have been received.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 6. NOVEMBER, 1811. VOL. IV.

AN ADDRESS

TO THE

CHRISTIAN PUBLIC, PREPARED AND PUBLISHED BY A COMMITTEE OF
THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

IMMEDIATELY after their first organization in September of the last year, the American Board of Commissioners for Foreign Missions respectfully solicited the serious and liberal attention of the Christian public to the great object of their appointment. They are now happy in having it in their power to acknowledge, with gratitude to the Father of all good, that the solicitation was not in vain. Many have viewed the object with deep interest, and some have embraced the earliest opportunity of promoting it by their pious liberality. The name of the late Mrs. Norris in particular is endeared to thousands; and what she has done will be told for a memorial of her in distant lands, and in generations to come. Animated by the encouragement given them, and impelled by a regard to their high responsibility, the Commissioners have made an important advance in the prosecution of their design. At their late annual meeting they resolved to establish, as soon as practicable, a Christian mission in the East, and another in the West. In the East, their attention will first be directed to the Birman empire; and in the West, to the Caghnawaga tribe of Indians.

The Birman empire, which lies on the farther peninsula of India, between Hindoostan and China, comprises within its present limits the native country of the Birmahs, together with the ancient kingdoms of Arracan and Pegu, a considerable part of Siam, and several smaller territories, all which, though formerly subject to their own independent princes, are now reduced under the power of one Imperial chief. The population, according to the most probable estimate, amounts to not less than fifteen millions; and the people are considerably advanced in civilization. They are vigorous, intelligent, and tractable, and in many respects superior to the Hindoos; yet not less deeply immersed in the darkness and corruptions of Paganism. On the whole, it is believed, that scarcely any part of the world presents a more inviting or a more important field for Christian missionaries, than does the Birman empire.

This nation, it is true, is at a great distance from us; but is it not composed of our brethren, descended from the same common par-

ents, involved in the consequences of the same fatal apostasy from God, and inhabiting the same world, to every creature in which the Savior has directed that his Gospel should be preached? And by whom is this direction to be obeyed, in regard to them, if not by us? The Christians of Great Britain are, indeed, ardently engaged in the glorious work of evangelizing the nations; but in imparting the word of life to the hundreds of millions ready to perish in Asia and Africa, they need and they desire our help.

Though the field is distant, it is not unknown; and as reasonable calculations can be made with respect to success in this region, as we can ordinarily hope to make with respect to an untried object of this nature. Distance of place alters not the claims of the heathen, so long as the means of access to them are in our power. Christianity is equally a blessing to the inhabitants of the polar circle, and to those of the torrid zone. The salvation of the soul is all-important to the heathen-natives of the Indian peninsulas, as well as to the Christian descendants of pious ancestors. Wherever the knowledge of Christ can be spread, *there* is the field for Christian exertions. A few years ago our countrymen sent a donation to the Baptist Missionaries in Bengal, to assist them in translating and printing the Bible. Though the place was distant, the remittance soon arrived, and was immediately appropriated to its destined object; and the natives of Hindoostan, to a greater extent than would have been otherwise practicable, are now reading the word of God in their own language, in consequence of this very donation. It is not too much to hope, that those pious persons who shall enable the Commissioners to establish a permanent mission in the East, will, in a few years, hear a good report from the scene of their liberality; that they will read of Christian schools, and Christian churches, casting a mild and salutary light through dark regions, and affording a happy presage of the latter-day glory.

But while the Commissioners view with deep interest the populous regions of the East, they are not unmindful of the Pagan tribes on our own continent. Among these, no tribe perhaps bids fairer to give the Gospel a favorable reception, and eventually an extensive spread, than the Caghnawagas in Lower Canada. Their situation is of easy access; they are well disposed towards the white people, and have great influence with their red brethren of other tribes. And a fact not to be disregarded among the indications of Providence, is, that a native of that tribe, a pious young man, whose heart burns with a desire to carry the Gospel to his countrymen, is now in a course of education, and gives promise of eminent usefulness.

Here, then, are presented two great fields for missionary labors; fields rich in hopeful prospects, and offering ample scope for Christian benevolence and exertion. Laborers are also ready to enter the fields, and impatiently wait for the means of conveyance and support. Can these means be withheld? Can the Christians of this favored land be willing, that, for the want of these means, millions

of their fellow-men should remain in darkness, and perish for lack of knowledge?

To be impressed with the importance of the Gospel to the character and condition of man, even in the present world, we need only glance at a comparative view of Pagan and Christian nations; we need only look, indeed, at the difference, as exhibited by the excellent Dr. Buchanan, between the Pagan natives at Benares and Juggerhaut, and the Christian natives at Tranquebar and Cande-nad. The infinite importance of the Gospel to the character and condition of mankind with reference to the world to come, no sound believer in Divine revelation can doubt. The Gospel is the grand instrument, ordained by infinite wisdom "to turn men from darkness unto light, and from the power of Satan unto God." It is, in effect, the power of God unto salvation "to every one that believeth, to the Jew first, and also to the Greek."

How, then, is the Gospel to be imparted to men in the dark places of the earth, if not through the instrumentality of missions? Is not this the very way which the glorious Author of the Gospel has himself seen fit to appoint? Is it not the way, and the only way, in which any part of the world has ever been evangelized? What were the apostles and first preachers of the Gospel, by whom so many nations were converted, but Christian missionaries? Was it not by missions that the Gospel was made known, according to the commandment of the everlasting God, for the obedience of faith, to the nations in the west and north of Europe, in the sixth, the seventh, and the following centuries; and that our own remote ancestors were turned from their idols to serve the living God, and to transmit the knowledge of salvation to their posterity? Had it not been for missions, the British islands, in which so many immortal spirits have been sanctified by the truth and prepared for heaven, and in which so much Christian beneficence is now displayed; these very islands, from which we derive our origin, our language, our laws, and our religion, might have been still inhabited by savages worshipping in the groves of the Druids, or offering human sacrifices to their false gods.

In later times, Ziegenbalg and Swartz in the East, and Eliot and Brainerd in the West, have given illustrious examples of what might be done by patient and persevering zeal in missionary labors; and not only shall their memory long be blessed on earth, but their witness is in heaven, and their record on high.

By means of the single missionary establishment at Tranquebar, first commenced by Ziegenbalg about a century ago, and afterwards conducted by his worthy successors, particularly by the venerable Swartz, not less, it is estimated, than *eighty thousand* Pagans, "forsaking their idols and their vices, have been added to the Christian Church." If not so much can be said of the missions of Eliot and Brainerd, it is to be considered, that their labors were among a people scattered in the wilderness, and that men of a like spirit were not found to succeed them in their work, and prosecute their pious design. Still, however, there were precious fruits of their labors, which will remain for joy and praise, in the kingdom of the Re-

deemer, when this world shall be no more. The general history of such missions as have at any time been conducted on Christian principles, and with a real regard to the salvation of the heathen, affords abundant encouragement to proceed with vigor, in the same glorious cause.

But if so much has been done by a few men, and in ordinary times, what may we not expect from united and extensive exertions in the present extraordinary period of the world? For some time before the Messiah came a light to lighten the Gentiles and the glory of his people Israel, an expectation extensively prevailed, that a glorious luminary was about to arise, and an important change to commence. Prophecies to this effect were on record, and the providence of God strikingly indicated their approaching fulfilment. Something very similar to all this is manifest in the present age. If the Messiah was then the Desire of all nations, his millennial reign is no less so now. If the seventy prophetic weeks of Daniel were then drawing to a close, the 1260 mystical days of the same Jewish prophet, and of the Christian prophet John, are now hastening to their completion. If the providence of God strikingly indicated the approach of the glorious change then expected, not less strikingly do the unusual events, which now astonish the nations, indicate the approach of a change still more glorious, because more complete and universal. The Lord himself has arisen *to shake terribly the earth, and to plead his own cause with the nations.* But though *the DAY of vengeance is in his heart, the REAR of his redeemed is come.*

Prophecy, history, and the present state of the world, seem to unite in declaring, that the great pillars of the Papal and Mahomedan impostures are now tottering to their fall. The civilized world is in a state of awful convulsion and unparalleled distress. At the same time, Christians are awakened to a perception of their peculiar duties, and to correspondent labors and sacrifices. New facilities are afforded for the dispersion of the Scriptures in many languages; for the establishment of missions, and the general promulgation of the Gospel. The enormity of the heathen superstition, and the unutterable evils which march in its train, stand forth to view in all their hideous proportions. Now is the time for the followers of Christ to come forward boldly, and engage earnestly in the great work of enlightening and reforming mankind. Never was the glory of the Christian religion more clearly discernible; never was the futility of all other schemes more manifest; never were the encouragements to benevolent exertion greater, than at the present day. In the great conflict between truth and error, what Christian will refuse to take an active part? Satan has long deceived the nations, and held in ignorance and idolatry much the greater part of the human race. When his empire is assailed, and his throne begins to crumble under him, what friend of the Redeemer will refuse to come to *the help of the Lord, to the help of the Lord against the mighty.* Ultimate victory is secure, as it is promised by Him who cannot lie, and in whose hands are the hearts of all men. What Christian will not esteem it a privilege to be-

come instrumental, though in a humble degree, in accomplishing the glorious and beneficent purposes of Jehovah, by extending the influence of the Gospel?

It appears from what has been stated in this address, and would more fully appear from a sketch of missionary exertions made during the last century, and especially during the last twenty years, that a *great and effectual door* for the promulgation of the Gospel among the heathen is now opened to all Christian nations: but to no nation is it more inviting, than to the people of New England. The truth of this declaration will be easily manifest from the following considerations:

First: No nation ever experienced the blessings of the Christian religion more evidently, and uniformly, than the inhabitants of New England, from its first colonization till the present time, through nearly two centuries. Of all our social and civil enjoyments, scarcely one is worthy to be mentioned, which is not derived directly, or indirectly, from this holy religion; and all the enjoyments, which concern us as immortal beings, spring directly from this source. If we were deprived of all the civilization and liberty, all the present consolations and future hopes, which we receive from the Gospel, what should we have left? Where is the Christian who would not mourn day and night, were he told, that at some future time this favored land should sink into the superstition, corruption, and impiety of Paganism; that the Sabbath should become extinct, our churches moulder to ruin, no voice of supplication ascend to Jehovah, no children be dedicated in baptism to the triune God, and no memorial be observed of the Redeemer's sufferings, atonement, death, and resurrection; that, instead of the rational worship of Christian assemblies, future generations should behold some horrible idol receiving the adoration of deluded millions. Where is the person of common humanity, who would not lift up the voice of lamentation at the certain prospect of such an apostasy from the truth, and such a debasing fall into the cruelties and debaucheries, the sins and miseries of heathenism? If we should feel so intensely at the prospect of these evils befalling our own country, can we avoid being touched with compassion at the sight of many populous nations, which have been subjected for ages, and are still subjected, to the power of the most degrading idolatry? Are we not called upon in a peculiar manner to exert ourselves in dispelling this worse than Egyptian darkness?

Let us reflect for a moment, on the tendency of missionary exertions to promote religion among ourselves. The Rev. Mr. Grout, in his sermon before the Hampshire Missionary Society, observes, that "what seems to be peculiarly worthy of attention is the unusual effusion of God's Spirit in and near the places, where the missionary spirit has prevailed." "About nine years have elapsed," he adds, "since the establishment of this Society. In what other period of that length have we witnessed in this county so many instances of the refreshings of Divine grace?" The preacher then pertinently inquires, "Do not these things, like the pillar of the cloud and of the fire in the camp of Israel, betoken the Divine presence to have

attended the course of missionary labors?" We press this question upon the consciences of Christians, and ask them to decide, from their own observation and experience, whether this is not a just view of the subject. It is an unchangeable law in the Divine government, that *it is more blessed to give than to receive*, and that *he that watereth shall be also watered himself*. As we regard the salvation of our neighbors, our friends, our families, let us send the Gospel to the heathen.

Secondly: If all the circumstances of the case are considered, we are more able to take an active part in evangelizing the heathen, than any other people on the globe. With the exception of Great Britain, indeed, no nation but our own has the inclination, or the ability, to make great exertions in the prosecution of this design. Great Britain is engaged in a conflict for her existence with a power which threatens to subjugate the civilized world; yet, beside all the expenses of this unexampled conflict; beside the millions paid for the support of the parish poor; and the immense aggregate of the sums given in occasional charity; beside the vast annual expenses of charity schools, hospitals, and many other benevolent institutions; beside the support of the regular Clergy, both of the Establishment and among Dissenters; beside these and many other expenses, Great Britain spends *hundreds of thousands of dollars*, annually, in distributing the Bible, employing Missionaries, translating the Scriptures, and other extraordinary methods of dispensing the Gospel to mankind. Our public burdens are light compared with those of England; and there is among us wealth sufficient, abundantly sufficient, to employ all the instruments which will be offered to our hands. We are accustomed to hear many encomiums on the liberality of Christians in England; let it be remembered, that these very encomiums will condemn us, unless *we go and do likewise*.

Let it not be supposed, that the embarrassment of our public affairs, and the consequent derangement of private business, and loss of private property, are forgotten. With these things in full view, it may still be truly said, that wealth enough can be spared from among us for the vigorous prosecution of this transcendently important purpose.

Nor should it be omitted, that there is no need of withholding a single dollar from the numerous Missionary and Bible Societies, and other charitable institutions, which are already in operation in our country. Our Missionary Societies have been for a number of years incalculable blessings to the new settlements and destitute places of the United States; and though our Bible Societies have been but lately formed, their prospects of usefulness are most encouraging. May the means of all these benevolent institutions increase continually; and may the same beneficence, which patronizes them, be extended to satisfy the pressing calls of Foreign Missions.

The public will perceive, that a considerable sum of money is necessary before a mission to Asia can be commenced with any

prospect of success, and that money is the only thing which is still wanting. Need another word be said to ensure liberal and extensive donations?

JEDIDIAH MORSE,
SAMUEL WORCESTER,
JEREMIAH EVARTS,
Committee appointed by the Board.

N. B. Donors are respectfully requested to designate, whether they wish their donations to make part of a permanent fund, the income of which will be appropriated to Foreign Missions; or whether they would prefer, that the whole sum given should be expended as soon as opportunity shall present. If no designation is made by donors, the disposition of the gift will be considered as left to the discretion of the Board.

RELIGIOUS COMMUNICATIONS.

OBSERVATIONS ON UNBELIEF.

EVERY attentive reader of the Bible must have observed, that unbelief is represented, especially in the New Testament, as that radical and capital sin, against which the wrath of God is revealed from heaven. A primary object of the mission of the Holy Spirit, is to convince the world of sin, because they believe not on Christ.* And when the Savior commissioned his Apostles to go and preach the Gospel to every creature, he solemnly declared, that the salvation or perdition of their hearers would follow, according to their belief or disbelief of the sacred message.† To have just views of the nature, causes, and criminality, of unbelief, must, therefore, be of vast importance to every one who hears or reads the Gospel.

What, then, is unbelief? In the most general signification of the term, it is the rejection of tes-

timony. In the *scriptural* sense, which is the present object of inquiry, it is the rejection of the testimony, which God hath given of his Son.‡ It may be justly observed, that the whole Bible is the testimony of God concerning his Son: his person, character, offices, works, and kingdom. These were prophetically and symbolically revealed in the Old Testament, and are more fully and distinctly unfolded in the New. This testimony men are required to believe, and their belief of it entitles them to that salvation which it reveals. To reject this testimony is unbelief.

But it is not the bare assent of the judgment to the truths of the Gospel, which entitles to eternal life. Men may believe that the Bible is the word of God, given by the inspiration of the Holy Spirit, as the only infallible rule of faith and practice;

* John xvi, 9. † Mark xvi, 15, 16.

‡ 1 John v, 10.

that Jesus Christ is the self-existent God, as well as man; that pardon and justification are granted to penitent sinners through the merit of his blood and righteousness; and that there is no other name whereby any can be saved. They may assent to every distinguishing truth of the Gospel. Nay, they may not only give the doctrines of grace the assent of their judgment; but defend and recommend them with much zeal and ability, and even enjoy no small degree of satisfaction in their theory of religion; and yet live and die in unbelief. The truth of this remark is presumed to be evinced by many painful instances within the recollection of almost every man. Is it not evident, indeed, that there are persons not a few, who adopt an orthodox theory, and, at the same time, know themselves to be destitute of that vital religion which their theory requires as indispensable to salvation? *The Lord looketh on the heart.* Whatever men may profess, or imagine that they believe, of the word of God, they do not, in the language and sense of Scripture, believe it, unless it be approved and loved in their hearts. *He that believeth on the Son of God hath the witness in himself.* His faith sanctifies his affections and his life. It works by love, purifies the heart, and overcomes the world. The true believer, while he loves the Divine law and makes it the rule of his obedience, is habitually dead to it, so as to abandon the pride of self-righteousness, and make the righteousness of Christ his only refuge and hope. Dead to sin, he hates it for its exceeding sin-

fulness, and longs for complete deliverance from its power. Dead also to the world, he crucifies it with its ensnaring vanities and polluting lusts, trusts in God as his portion, and finds the word and spiritual service of God his daily delight.

That person, however he may view himself or be viewed by others, who has not experienced the sanctifying power of Divine grace in his heart and life, is an unbeliever. And he is a most *unreasonable* creature; because he rejects the highest evidence; because he is displeased with infinite holiness and excellence; and because he refuses the greatest personal good. If men do not *obey* the Gospel, they give a practical demonstration that they do not *believe* it.

Here is a man, whose heart is set upon acquiring a large estate. If he can attain to such a degree of wealth and honor, he will reach the summit of his wishes. Through wearisome days and nights, months and years, amid perplexity and danger, he pursues his darling object. No sacrifice is deemed too great, which he believes will accomplish his purpose. A person of immense fortune, in a distant part of the country, sends a messenger to this man, with a written instrument, assuring him, that if he would follow its directions it would infallibly raise him to greater wealth and honor than he had even thought of acquiring; assuring him, also, that his wishes could be obtained in no other way. The man takes the instrument, examines it in every part, and views it in every bearing. He also takes the counsel of many wise and learn-

ed men. It is legally drawn and well vouched. The man declares he is satisfied with the instrument, and believes every word it contains. But what does he do? Does he avail himself of the generous instrument and take the place to which he aspires? No: he folds it up, lays it away, and presses on in his old course after a fortune, just as if no such instrument had been put into his hands, or as if he considered it as a worthless forgery.

What shall we say of this man? Does he believe in the genuineness of the instrument? Does not his conduct rather evince, that he does not believe a syllable it contains? Did he really believe what he says he does, in a matter that so deeply concerns him, he would surely act accordingly. Now this is unbelief. This is like the conduct of unbelievers, in general, who hear and assent to the Gospel. Obedience is the test of faith. The man, who habitually disobeys the Gospel, whatever his pretensions may be, demonstrates that he is utterly void of true faith.

But it is often much easier to convince men, that they are unbelievers, than that they are exceedingly guilty for their unbelief. To convince them of sin because they believe not on Christ, is, indeed, a prerogative of the Holy Ghost. If they be guilty of theft, robbery, treason, or murder, they may be easily convinced of guilt, and their consciences may relent on an exposure of their crimes. People are hard to believe, that it can be so very criminal not to believe a sure testimony. Men, who excel in the wisdom of this

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world, often make such observations as these: Our belief or disbelief of any proposition presented to our minds, is arbitrary; i. e. entirely above our control. If the evidence presented to our minds convince our judgment, we believe the proposition of necessity. If it do not convince our judgment, we disbelieve, and cannot help it. As much as to say, our belief or disbelief is, in no degree, determined by our inclinations, passions, or habits. Such maxims, it is obvious, are confuted by innumerable facts and universal experience; are hostile to the Scriptures, and fraught with the most absurd and mischievous consequences. Christ says, "He that believeth not is condemned already;" and "He that believeth not shall be damned." If the above maxims be admitted, these passages and almost numberless others of the same import, must be rejected as erroneous and unjust, and Christ must be charged with either ignorance or deceit.

Were such maxims true, it would undeniably follow, that a man is never criminal for his belief or unbelief; and therefore, that he ought never to be blamed or punished for *acting according* to his belief or unbelief. This is the very spirit of modern Infidelity; and the fashionable *liberality in religion*, as it is softly called, is precisely of the same nature. According to these systems, no man should be condemned for unbelief. So that God is either unjust in his denunciations against unbelievers, or the Bible, which contains them, is not his word.

Scripture, reason, history, observation, and experience, unite

to prove, that men believe or disbelieve, as they are influenced by their inclinations, passions, and habits. It is not for the want of abundant evidence, that the Gospel is so generally disbelieved. It is because impenitent men are lovers of their own selves, proud, ignorant, sensual. They will not embrace the Gospel, because its leading precept is, *Deny thyself*. If they receive the Lord Jesus as their Savior, they must give up their self-will, their self-righteousness, their selfish interests and pursuits, and be reduced to a state of cordial dependence on sovereign grace. Did not the Gospel require unreserved submission and humility, proud men would believe it. If it cherished their avarice, ambition, and selfishness, they would embrace it with all their hearts. One hundredth part of the evidence, which now attends it, would be abundantly sufficient to convince them of its truth. Nay, the strength of their own inclinations and passions, would produce more than half the conviction. How many things concerning religion do men believe totally without evidence, and even contrary to Scripture, reason, and fact, merely through the force of inclination! Mankind are naturally under the arbitrary government of sense. He who believes the Gospel, as it is entirely opposed to this government, must deny every inordinate gratification of sense. Men refuse the testimony of the Gospel, because the light of it exposes their corruptions. *Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

But if unbelievers love darkness and abide in it, because they cannot endure the light of Divine truth, how unfit are they for heaven, where there is no darkness in which to hide, and where the light of the knowledge of the glory of God in the face of Jesus Christ shines with unclouded lustre!

To show further the exceeding sinfulness of unbelief, I observe, it is a direct contradiction of Jehovah. It directs against him the daring charge of falsehood. *He that believeth not God hath made him a liar; because he believeth not the record, which God gave of his Son.* How criminal, then, is the sin of unbelief! It also robs God of his glory. It is the greatest contempt of all the Divine attributes; for in the redemption of sinners, through the atonement of Christ, as revealed in the Gospel, the attributes of God are most gloriously displayed.

Unbelief tramples on the authority of God, and defies his power and wrath, as supreme Lawgiver and Judge. It pours contempt upon the manifold wisdom of God, and spurns at all the love and mercy revealed in the Gospel. The sin of unbelief is committed against Christ. It sets at nought his atoning blood and justifying righteousness. Those who refuse him as their prophet, priest, and king, join with his enemies and crucifiers, and bring the guilt of his blood upon their heads. How ought we to bewail this great sin, and pray the Lord to deliver us from its dominion. Reader, thy character among men, thy fair professions, thy honest industry, thy strict attendance on

the externals of religion, and thy formal prayers, are of no avail, in thy concerns with God, whilst thou art destitute of that faith, which works by love and purifies the heart.

The gates of heaven will be barred against no man, on account of the number or the magnitude of his sins. Though they be as scarlet and red like crimson, if he embrace the Savior with penitent faith they will all be blotted out. But unbelief destroys the souls of men. If they are excluded from the realms of bliss, it is because they believe not in the Lord Jesus Christ. **COGNATUS.**

For the Panoplist.

THE POWER OF RELIGION.

THESE are many who seem to suppose, that the power of religion consists, exclusively, in strong emotions violently expressed. If a subject of the Christian hope is raised, by an impulse of feeling, above the restraints of youthful diffidence, so as to be able to send forth a torrent of alternate prayer and exhortation, he is thought by many to be in a wonderful frame, and to experience eminently the power of religion. If, in a meeting for social worship, many are moved to groan with a loud voice, and to show other signs of great agitation; and if, in this tempest of passion, some of those present, terrified by the commotion, or overcome by fatigue or hysterical affection should fall, and lie motionless on the floor; there are persons so deluded as to

deem all this to be pre-eminently *the power of religion.*

That true religion is an affection of the heart, and at times a strong affection, and full of consolation, no one, who has attentively read the Bible, can question. And that strong religious affections should agitate the body, is no more to be doubted, or wondered at, than that any other strong affections of the mind should produce the same effect. Those precious seasons of consolation when the love of Christ, which is unspeakable and passeth knowledge, is shed abroad in the heart, are doubtless correctly considered as specimens of the power of religion. But shall every violent emotion on the subject of religion, however excited and however expressed, be sanctified with the appellation of a *truly religious emotion*? Without examination, and without discrimination, and amid the most irregular exhibitions of passion, must religion acknowledge, as her genuine fruits, the offspring of ignorance, and animal affection, and enthusiasm, and phrensy?

By the power of religion I would understand the whole influence of Christianity upon the heart and life; not excluding peace and joy, but including all that Divine influence which humbles the soul, supports under afflictions, enables to surmount obstacles and encounter dangers in the path of duty, inspires self-denial, resists temptation, and animates the subject while performing, habitually, the duties of his station, both towards God and towards man. Our rebellion has carried us far from God and our duty, and the pow-

er of religion is displayed in bringing us back again.

Thus Noah was moved by the power of religion to build the ark amid the sneers of an ungodly world; and, whether his frames were painful or joyful, the great test of sincerity was, that the work went on. The Sacred History says, *Thus did Noah; according to all that God commanded him so did he.*

Abraham, also, in obedience to the Divine direction, stretched forth his hand to slay his son; for *being strong in faith, he staggered not through unbelief.*

Moses experienced the power of religion, when he refused to be called the son of Pharaoh's daughter, and preferred affliction with the people of God to the pleasures of sin.

Job, when in the midst of his sufferings he said, *Though he slay me yet will I trust in him,* was sustained by the power of religion.

When Daniel, in the face of death, opened his windows and prayed, he was raised above the fear of death by the power of religion.

When the disciples left all at the bidding of Christ, and followed him, they were moved to do so by the power of religion: And when Paul and Silas, in prison and in chains, prayed and sang praises to God at midnight, they felt the same Divine influence. The multitude who, in different ages of the Church, have been tortured, and mocked, and scourged, and imprisoned, and have even laid down their lives for the testimony of Jesus; these signally exhibited the power of religion.

But such are not the only cases, in which Christians are strong in faith, giving glory to God. The parent who stately offers to God in his family the sacrifice of prayer and praise, and brings up his children in the nurture and admonition of the Lord, exhibits the power of religion advantageously.

The Christian, who under great provocation governs his temper, and his tongue; who being slandered does not slander his enemy in return; who is reviled and does not revile again, abused and does not retaliate; who, when his charities are unthankfully received, still gives, when it is necessary, to the evil and unthankful: such a one feels and manifests more of the power of religion, than can ever be manifested by professions however loud, and emotions however violently expressed. But, especially, the man who loves the Lord Jesus Christ better than his own interest; who is willing to be convinced, that it is his duty to give money to beneficent purposes, when it really is so; whose heart is loose from the world, and whose hand is open to distribute, as the cause of Christ and the necessities of men require; this man feels a fervor of religion more pure, more salutary, more acceptable to God, than any periodical flame, suddenly raised and as suddenly expiring, and perhaps without producing in practice a solitary good effect.

Finally, the Christian, who, having run his race, can look at death with a smile, and enter the dark valley without fear; who is willing to live to glorify

God, and willing to leave friends and earthly possessions to be with Christ, feels, and though expiring triumphs in, *the power of religion.* L.

ADDRESS ON THE TRINITY.

The following address on the subject of the Trinity was prepared by a Committee, chosen for that purpose, by the General Association of New Hampshire, at their last annual meeting. We have been requested to insert it in our pages, and very willingly comply with the request; recommending it, at the same time, to the diligent perusal of our readers.

Ed. Pan.

AN ADDRESS TO THE CHURCHES
IN CONNEXION WITH THE GENERAL ASSOCIATION OF NEW HAMPSHIRE ON THE SUBJECT OF THE TRINITY.

Brethren, beloved in the Lord,

A SOLICITOUS concern for your welfare dictates the present address. We should be unfaithful not to improve every opportunity to promote your edification. Being assembled, by the good hand of our God upon us, "to obtain religious information relative to the state of our particular churches, and the general state of the Christian church in this country, and through the Christian world," we possess peculiar advantages to learn what may be conducive to your establishment in the faith, and to your abounding in the fruits of righteousness, which are, by Jesus Christ, to the glory and praise of God. We, therefore, feel under peculiar obligations to put you in remembrance of some things, which are suggested by the circumstances of the present day. And we have no doubt, dear brethren, but you will pay strict and prompt attention to

what is dictated by brotherly love and pastoral fidelity.

You cannot be insensible that the present is a time of abounding iniquity; and that when iniquity abounds, the love of many waxes cold. Too often, in such a time, the people of God neglect to watch and keep their garments; their fervor in religion gradually abates; they leave their first love, and become satisfied with the form, without the power, of godliness. Against an evil so dishonorable to God, so reproachful to religion, and so wounding to our own souls, we should strive with all our might.

While, in compliance with apostolic direction, we *earnestly contend for the faith, which was once delivered unto the saints*, we should carefully avoid those disputings, which alienate from each other the affections of good men, and strengthen prejudices and opposition to the truth. In meekness, we should instruct those who oppose themselves; and our holy, and heavenly lives should express the excellence of the doctrines, which we receive and hold fast as eternal truth.

When errors, or *damnable heresies*, are disseminated, we should see that our hearts are established with grace, so that we are not *tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.* The apostle has assured us, that there must be heresies, that they which are approved may be made manifest. A time of heresy is a time of trial. By heresies, unsound professors are often detected. If no heresy were advanced, their hatred to the truth might not so

readily be discovered. But when false doctrines are disseminated and come to their knowledge, they gladly embrace the opportunity to free themselves from the belief of those truths, which they inwardly dislike. And every one who enlists in the cause of error, will naturally seek the countenance and support of others. He will strive to render his favorite opinions as popular as possible. His success will make him more confident, that these opinions are correct. Some may advance, and others may embrace, heretical sentiments, because they are fond of *new things*, or of distinguishing themselves by *novel opinions*. While these things are in operation, those who receive the truth in the love of it, will be tried: they will be quickened in prayer, and in searching the Scriptures; they will perceive more clearly the connexion and harmony of the great system of revealed truth; their knowledge will be increased; partial deviations from the standard will be corrected; their faith will be more confirmed; and their steadfastness be more manifest.

The limits of this address will not allow us to enumerate the errors, to which you are exposed. Nor is it so needful for us to attempt this enumeration, as to urge upon you the vast importance of a decided and cordial attachment to the truth, as it is in Jesus. While you firmly adhere to that form of doctrine, which has been delivered you, you will be effectually secured, by Divine grace, against the influence of those, who would draw you into the devious paths of error.

There is one doctrine, dear brethren, to which we would, at this time, affectionately invite your humble and prayerful attention. It is a doctrine, which lies at the foundation of your profession, your practice, and your hopes, as believers; a doctrine, which stamps the Gospel, with its highest excellence; for it gives the most exalted view of the boundless perfection and all-sufficiency of God; a doctrine, which the marvellous work of redemption peculiarly illustrates. This is the doctrine of the TRINITY.

Into this doctrine, you have been expressly initiated by your baptism. For you have been baptized *into the name of the Father, and of the Son, and of the Holy Ghost*. Here is a Trinity in Unity. You have not been baptized into the *names* of distinct and separate Beings or Subsistences: but you have been baptized into the *name* of the Father, and of the Son, and of the Holy Ghost, implying that these three are one. Hence the doctrine of three Persons in one God, belongs to the very essence of your baptism. And we conceive that you can no more renounce this doctrine, than you can renounce your baptism, and consequently your Christian profession. You have also dedicated yourselves to the Father, to the Son, and to the Holy Ghost: and this three-one God, you have expressly and solemnly taken as your covenant God. Hence your own covenant engagements bind you to the belief of the doctrine of the Trinity. How then can you renounce this doctrine, without renouncing these engagements?

But your daily practice, as believers, is as deeply involved in this doctrine, as your profession. You solemnly recognize this doctrine, when you piously attend the administration of baptism; and especially when you dedicate your children in this ordinance. In every such transaction, you declare, either implicitly, or explicitly, your belief of three Persons in one God, who are *the same in substance, equal in power and glory*. Hence, the form of baptism must be changed, or you must turn away from the administration of it, before you can consistently deny the doctrine of the Trinity. In every act of acceptable prayer, you approach the Father, through the Son, and by the Holy Ghost.* And the love of the Father, the grace of the Son, and the communion of the Holy Ghost,† you devoutly implore; and especially whenever the apostolic benediction is pronounced. You are required to honor the Father for his boundless love and grace;‡ to honor the Son as the only medium, through which you are to

*Ephes. ii, 18. Through him, we both have access, by one Spirit, unto the Father. John xiv, 6. I am the way, and the truth, and the life: no man cometh unto the Father but by me. See also Rom. i, 8. Ephes. vi, 18. Praying always with all prayer and supplication in the Spirit. Jude, verse 20. Praying in the Holy Ghost. See also Rom. viii, 15, 26, 27.

†2 Cor. xiii, 14. Compare this with the ancient benediction, Numb. vi, 24—26.

‡Jer. xxxi, 3. I have loved thee with an everlasting love. John iii, 16. God so loved the world that he gave his only begotten Son. 2 Cor. ix, 15. Thanks be unto God for his unspeakable gift. Ephes. i, 3. Blessed be the God and Father of our

look for every favor:§ and to honor the Holy Ghost as the Comforter, the immediate Giver of all the grace and consolation, which you receive.|| Hence your thanks are continually due to the Father, to the Son, and to the Holy Ghost.¶ This God in three Persons, you have chosen as your everlasting Portion.††

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. See also Ephes. ii, 4; and iii, 16; and 1 Pet. i, 3.

§ Gal. vi, 18. The grace of our Lord Jesus Christ be with your spirit. John i, 16. And of his fullness have all we received, and grace for grace. Col. ii, 9. For in him dwelleth all the fulness of the Godhead bodily. Acts iv, 12. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved. John xvi, 23. whatsoever ye shall ask the Father in my name, he will give it you. Rom. v, 1. Being justified by faith, we have peace with God through our Lord Jesus Christ.

||John xiv, 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth. He dwelleth with you and shall be in you. Rom. v, 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. xv, 13. Now the God of hope, fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. 16. That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. See also John vii, 37—39.

¶John iii, 27. Titus iii, 4—6. Rev. i, 4, 5.

†† Lam. iii, 24. The LORD is my portion, saith my soul. Psalm lxxiii, 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. 2 John verse 9. He that abideth in the doctrine of

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus;* being strengthened with might by his Spirit in the inner man;† that God in all things may be glorified through Jesus Christ; to whom be praise and dominion, for ever and ever.‡ Hence it is one God in three Persons, whom you are constantly to believe and trust, to love and serve, to worship and praise. With each person in the Trinity, you have constant and equal concern. You need fellowship with the Son, as much as with the Father;§ and you no less need the fellowship of the Holy Ghost.|| Whosoever denieth the Son, the same hath not the

Christ, he hath both the Father and the Son. 1 Cor. vi, 19. Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God.

*Col. iii, 17. †Ephes. iii, 16.

‡1 Pet. iv, 11.

§1 John i, 3. Truly our fellowship is with the Father, and with his Son Jesus Christ. John xiv, 1. Ye believe in God; believe also in me. 21. He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him. 23. And my Father will love him, and we will come unto him and make our abode with him. But see John viii, 24; and xv, 6, 23.

||The original word is the same, which is translated communion in 2 Cor. xiii, 14; and fellowship in 1 John i, 3. Jude, verse 19. There be they who separate themselves, sensual, having not the Spirit. John xiv, 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. 1 John ii, 20. But ye have an unction from the Holy One, and ye know all things. See also verses 2, 7; 2 Cor. i, 21, 22; Rom. viii, 9, 14; Ephes. i, 13, 14; and iv, 30.

Father.* He that hath the Son, hath life; and he that hath not the Son of God hath not life.† And hereby we know that he (the Son) abideth in us, by the Spirit, which he hath given us.‡ Now if any man have not the Spirit of Christ, he is none of his.§ What then would be the consequence of renouncing this fundamental doctrine of one God in three Persons? Would it not essentially alter the object of supreme love and honor, obedience and praise? Would not a very different God be worshipped from the God revealed in the Scriptures? How striking must be the difference between worshipping one God in three Persons, and worshipping God in one person only?

But, dear brethren, what would become of the great foundation of your hope, if the doctrine of the Trinity be exploded? Does not your salvation jointly depend on the Father, on the Son, and on the Holy Ghost? For all, who are saved, are chosen by the Father;|| chosen in Christ from before the foundation of the world;¶ and chosen through sanctification of the Spirit.** The Father hath given them to Christ;†† Christ hath laid down his life for them;‡‡

* 1 John ii, 23. †1 John v, 12.

‡1 John iii, 24. §Rom. viii, 9.

||Rom. viii, 28—30; John x, 26—29.

¶Ephes. i, 3, 4. **2 Thes. ii, 13.

†† John vi, 37. All that the Father giveth me, shall come to me. See also verse 39; and chap. xvii, 2, 24.

‡‡John x, 15. I lay down my life for the sheep. verse 16. And other sheep I have, which are not of this fold. Isa. liii, 6. All we like sheep have gone astray; and the Lord hath laid on him, the iniquity of us all.

and the Holy Ghost quickens them, by grace, when they are dead in sin, and he will abide in them for ever, as his temple.* They are *elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.*** Here is the foundation of your hope. But this foundation would be destroyed, if this doctrine be renounced. As a pious writer observes, "Take away the doctrine of the *Trinity*, and you sap the foundation of all that I have, as a believer, and all that I hope for, as an heir of salvation."† Let this be done, and you would have no *Divine Redeemer*, nor *Divine Sanctifier*. For Jesus Christ would be degraded to a mere creature; and the personality of the Holy Ghost would be destroyed. Where then could you look for an infinite atonement for sin; or for One, whose office it is to renew the heart, and dwell with you for ever? Or how could you believe the words of Christ, that *where two or three are gathered together in my name, there am I, in the midst of them.*‡

*Ezek. xxxvi, 27, I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. John vi, 63, It is the Spirit that quickeneth. Ephes. ii, 1, And you hath he quickened who were dead in trespasses and sins. 1 Cor. iii, 16, Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. See also Ephes. ii, 21, 22.

**1 Pet. i, 2. See also Titus, iii, 4--6.

†Rev. Thomas Bradbury, in his sermons on Baptism, lately republished in New York.

‡Matt. xviii, 20. Can any person seriously think that a mere creature; or one who has no more than a de-

Or how could you expect that the Holy Ghost should glorify Christ by receiving of his, and showing it unto you?§ But, beloved, we are persuaded better things of you, than that ye should renounce the broad foundation of the Gospel. We have confidence in you, through the Lord, that ye will be none otherwise minded: and we pray that we may never be ashamed of this our confidence.

The doctrine of the Trinity is the glory of the Gospel. It distinguishes the Christian system from every false scheme of religion. It is this doctrine, especially, which exalts the Gospel, as it respects God, above the Alcoran of Mahomed. It is a believing view of the glorious Trinity, which most fully satisfies every informed and humble mind, that the salvation, which the Scriptures reveal, is complete, and fully adequate to all the wants of sinful men. Here you behold the boundless love of the Father;† the grace of JEHOVAH Jesus;‡ the infinite extent of his atonement;§§ that in Jehovah our righteousness, you have righteousness and strength;|| and

pendent, finite existence, can be daily present in this manner, with the saints, throughout the earth? Or that a mere creature can, without horrid impiety, adopt the appropriate language of Jehovah? Compare Matt. xxviii, 20; and Acts xviii, 10, with Exod. iii, 12; Josh. i, 5, 9; Isai. xli, 10; and xliii, 2; Jer. i, 19.

§ John xvi, 14, 15.

†1 John iv, 8--10; Rom. v, 6; Ephes. ii, 4.

‡2 Cor. xii, 9; Matt. xi, 28, compared with Is. xlv, 22; Zech. ii, 10, 11.

§§Phil. ii, 6--8; 1 John i, 7; and ii, 2.

||Jer. xxiii, 6; 1 Cor. i, 30; Phil. iiii, 8, 9; Isai, xlv, 24, 25.

that the Lord the Spirit is the Author of the new creation, the infinite Source of holiness to the whole redeemed world.* What illustrious views are here given of the boundless perfection and all-sufficiency of God?

"Glory to God, the Trinity,
Whose name has mysteries unknown;

In Essence One, in Person Three,
A social nature, yet alone."

WATTS.

How exalted is the privilege of believers. Their fellowship is with the Father, and with his Son Jesus Christ; and they enjoy also the fellowship of the Holy Ghost. Their union and blessedness will for ever form a very bright manifestation of the glory of the Trinity. What glory does all this reflect on the Gospel? But expunge this doctrine from the sacred pages, and what a blank would appear? Upon how great a part of the Bible, we should be constrained to write, *ICHABOD, The glory is departed!*

The doctrine of the Trinity is peculiarly illustrated by the work of redemption. It would be easy to shew that this work exceeds, in magnitude and glory, all the Divine works, of which we have knowledge. This work peculiarly glorifies God, by making known, so clearly, the three Persons in the Godhead. By this work, you are plainly taught

* 2 Cor. iii, 17, 18; 2 Thes. iii, 5. See *Guyse* on this last text. Isai. xlv, 3; Gal. v, 22, 23. John iv, 14, compared with chap. vii, 38, 39; Rev. xxii, 1, compared with John xv, 26. On account of the rich abundance of his gifts and graces, the Holy Ghost is called, in metaphorical language, the seven Spirits of God. Rev. i, 4; and iii, 1; and iv, 5; and v, 6.

that *there are three, that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.** Intimations are given, in the history of creation, of a plurality of persons in the Godhead. But in the glorious work of redeeming love, you behold the Trinity most fully manifested.

"Glory to God, that reigns above,
Th' eternal Three in One;
Who by the wonders of his love,
Has made his nature known."

WATTS.

You will readily acknowledge, dear brethren, in view of what we have suggested, that the doctrine of the Trinity is not a doctrine of mere speculation, but of great practical use. To the humble believer, it is all in all. It is interwoven with every important doctrine, and promise, and precept of the Gospel. "Like the key stone of an arch," it is "essential to the support" of the whole system of evangelical truth, and "of evangelical piety." How then can the believer live without it? It is his life. What is the Gospel without it, but a dead letter?† Take from the believer this doctrine, and you take away his GOD, his SAVIOR, his COMFORTER!

We freely acknowledge, and we wish it ever to be remembered, that this doctrine is incomprehensible: but we feel confident that it is no more so, than the eternal, self existence of God; and we conceive that men may as well deny that God is self-existent and from everlasting, as deny that he exists, from eternity, in three Persons, the

*1 John v, 7.

†2 Cor. iii, 6—8; Gal. iii, 2, 5, 14.

Father, the Word, and the Holy Ghost. Let no man therefore shake your faith in this doctrine by saying, it is too mysterious to be believed. He that will believe no mystery, must be a universal skeptic. For what doctrine of the Bible, or even of natural religion, is void of mystery? What a mystery is man? Who can comprehend the union of his soul and body; or how his spirit acts on matter, so that a thought or an exercise of his mind should produce instant motion of his body? But will any deny these things, because they cannot comprehend them? While these things are beyond our comprehension, we may easily acquire all the knowledge of them, which is necessary for the purposes of life. So *while we cannot comprehend a Trinity in Unity, we may obtain all the knowledge of the subject, which is needful for the purposes of piety and our eternal salvation.* Hence we should carefully distinguish between what is revealed, and what is secret, concerning the Trinity. This distinction is very important, and should be strictly observed in attending to every doctrine of the Bible. Be content with knowing what is revealed; and leave secret things with God. *The secret things belong unto the Lord our God; but those things which are revealed, belong unto us, and to our children for ever.* Beware of prying into those things, which God has not revealed. "A man may indulge himself in the humor of a *querist*, until he grows an *apostate*." *Search the Scriptures, to know what God has revealed: but do it, with humility, reverence, and prayer.* Check a vain curiosi-

ty. Never indulge "a conceit of some capacity in yourselves to make *greater discoveries* in the Divine nature. This boldness makes us venture, where humility would make us tremble, to unravel mysteries, and arraign the things of *faith* at the bar of *reason*."* Nor indulge "a fancy that you have found the great secret of knowledge; that which so many ages have sought in vain. This is the snare of the devil." Hence we should always be clothed with humility, and not be wise in our own conceit.

But while we are unable to comprehend the mode of the Divine existence, we may obviate objections, by saying, that God is not three in the same respect, in which he is one. He is three in one respect, but one in another. He is three in person, but one in essence. This "is indeed a *mystery*; but no man hath yet shewn, that it involves in it a *real contradiction*." We as strongly maintain, as our opponents, that, as to essence, there is but one God. But, at the same time, we as fully believe that this God so exists, that the Father is God, the Word is God, and the Holy Ghost is God. This our belief rests entirely on the word of Him, who is most intimately acquainted with his own nature, and *cannot lie*. Our belief has an unshaken foundation in the Divine form of baptism.† "By this form, we learn

* "We ought not to attempt to draw down or submit the mysteries of God to our reason; but on the contrary, to raise and advance our reason to the Divine truth." BACON. See Acts xvii, 18, 32; Rom. i, 22; 1 Cor. i, 19—23 Col. ii, 8; 1 Tim. vi, 20, 21.

† Matt. xxviii, 19.

that the Lord is *one* and his *name* one in all the earth. We are baptized into no more than a single name. It is also plainly said, that there are *three*; neither more nor fewer, that are known by this name, and adored in this ordinance. These three, by their personal titles of Father, Son, and Holy Ghost, are personally *distinct*. They are not spoken of as attributes, powers, or properties; and yet they are *equal* in the revelation made to us, and in the surrender made by us." Hence, "he that is baptized, professes himself, in that very solemnity, to be a *Trinitarian*. If he does not take the words in their natural sense, and as all other people do, he trifles both with God and man."* But further, personal pronouns,† and personal properties;‡ Divine

names;* Divine perfections;†

me unto the nations, which spoiled you. And ye shall know that the LORD of hosts hath sent me. Sing and rejoice, O daughter of Zion; for, Lo, I come, and I will dwell in the midst of thee, saith the LORD. And thou shalt know that the LORD of hosts hath sent me unto thee. Isa. xlviii, 16. Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God and his Spirit hath sent me. John xvii, 18. As thou hast sent me into the world, even so have I also sent them into the world. Acts xiii, 4. So they, being sent forth by the Holy Ghost, departed. Chap. xx, 28. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers. Jer. xvii, 10. I the LORD search the heart Rev. ii, 23. And all the Churches shall know that I am he which searcheth the reins and hearts. 1 Cor. ii, 10. The Spirit searcheth all things, yea, the deep things of God. Acts xiii, 2. The Holy Ghost said, Heb. iii, 7. As the Holy Ghost saith, To day if ye will hear his voice. Acts xvi, 6, 7. Were forbidden of the Holy Ghost to preach the word in Asia. The Spirit suffered them not. John xvi, 14. He shall glorify me; for he shall receive of mine, and shall shew it unto you.

*BRADBURY.

†John x, 38. That ye may know and believe that the Father is in me, and I in him. Chap. xiv, 10. The Father, that dwelleth in me, he doeth the works; verses 16, 26. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. xv, 26. He shall testify of me. Chap. xvi, 13. When he, the Spirit of truth, is come, he will guide you into all truth. Acts xiii, 2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

‡John v, 21, For as the Father raiseth up the dead, and quickeneth them; even so the Son, quickeneth whom he will. 1 Cor. xii, 11. But all these worketh that one and the self same Spirit, dividing to every man severally as he will. Zech. ii, 8—11. For thus saith the LORD of hosts, After the glory hath he sent

*The Word calls himself the LORD, (*Jehovah*) of hosts, and the LORD, (*Jehovah*) in the passage quoted above from Zech. ii.—Jer. xxiii, 6. And this is the name, whereby he shall be called, The LORD, (*Jehovah*) our righteousness. See also chap. xxxiii, 16; which ought to have been rendered, *And this is he who shall call her*, or, *He who shall call her*, is, *Jehovah our righteousness*. "The word *call*, in this place, does not refer either to the name of the Messiah, or of Jerusalem; but to his work of calling her to a participation of new covenant blessings." JAMESON'S Vindication of the Doctrine of Scripture, vol. i, pp. 65, 204. BROWN'S Dict. of the Bible, on the word *Jehovah*; and SCOTT'S Commentary. Compare

Divine works; ‡ and Divine hon- ors,§ are expressly ascribed to

Isa. xlv, 22, with Matt. xi, 28; and Isa. xlv, 24, 25, with 1 Cor. i, 30, 31; and Phil. iii, 8, 9. John i, 1. In the beginning was the Word, and the Word was with God, and the Word was God; Chap. xx, 28. Thomas answered and said unto him, My Lord, and my God. 1 John v, 20. This is the true God, and eternal life. Heb. i, 8. But unto the Son, he saith, Thy throne, O God, is for ever and ever. Rev. i, 17. I am the first and the last; compared with Isa. xlviii, 12. Isa. ix, 6. His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Matt. i, 2, 3. Emmanuel, God with us. 1 Tim. iii, 16. God was manifest in the flesh. Compare Isa. vi, 1—3 with John xii, 40, 41.

The Holy Ghost is expressly called God in Acts v, 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not, lied unto men but unto God. He is also called Jehovah, Isa. vi, 8—10, compared with Acts xxviii, 25—27. Compare also John i, 13, with chap. iii, 5, 6, 8.

‡Eternity is ascribed to Christ in Isa. ix, 6; Heb. i, 10—12; and xiii, 8; 1 John i, 2; Rev. i, 8; 11, 17; and ii, 8; and xxii, 13. Omnipresence is ascribed to him in Matt. xviii, 20; and xviii, 20. Ephes. i, 23; Col. i, 17; Heb. i, 3. To Christ is ascribed all power, in Matt. xxviii, 18; Rev. i, 8; Phil. iii, 21. To him is ascribed omniscience, in Col. ii, 3; John xxi, 17; Rev. ii, 23, compared with 1 Kings viii, 39; and Jer. xvii, 10. He is called the only wise God, in Jude, verses 24, 25. Christ is the Angel of the LORD, or as it might be read, The ANGEL JEHOVAH, who appeared to Moses, Exod. iii, 2—17; and afterwards proclaimed his name and perfections, Exod. xxxiv, 6, 7. Compare Gen. xlviii, 15, 16; Jud. ii, 1—5, with John i, 11; Mal. iii, 1; Zech. ii, 8—11. Eternity is ascribed to the Holy Ghost, in Heb. ix, 14; *omnipresence*, in Psalm cxxxix, 7; *omnipotence*, in Mic. ii, 7: See also Luke i, 35; Rom. xv, 13, 19; 1 Cor. xii, 8—11; Ezek. xxxvi, 27. *Omniscience*

is ascribed to him in 1 Cor. ii, 10; and Isa. xl, 13, 14; and *prescience* in Acts i, 16. And he is called the good Spirit, the holy Spirit, the Spirit of grace and of glory; Neh. ix, 20; Psalm cxliii, 10; and li, 11; Heb. x, 29, 1 Pet. iv, 14.

‡To Christ is ascribed the creation of all things in John i, 3. All things were made by him; and without him was not any thing made, that was made. Col. i, 16; and Isa. xlv, 24. And also the preservation of all things; Col. i, 17; and Heb. i, 3. Of raising the dead likewise, John v, 21, 25, 28, 29. He is equal with the Father, in all Divine works, John v, 17—19.

To the Holy Ghost is also ascribed the work of creation in Gen. i, 2; Job xxxiii, 4; and Psalm civ, 30. To him is ascribed miraculous works, in Matt. xii, 28; Rom. xv, 19; and Heb. ii, 4. And also the work of conversion and sanctification, in Ezek. xxxvi, 27; John iii, 5, 6; Titus iii, 5; 2 Thes. ii, 13; and 1 Pet. i, 2. Compare also Ephes. i, 18—20; and iii, 16.

§John v, 23. That all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which hath sent him. Matt. xxviii, 9. And they—worshipped him. Acts i, 24. And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; Acts vii, 59. Lord Jesus, receive my Spirit. Heb. i, 6. And let all the angels of God worship him. See Rev. v, 8—13. Compare Isa. ii, 11, 17, with Acts x, 25, 26; and xiv, 13—18; Rev. xix, 10; and xxii, 8, 9. Compare also Isa. xlv, 22, 23, with Rom. xiv, 10—12, Phil. ii, 9—11. He is equally worshipped with the Father, in baptism, Matt. xxviii, 19, in the apostolic benediction, 2 Cor. xiii, 14; and in the apostolic salutations, Rom. i, 7; and xvi, 20, 24; 1 Cor. i, 3, and xvi, 23, 2 Cor. i, 2. You will see the same in all Paul's epistles, except that to the Hebrews.

The Holy Ghost is worshipped, as a Divine Person, equally with the Father and the Son, in baptism, Matt. xxviii, 19, in the benediction, 2 Cor.

the Father, to the Son, and to the Holy Ghost; and so ascribed as to shew, very clearly, that these three are self-existent Persons in the Godhead. We believe the Father, the Word, and the Holy Ghost are Persons, because they are so represented in the Scriptures. But they are persons in a peculiar and exalted sense; for they eternally exist in the same Divine essence. How do any prove that the Father is a person, self-existent and eternal? Unquestionably it is done by the representation given in the Scriptures. In the same way, we are taught and assured that the Word and the Holy Ghost are as really Persons self-existent and eternal. How then can we believe that the Father is a self-existent Person, without believing that the Word and the Holy Ghost* are so like-

xiii, 14, and in the salutation, Rev. i, 4, 5. He is also represented as being worthy of equal honor and worship with the Father, and the Son, by all the ascriptions of Divine names, Divine perfections, and Divine works, which are made to him.

"Whatever is ascribed to the other persons, is equally ascribed to him; whatever is intended by the name of the Father and the Son, he is equally concerned in it." OWEN, on the Spirit.

"We are said to be baptized into his name," (that is, of the Holy Ghost;) "and no sense can be affixed to these words, that does not include his personality, for they signify our religious owning the Father, Son, and Holy Ghost, in our worship, faith, and obedience. As we own the one, so we own the other, and if we own the Father as a distinct person, so we do the Holy Ghost, for we are alike baptized into their name, equally submitting to their authority, equally taking the profession of their name upon us." OWEN, on the Spirit.

wise? Let us, then, not be wise above that which is written: but let us humbly receive as truth, what God has revealed, without thinking that we can find out the Almighty unto perfection.

Objections may be further obviated by considering "that the names, *Father, Word, or Son,* and *Spirit,* are not intended to describe the manner, in which the three Divine Persons *subsist,* but the manner, in which they *act;* not what they are in themselves, (that is not revealed;) but what they are *to us,* according to the respective offices, which they have been pleased to assume in the redemption of man. And, therefore, though one of the names of office may seem greater than the rest, yet this does not denote that the person, who bears the name is greater than the other persons. The name of the *Father* may seem greater than that of the *Son,* or of the *Spirit;* and Christ speaks of the Father as greater than he; and the Spirit, as well as the Son, is *sent;* but as these are names of *office,* and not of essence, they only describe the nature of the office assumed, which may be greater or less; but as to the essence, there is, neither difference nor inequality."*

It should also be further considered that the WORD, who is eternal and self-existent, equally with the Father, has been made flesh;† for verily he took not on him the nature of angels; but he took on him the seed of Abraham. And in all things, he was made like unto his brethren;‡

*BURDER'S *Village Sermons.*

†John i, 14. ‡Heb. ii, 17.

as Moses had said, *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me:** Jesus Christ is therefore God and man united, two distinct natures, and but one person. He is Immanuel, God with us,† God manifest in the flesh.‡ That can therefore be said of Christ, which can be said of no other person. As to his Divine nature, he is Jehovah,§ the first and the last,¶¶¶ the mighty God, the everlasting Father:¶¶ but as to his human nature, he is the child born, the son given.** As God, all things were made by him:†† but as man, he was made of a woman:‡‡ As God, he is over all, blessed forever:§§ but as man, he was acquainted with grief, and his soul was exceedingly sorrowful, even unto death.¶¶¶ As God, he knew what was in man, he knows all things, and he searches the reins and hearts:¶¶¶ but as man, he knew not all things, but increased in wisdom.¶¶¶ As God, all which the Father possesses, belongs to him:††† but as man, he had not where to lay his head.‡‡‡ As God, he is the life:¶¶¶ while, as man,

he was put to death; and the same Person, who being in the form of God, thought it not robbery to be equal with God, became obedient unto death, even the death of the cross.* His Divine nature was in heaven; while his human nature was on earth.† As God, he is, equally with the Father, the blessed and only Potentate, the King of kings, and the Lord of lords:‡ but as man and Mediator, he is the Father's servant, has received a commandment from him, and does those things, which are pleasing in his sight.§ In this assumed character, the spirit is given to him; all fulness dwells in him, for the benefit of his people; all power is given, or all authority is delegated, to him; he is exalted at the Father's right hand, a Prince and a Savior; the Father hath given to him, to have life in himself, and hath given him authority to execute judgment also, *because* he is the Son of man.¶

Let all these things, dear brethren, be duly considered, in connexion with the numerous passages, which we have quoted, or to which we have referred;¶

* Deut. xviii, 15.

† Isai vii, 14; Matt. i, 23.

‡ 1 Tim. iii, 16. § Zech. ii, 8—11.

¶¶ Rev. i, 11, 17; and ii, 8.

¶¶ Isai. ix, 6.

** Matt. i, 20, 21; Luke i, 31—35; and iii, 22; Rom. i, 3, 4; Psalm ii, 7; Acts xiii, 33.

†† John i, 3. ‡‡ Gal. iv, 4.

§§ Kom. ix, 5.

¶¶ Isai. liii, 3; Matt. xxvi, 38.

¶¶¶ John ii, 24, 25; and xxi, 17; Rev. ii, 23.

¶¶¶ Mark xiii, 32; Luke ii, 52.

††† Col. i, 16; Psalm xxiv, 1; Matt. xi, 27; John xvii, 10.

‡‡ Luke ix, 58.

¶¶¶ John xi, 25; and xiv, 6; 1 John i, 2; and v, 20.

* Acts ii, 23; and v, 30; Phil. ii, 6—8.

† John iii, 13.

‡ 1 Tim. vi, 15; Rev. xix, 16.

§ Isai. xlii, 1; and lii, 13; John x, 18; and xii, 49; and xiv, 31; and viii, 29.

¶ John iii, 34; Col. i, 19; John i, 16; Matt. xxviii, 18; Eph. i, 20—22; Acts ii, 33; and v, 31; Phil. ii, 9; Heb. i, 3; and xii, 2; Rev. iii, 21; John v, 26, 27.

¶¶ The reader is requested to take his Bible, and read and compare all these passages, with humble prayer, that the Spirit would lead him into the truth. We are persuaded that every one, who truly seeks Divine knowledge, will readily comply with

and we believe you will find the whole of what is revealed concerning the Father, the Son, and the Holy Ghost to be entirely consistent and harmonious. Were all these things thus considered, many difficulties would be easily removed; and many objections as easily answered.

No similitude can be drawn from men or the works of creation to explain the manner of the Divine existence, one God in three Persons, the Father, the Word, and the Holy Ghost. No similitude should be attempted. "*To whom then will ye liken God? or what likeness will ye compare unto him?*"

Let no lightness of mind, nor flights of fancy be indulged in contemplating or in speaking of this adorable mystery. But let us always view it, with solemn awe, profound reverence, and adoring humility. Let us feel that we are but of yesterday, and, comparatively, know nothing. If any be otherwise minded, let them remember that Christ has said, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

We trust, beloved brethren, that ye will hold fast the faithful word, as ye have been taught, that ye may be able by sound doctrine both to exhort and to convince the gainsayers. Look to yourselves, that we lose not those things, which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God:

this request; and that he will be amply rewarded for his labor. Prov. ii, 1-5; John vii, 17.

he that abideth in the doctrine of Christ, he hath both the Father and the Son.* *Therefore, brethren, dearly beloved and longed for, our joy and crown, so stand fast in the Lord, dearly beloved.* And "stand by your baptism. *Walk up and down in the name of the Father, Son, and Holy Ghost, that name of God, that was called upon you.* If you either tremble at, or trifle with the doctrine of the Trinity, the very badge of your Christianity is gone. This is the main, the adequate, the original sense of baptism."†

We would close this address in the words of the Rev. Thomas Scott, who, to use his own language, "was once an Anti-trinitarian, and on the point of leaving the Church of England, from objections to her doctrine and worship in *this respect*: but the study of the Scriptures totally changed his judgment," so that he thus expressed himself, in an essay on this subject: "But while we deem the rejection of this doctrine a virtual renunciation of Christian baptism, a dissent from the apostolical benediction, and a substitution of another object of worship in the place of the God of the Bible; and while we lament the rapid progress of this destructive heresy, which often proves a forerunner to prepare the way for a more avowed apostasy: we must also observe, that it is almost equally to be lamented, that so few who profess the doctrine seem to understand its real nature and tendency, or to experience its sanctifying efficacy on their hearts. Alas! what will it avail any man to have main-

*2 John, verses 8, 9. †BRADBURY.

tained, or even triumphantly contended for, this fundamental truth, if he continue the devotee of ambition, avarice, or any other vile affection? Of what use is it to shew the distinct offices of the Father, the Son, and the Holy Spirit, in the work of our salvation; unless we, as lost sinners, depend on the everlasting love and free mercy of the Father; on the merits and mediation of the incarnate Son; and on the sanctifying grace of the Holy Spirit? No outward administration of baptism can profit those, who are not made, by *the true baptism*, the spiritual worshippers and servants of *the Father*,

the Son, and the Holy Ghost. Nor can the pronounciation of the Apostle's benediction save any man, who does not partake of the blessings pronounced, in the inward experience of his own soul."

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. AMEN.

Passed unanimously, in the General Association, and signed in their behalf; at Dunbarton, September 19, 1811.

PEARSON THURSTON, Moderator.
JOHN H. CHURCH, }
JOHN SMITH; } Scribes.

MISCELLANEOUS.

For the Panoplist.

A LETTER FROM A PROFESSOR OF RELIGION TO A CHRISTIAN BROTHER, WHO WAS IN DANGER OF HABITUAL DRUNKENNESS.

Mr. Editor,

SHOULD the following letter be inserted in your pages, it will probably fall into the hands of some persons, who are guilty of excess in the use of intoxicating liquors. Let every individual, who belongs to this class of sinners, pause, and look at the consequences. Let him go to the grave's mouth, and cast his eyes forward into the eternal world. Soon will he be summoned thither. Let him not say to reproofs, warnings, and intreaties, *Go your way for this time.* This may be the only time. To-morrow may be too late.

VOL. IV. *New Series.*

The reader, who thinks the admonition not applicable to himself, should feel the force of the Apostolical caution; *Let him that thinketh he standeth take heed lest he fall.*

The excessive use of ardent spirits has become so common in our country, and is followed by such distressing effects, that every prudent measure should be adopted to prevent it. Among the exertions which we ought to make for this purpose, we are not to omit giving *line upon line and precept upon precept*, and imploring the Divine blessing to accompany every endeavor. Nor should we be discouraged, if our efforts are not followed by immediate and perceptible benefits.

ALPHA.

My Christian Brother,

To administer reproof and admonition is always a delicate and

frequently a difficult, task; but it is one which duty requires to be performed. My duty, in the present case, is so plain, that I dare not neglect it. I appeal to all our past intercourse for evidence of my sincerity; and I think you will readily allow, that solicitude for your welfare, and for the honor of religion, is that alone which prompts me to address you, at this time, on a subject very interesting to you, and to the church of which you are a member.

You must be sensible, my brother, that for some time past you have indulged to excess in the use of ardent spirits. You have often received intimations on the subject, which could not be mistaken; and you have been informed of the opinion of your friends respecting your conduct in this particular. I state these facts, at the commencement of this letter, as they furnish an apology for what might otherwise be deemed harshness or severity. Since I am unable to avail myself of the palliating circumstance, that you are sinning ignorantly, I am urged by every motive of friendship and Christian fidelity to speak with the utmost plainness and earnestness. As I am engaged in an attempt to warn you against a practice, which you began, and have hitherto continued, regardless of the dictates of a well-informed conscience, and the reflections of a vigorous mind, it is necessary that I place before you, without reserve, those solemn considerations which so naturally present themselves, in view of your case.

Reflect then, I intreat you, on the fact, that you are generally known to be fast going to ruin

by the downward road of intemperance. Do not flatter yourself, that your *crime* can be concealed; (you must allow me to use the disgraceful word *crime*, as well as the awful word *sin*;) do not suppose, that the world, eagle-eyed as it is to spy faults, can be ignorant of your character in this respect. Intemperate persons are peculiarly apt to imagine, that their failing, as they call it, is known only to themselves; whereas it is in fact often known to the world before the transgressor himself suspects the nature and magnitude of the danger. Of all disgraceful actions drunkenness is one of the first to discover itself. You are, therefore, to consider it as a fact, that your friends view your increasing intemperance with regret and alarm; your neighbors are apprized of it, and regard your blindness and folly with astonishment; and it will not be long ere the finger of scorn will be pointed at you by your enemies. The different emotions excited in the minds of different persons, by your melancholy prospects, can be easily imagined by yourself; I may therefore be spared the pain of stating them at large, and proceed to suggest several other considerations.

Permit me now to direct your attention to some of the miserable consequences of intemperance. Those which I shall mention are inevitable, unless a reformation prevent them; and as such they cannot but strike your mind with force.

The excessive use of ardent spirits impairs the intellect. Enervating, by a gradual but certain and fatal progress, all the mental faculties, it finally *de-*

troys the mind. Look at any habitual drunkard, and you will observe languor instead of sprightliness, imbecility instead of strength, confusion and error instead of clearness and decision. The mind discovers, in all its operations, that it has passed through a distressing and enfeebling process, till it is but the ruin of what it once was. What a sad sight is it, to behold a sound mind gradually sinking into a state of idiocy, through the influence of a debasing vice.

Nor is the injury confined to the intellect. The moral faculties are likewise impaired, and some of them destroyed. The conscience is seared, the sympathetic and social feelings blunted, all sense of shame and duty banished, the fear of God and reverence for his character withdrawn. In a word, drunkenness persisted in, impairs or destroys every moral faculty, and drives from their residence in the human breast the whole family of the social virtues. What has now become of the man? He has lost the natural amiableness of his character, and all his capacities of usefulness; and he remains a self-debased, self-destroyed creature. It is not a matter of surprise that his company is shunned, naturally as the contempt, and justly as the pity, of men rest upon him.

But, my brother, how lamentable must be the result of your conduct as respects your family. You are blessed with a tender and affectionate partner, who is anxious for your respectability and usefulness, and who is devoted to your peace and comfort. By continuing your present

course, you will violate your marriage vow, and break her heart. I am not insensible of your kindness in general; but when disguised by liquor you are utterly disqualified to perform the duties of a husband. And I have lately noticed, that in your lucid intervals you are less affectionate and attentive than formerly. Can it be that this alteration is occasioned by her faithful admonition, or by her silent, though expressive, disapprobation? Is it then unkind in her to disapprove? Try your feelings by the following question. That your conscience may remain undisturbed, would you wish her to drink with you, and thus thicken the gloom, and increase the horrors which surround you? Let God have the praise, she resists, she abhors the vice, she stands firm in virtue; but, oh her bleeding heart! how many barbed arrows have you planted there. She mourns, that the companion of her youth is losing his respectable standing in society, that he is in danger of impairing his mental faculties, that he is giving up his title to the reverence of his children. Knowing that there is but one source whence relief can be derived, she has besieged the throne of grace in your behalf, and besought a merciful God to retrieve you from wretchedness here, and to save you from destruction hereafter. With what emphasis has she petitioned for patience and submission under her trials, if it should not please God to bring them to a speedy termination.

Again: have you forgotten that you have children? Can they no more receive counsel from

your lips, and be guided by your example into the paths of truth? How can they feel that love and reverence which children should render to a father, when they see their father transgressing the laws of God, and exposing himself to the scorn of the world. Indeed, severe and lasting is the wound which you are inflicting upon your children; those children who are the precious gifts of God to you, and whom you are bound by every motive of love and duty to protect, and educate. You are forming their characters under most unfavorable circumstances. At a tender age, they are surrounded by peculiar embarrassments. Should you continue to yield to temptation, the company which you will soon prefer will be very different from that of the wise and good, which you would have otherwise uninterruptedly enjoyed. Your children will, therefore, be brought up with different examples before their eyes, with different associations, and very different prospects, from those to which they were born. Whether they remain at home, or mix with their companions, a variety of objects brings your conduct to their minds with most distressing anticipations. When they see a confirmed sot, they tremble at the reflection that such may yet be their unhappy father's condition. When they see children enjoying the blessing of parental instruction, they shrink from the thought that their father will soon, unless reformed, be unfitted to discharge the same kind offices to them.

You will consider, that all evil examples are contagious, and

you may well fear lest some of your own family should be corrupted by yourself, and induced to wander in your sinful steps.

But, my brother, there is another consideration, which I hope you cannot disregard. You are a professing Christian. You have taken the vows of God upon you, and declared to the world, that you have chosen Christ for your portion. How solemn are your engagements to conduct as becomes a disciple of Jesus. Your vows are recorded in heaven. Are they forgotten by you? How can you be guilty of the sin of drunkenness when you read, *Nor thieves, nor revilers, nor covetous, nor extortioners, nor DRUNKARDS, shall inherit the kingdom of God.* Are you not, then, voluntarily excluding yourself from the kingdom of heaven, and practically declaring, that, if a choice must be made, you prefer your cups to the Savior? Foolish, mad choice! Is it possible that any rational being can deliberately make it? Will you part with the hope of eternal happiness for the sake of gratifying for a few days a beastly appetite. Your intemperance, continued and unrepented of, will plant thorns in your dying pillow, and shroud the dark valley with indescribable horrors. Unless you obtain grace to reform *immediately*, your case is perilous in the extreme. Your foundation is the sand, and every passing surge is washing it away. Your present course is daily furnishing evidence of your hypocrisy. Ah, my brother, what an awful thing is it to live a hypocrite, to die a hypocrite, and to take up an eternal abode with hypocrites and unbelievers. But

I forbear. It is too distressing to suppose that you will continue unaltered in your present course. I had much rather foster the hope that you will be reclaimed, that you will hearken to the voice of conscience, and the voice of God. May I not hope that this letter will excite your fears, and lead you to ponder the subject, and weigh the consequences which have been described. Would you but awake to a just sense of your state, and take seasonable warning, a sinking reputation might still be redeemed, and the friendship of the wise and virtuous secured. To your family how happy such a change, how happy to yourself.

Listen, I beseech you, to the decision of reason, to every argument which concerns your present or your future happiness, to the claims of your family, and to the authority of your Savior and your Judge. As you look around you, victims of intemperance present themselves to view, and speak a terrific warning to all who are following in their steps. Ruined health, ruined character, wasted estates, and bloated visages, utter a language which cannot be misunderstood. As you look forward, the grave, and the awful realities beyond it, in a voice of thunder urge you to forbear. God grant you may profit by the warning.

You well know, my brother, that I should rejoice most heartily in your restoration to your former state of freedom from this temptation and sin. If I have used severe expressions the necessity of the case must be my apology. I would gladly reprove

you *in meekness and fear, considering myself, lest I also be tempted*; and praying that God may have mercy upon us, and lead us in the way of salvation, for Christ's sake.

I remain your aggrieved,
though affectionate, brother,

*** **

FOREIGN MISSIONS.

To the Editor of the Panoplist.

Sir,

If you should think the following hints worth publishing, it will gratify, and if otherwise, it will give no offence to,

A SUBSCRIBER.

As the attention of the Christian world is, at the present time, peculiarly directed to the great and glorious object of dispensing the Gospel to the heathen; and as none can hear without a preacher, nor can any man preach except he be sent; it is the duty of all who have named the name of Jesus to do with their might *whatever their hands find to do*, in relation to this important business. Whenever faithful men can be found, who are willing and qualified to discharge the arduous trust of preaching Jesus Christ and him crucified to those who are in darkness, and in the region and shadow of death, they should be immediately furnished with all the means necessary to the prosecution of their benevolent design.

Let every Christian who has money, or talents, or influence, exert himself, according to his ability, in this glorious work. Let each one remember, that where much cannot be given a

little will be acceptable. The duty is according to what a man hath, and not according to what he hath not. Every *real disciple* of the Lord has at least a *little* faith; and this faith must be brought into exercise, and exhibit itself both by earnest prayer and beneficent action. The prayers of the friends of Zion are powerful; but they should be attended by corresponding actions: otherwise where is the proof of sincerity? It is a part of the daily prayer of Christians, that the Gospel may be sent among the heathen, and prevail through the world. Let all who are in the habit of making petitions of this import examine the various plans which are now in operation for translating the Scriptures into the languages of the East, and preaching the great salvation to myriads of idolaters. And, if conscience should so decide, let a certain annual sum be set apart from the income of each individual, and devoted to this object.

Friends of religion, I ask your serious attention. If we have no means of giving money, let us retrench our expenses till the means shall be furnished. I would direct your thoughts to a particular source of expense; viz. the use of wine and ardent spirits. There are comparatively few cases in which these articles are of any serious benefit, and many in which they are hurtful; and those who use them aright are in danger of contracting pernicious habits. Therefore let us estimate the probable expense of a year's stock of wine and spirits; which, we may suppose, will not be less than ten dollars to a man, calculating for a temperate use. Let this sum be paid where most

needed, for missionary purposes; and we shall see a fund arise, which, with a blessing, will be a mean of building up the Church of Christ in both hemispheres. We, in the mean time, shall lose nothing; but rather be gainers. Neither health, nor reputation, nor usefulness will suffer by the change: and at the end of the year, instead of debiting *Profit* and *Loss* with 10, 20, or 30 dollars paid for wine and spirits, will it not be pleasant to reflect, that the new account of *Self-denial* is charged, (or credited if you please,) with the like sum? And perhaps this very sum may have been the means of enabling some heathen to read in his *own tongue the wonderful works of God*.

P. S. You will find enclosed ten dollars, being the *first fruits* of the resolution above suggested by the writer of this article. Let it be applied to Foreign Missions.

ON THE SALARIES OF MINISTERS.

For the Panoplist.

THE writer of the following paragraphs has for some time had it in contemplation to offer a few thoughts on the subject of the pecuniary support, which is afforded to ministers of the Gospel in this country. Before he proceeds, he would premise, that he is neither a minister himself, nor has he any near relative in that sacred profession; nor is he in any way interested in this subject, except as a member of civil society and a professor of the Christian religion.

Should it be asked, What general rule can be adopted as to

the extent of the salaries of ministers? the answer is, Ministers should be supported in that manner, which the experience of the Christian church has shewn to be most favorable to their usefulness. If this answer is thought to be too general and indefinite, it can easily be explained at large. A careful review of the history of the Christian church will evince, unless I am mistaken, that the pastoral office has been most faithfully and usefully discharged, when the ministers of the sanctuary have received such a support as would enable them, by the aid of the strictest economy, to possess the advantages stated in the following particulars:

1. To live in such a style with respect to house, food, clothing, and furniture, as will be generally thought decent and comfortable.

2. To give some money in charity, without entrenching upon the immediate supplies of the family.

3. To take occasional journeys for health, and other purposes.

4. To educate their daughters reputably, and their sons liberally.

5. To procure such books as are necessary, in order to a useful prosecution of their professional studies.

The first article may seem very indefinite; and, if applied at once to all the different circumstances of mankind, it is so: but if we fix our eyes upon any particular spot, at a given period, we shall easily determine what is decent and comfortable. Though the standard of what is decent may be very different in a great city from what it is in a country

village, yet there is in both places a limit, below which decency and comfort cannot exist; as there is also another limit, above which mere decency gives place to luxury and splendor. Between these limits, a clergyman and his family ought invariably to be found. This is not insisted on for the sake of the minister merely; but principally for the good of his people: though it may be easily proved, that the good of the minister and that of his people, are always promoted by the same means. It is undoubtedly of great advantage to a minister to receive the respect of all his acquaintance; his labors will be much more likely to be useful in that case, than on any other supposition. And it greatly conciliates the respect of mankind to make a respectable appearance. It is questionable whether any man, however sacred his profession, and however eminent his talents and virtues, will be able to command the respect of his acquaintance indiscriminately, if he is mean and sordid in his appearance. He may be justly estimated by a few who know him well; but the great body of those who meet with him will feel at liberty to despise him. There ought to be nothing in the appearance of a Christian minister, which shall naturally give rise to contempt, even in the minds of worldly men; for of worldly men a great part of his audience, and of the people of his charge, will be composed. And surely no unnecessary prejudice ought to be ever excited against the preacher of Divine truth. A minister mingles with his people for many most important purposes, in

addition to his public and solemn services as a preacher. He is a comforter of the afflicted, a visitor of the sick, a peacemaker, and a partaker with his people in all the great occasions of joy and sorrow. It is almost impossible, that any man should maintain a proper dignity in all these circumstances, if his appearance denotes extreme poverty.

The same reasons which require decency in the dress and appearance of a minister, require it also in his family. A minister's family is peculiarly exposed to the inspection and observation of the parish; and on this account, as well as on every other, it should be the residence of neatness, decency, and virtue. But it is unreasonable to demand this respectable appearance, unless the means of supporting it are afforded. On this point, indeed, it is presumed that very few persons will disagree to the preceding observations. Nearly all the members of our regular religious societies would disdain the imputation of wishing to keep their ministers in a state of poverty; though they might not judge correctly with respect to the sum necessary to preserve from poverty.

As to the second particular, that of giving money in charity, it appears to me of the utmost importance that a minister of the Gospel should be able to perform this duty habitually. A beneficent use of property is a duty of perpetual and universal obligation; and ministers should be patterns of this as well as of every other virtue. It has always given me pain to see a clergyman withhold his hand from giving. If absolutely oblig-

ed to refrain from every disposition of money in charity, his salary is too small; if obliged by his own feelings only, (which I would be loath to imagine,) his heart is too small. In either case, there is wrong somewhere. It is understood, of course, that the occasion of charity is a proper one, and the object deserving. The great and good Richard Baxter, that most eminent example of pastoral fidelity, made it a constant practice to dispense small sums of money in charity; and he found it greatly promotive of his ministerial usefulness. Many other eminent ministers have resembled him in this part of his conduct, and with similar effects. Every faithful preacher has much to say on the subject of disinterestedness, love to the brethren, and universal benevolence. His people like to see these virtues exhibited as well as inculcated; and it is proper they should.

Some ministers who have feeble health, and many parochial duties, find it extremely useful to travel occasionally into distant parts of the country; and yet they cannot do it without great embarrassment on account of the narrowness of their circumstances. There are many reasons why they should be gratified in this matter, beside that which arises from their health. Travelling enlarges the mind, affords an opportunity of more extensive intercourse with men, removes local prejudices, promotes a brotherly feeling between ministers, and strengthens the bonds of Christian affection. In this way, pastors of churches gain a more intimate acquaintance with the state of the Church in re-

mote places than would otherwise be practicable, an acquaintance which tends to animate their zeal, and invigorate their exertions.

It is an advantage to the community, that clergymen should be able to give their sons a liberal education; because clergymen are usually among the most virtuous men, and therefore are very apt to imbue the tender minds of their children with such principles as tend to make men useful and virtuous. In those countries where Christianity has had the most salutary influence, a very large proportion of the upright magistrates, the able statesmen, and the distinguished proficient in the sciences and the learned professions, have been the sons of clergymen. It is undoubtedly a great blessing to any country to possess many persons of enlarged views, and liberal education, especially if they have been brought up in an exemplary and religious manner from their earliest years.

As to the libraries of ministers, it is notorious that the great body of our clergy are not able to procure such books as are useful, and even absolutely necessary, to a judicious prosecution of their studies. This is a very serious evil, though it is one of which our churches seem to be very little aware. Whether any adequate remedy will be applied time will determine. It is the duty of every liberal-minded man to use his influence towards enabling ministers to procure suitable libraries. The present is a time when scriptural learning is peculiarly necessary; and, whatever may be said by ignor-

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ant enthusiasts against the utility of study the great body of Christians in this country are not afraid that learning will injure men of real piety. Whether they have not reason to fear, that the best of causes will suffer because its defenders want the means of mental improvement, is another inquiry.

There are at present in New-England a great number of young clergymen, who have an earnest desire to procure such books as are calculated to assist them in their profession; and who are yet scarcely able to spare a single dollar for that purpose. Thus their best years are spent without the means of acquiring knowledge, till the vigor of their minds abates, and they are obliged to sit down contented, though ignorant of almost every thing in their profession, except what may be learned from their English Bibles. Let me not be thought to speak disrespectfully of our common version of the Bible, when I say, that every well instructed minister of the Gospel will go higher than any translation. He will endeavor to become well acquainted with the original word of God, especially with the Greek of the New Testament. And though he will not bring his lexicons into the pulpit with him, nor make any formal parade of learning, he will yet endeavor to impress upon his own mind the genuine meaning of the Sacred Oracles, and to deliver that meaning as the message of God to his people. Undoubtedly a man may preach the truth, in the main, though he were never to see any book but the common Bible; but he can

not be all that to his people which a teacher of Christianity ought to be.

Our ancestors, the first settlers of New England, are in no part of their character more worthy of imitation, than with respect to the support which they rendered to the clergy. Though the manners of the age were simple, and the style of living cheap, compared with the style and manners of the present day, yet as the country was poor and the congregations small, the sacrifices made by the laity for the support of the clergy were very great compared with what they now are. And it was in consequence of these very sacrifices, as can be easily and satisfactorily shewn, that the American colonies were blessed and prospered in a manner utterly unparalleled in the history of the world. The clergy were a very learned, dignified, and respectable, as well as pious, class of men. They were, beyond all question, much superior to the clergy of the present day in many branches of theological learning. A single fact will prove the assertion. It is stated on good authority, that no longer ago than the middle of the last century, it was common for ministers to read in English, from their Hebrew Bibles, to their families at morning prayers. There is abundant proof, that in their public ministrations, they had a constant regard to the *original Scriptures*; and that they sought the true meaning by a laborious collation of similar passages; and yet there are those who talk as if Biblical criticism were a new thing in the world! The libraries of the for-

mer clergy of New England were extensive and valuable, containing many works which are not yet obsolete, and probably never will be.

The foregoing observations are designed to shew the advantages which the community derives, from affording an adequate support to the clergy. But I am ready to guard, on the other hand, against making the sacred profession a lucrative employment. Whenever this has been done, the effects have been lamentable. The ambitious, and the worldly-minded, have been induced to enter the ministry from motives of aggrandizement, and a desire of splendor. No clergyman should have such a salary as will enable him to live a luxurious life. Further, every clergyman should feel obliged to exercise a strict economy; though with that economy he should be able to accomplish the purposes above specified, and to provide something against sickness, and, if practicable, something for his widow in case of his own death.

I am unwilling to conclude this communication without referring to an intolerable grievance which exists in many parishes; and that is, a failure to fulfil the engagements made with their pastors. A person must have been pretty fully established in the doctrine of human depravity, before he could believe, that a parish, full of professing Christians, would, without any necessity, without any excuse, without any apology, neglect to fulfil a contract solemnly made with their pastor; a contract, the violation of which

endangers the sustenance of his family, fills his mind with unlooked for anxiety, steals away his courage and resolution, and immediately impairs his usefulness. Yet, many have been the instances in which such contracts have been thus wickedly violated; and parishes have not been ashamed to do that in their public capacity, which, if done by an individual, would brand his character with the stigma of gross fraud. The history of some young men who enter into the ministry is briefly as follows: A candidate preaches on probation; an offer of settlement is made him on a salary of a few hundred dollars; he accepts the offer, and, though the salary is small, he hopes, by close calculation and strict economy, to live on his income. He marries, perhaps, and regards himself as happily settled for life. But what is his surprise, when, at the end of the first year, half his salary is unpaid. He hopes for the best, however, and proceeds in the course of his duty. At the end of the second year a quarter of the first year's salary remains, and half that of the second; and thus it proceeds. In the mean time, his expenses have surpassed his calculations, and he finds it difficult enough to keep himself within his stipulated income. His family must be fed and clothed; his friends and brethren must be decently entertained. He of course runs in

debt; though he abhors a state of debt, as a state of miserable servitude. He complains to his people; they attend very sluggishly to his case; his creditors press their demands; he complains louder; and by this time some of his people begin to exclaim against him as a hireling, to impeach all his motives, and to hunt up accusations against his character. He finds that a dissolution of the connexion must take place, and brings it about, on as good terms as he can; and begins life anew, poor, disappointed, and discouraged. This is no fiction. The man who can witness such a course of proceedings unmoved is a Stoic indeed; and those who are the causes of such unmerited sufferings must be as unfeeling as barbarians, to say nothing of their Christian profession. I would not intimate that our parishes are generally culpable in this matter of not fulfilling their contracts; but the instances are sufficiently numerous to demand public reprobation. Let those, who are to blame in this respect, consider that God is the declared enemy of oppression and injustice, and that all who are unjust towards faithful ministers have reason to fear lest they should be visited with a *famine of the word of the Lord*, one of the most tremendous judgments which can light upon any people.

A. B.

RELIGIOUS INTELLIGENCE.

As our limits will not allow us to give at full length all the interesting religious intelligence, which is detailed in foreign Magazines, we shall endeavor to furnish our readers with the most valuable accounts of this kind, in a regular abstract.

ED. PAN.

The Society for Promoting Christian Knowledge, which has been in operation more than a century, published the report for 1809, at the commencement of the present year. The number of subscribing members to this institution was 3,560 in January last; of whom 475 had been added in the two preceding years. The number of schools under the direction of the Society is 116, containing about 5,000 children. The number of Bibles sent to the subscribers during the year 1809, is

| | |
|-----------------------------|---------|
| New Testaments and Psalters | 8,760 |
| Common Prayers | 12,540 |
| Other bound books | 19,060 |
| Tracts | 19,740 |
| | 126,236 |

Besides these, the Society distributed in various other channels,

| | |
|-----------------------------|-------|
| Bibles | 773 |
| New Testaments and Psalters | 2,629 |
| Common Prayers | 76 |
| Other bound books | 424 |
| Tracts | 6,114 |

The Society have published an edition of 20,000 copies of the Welsh Scriptures, with the Common Prayers and Singing Psalms. These they distribute in calf binding, at less than half price, to any of the inhabitants of Wales. They have also printed, and distributed in the Isle of Man, 5,000 copies of the Common Prayer in the Manks language.

The expenditure of the Society during eleven months and a half before March 29, 1810, was about 71,000 dollars.

The correspondence received from the Society's missions in India is encouraging. There were, according to the last accounts, about 200 communicants at Pullicat, 100 at Cuddalore, 250 at Tanjore, and 1,950 at Tranquebar. How many there were at the other missionary stations, does not appear. Sattianaden, the native preacher, was grown aged and infirm, so that the missionaries thought

of ordaining two or three of the fittest catechists to administer to the southern congregations.

The Rev. Messrs. Kolhoff and Horst, the missionaries at Tanjore, speak of a Brahmin, of whose conversion to Christianity they had good hopes.

The congregation at Tranquebar had been increased by 64 children born of Christian parents, and 14 adults who had quitted heathenism, and accepted the saving Gospel of Christ; among these was a Mahrattian Brahmin, who spoke the Telinga language, and who had become, not only a theoretical, but a real and practical Christian.

The poor native Christians at St. Thomas's Mount have a small weekly collection for their poorer brethren at Pullicat.

Several members of the congregation at Buddalore are zealous to act according to their Christian engagements. Here Mr. Swartz was once robbed. There was not a single Christian then, at this place; now there are a great number.

The Bristol Auxiliary Bible Society, held its first anniversary on the 7th of Feb. last. The report of the Committee evinced the high degree of zeal and activity which they and the officers of the Society had employed in conducting its affairs, as well as the great liberality of the inhabitants of Bristol and the vicinity, in the support they have given to it.

The Edinburgh Bible Society have remitted 444 dollars to the Evangelical Society at Stockholm, to be employed in diffusing the sacred Scriptures among the poor of Sweden. The latter Society have printed 11,000 copies of the New Testament, all which and many thousand more, are engaged for immediate distribution.

TRANSLATIONS OF THE BIBLE.

We readily comply with the request to insert the following article.

Ed. Pan.

Boston, Oct. 31, 1811.

TO ALL WHO FEEL AN INTEREST IN THE TRANSLATIONS OF THE SCRIPTURES INTO THE LANGUAGES OF THE EAST,

THE following statement is respectfully submitted by the subscriber; who would also observe, that he, in company with Mr LAWSON, from England, (who is a proficient in the beautiful and important art of engraving on wood,) is now in this country, waiting for conveyance, to join the Missionaries in India; and should any contributions be made in aid of the translations, by individuals, Societies, or Congregations in the United States, such contributions may be forwarded to ROBERT RALSTON, Esq. of Philadelphia; or to any of the gentlemen, whose names are subjoined, which will be carefully transmitted by them, through the Missionaries, when an opportunity offers to sail for that country.

WILLIAM JOHNS,

Surgeon to the Baptist Mission in India, and Fellow of the Royal College of Surgeons in London.

It is presumed that the American People are partially acquainted with the number of languages, into which the Missionaries at Serampore, in Bengal, (under the superintendance of the Baptist Society in England,) are translating the Holy Scriptures; but for the sake of those who may not be informed, and to bring again the subject into the view of those who have before liberally aided the design, the following compendium is laid before them.

The translations have been making into Twelve Languages, viz. 1. The *Bengalee*. 2. The *Orissa*. 3. The *Telinga*. 4. The *Guzerattee*. 5. The *Kurnata*. 6. The *Mahratta*. 7. The *Hindoosthanee*. 8. The *Seek*. 9. The *Sungskrit*. 10. The *Burman*. 11. The

Chinese. 12. The *Thibet* or *Bootan*. Besides the printing of the *Malayala* and the *Tamul*.

These numerous languages are spoken by an immense population, a comparative view of which is here given.

Languages.

- | | |
|----------------------|---|
| 1. Sungskrit, | } Read over all India. Spoken by a population equal to that of the U. S. Amer. |
| 2. Bengalee, | |
| 3. Orissa, | } Ireland. |
| 4. Hindoosthanee, — | |
| 5. Guzerattee, | } France & Italy, |
| 6. Chinese, | |
| 7. Telinga, | } Over all China, 300 mills! |
| 8. Kurnata, — | |
| 9. Seek, (or Sikh) — | } England. |
| 10. Thibet, — | |
| 11. Mahratta, — | } Great Britain. |
| 12. Burmah, — | |
- Burmah, 17 mills.

All of whom are idolaters! and though more or less civilized, the greater part are the subjects of the most cruel superstitions. To mention one instance only:—"Thirty thousand widows (according to some accounts) are immolated annually on the funeral piles, with the bodies of their deceased husbands."

The present state of the Translations is highly encouraging, and marks the zeal and perseverance of the persons engaged in the work. The *Bengalee* Bible, in 5 vols. 8vo. has been completed for some time, and has reached even to a third edition. This work was the result of "sixteen years labor." The New Testament and Pentateuch are printed in *Sungskrit*; the New Testament, and the Old Testament, from Job to Malachi in the *Orissa*. The New Testament in the *Mahratta* and in the *Hindoosthanee*, is printed. In the *Chinese*, the Gospels by Matthew and Mark, are printed off, and the New Testament will shortly be published:—In 1809 the translation had proceeded to the end of Ephesians. The printing in the *Burman* and also in the *Seek*, is begun. The *Telinga* and *Kurnata*, may be commenced this present year, (1811); the *Kurnata* and *Guzerattee* have been

hitherto delayed by circumstances, chiefly of a pecuniary nature.—The translations of all are much further advanced than the printing; and the Missionaries express a hope, that ere long, “All the nations of the East will hear in their own tongues the wonderful works of God.” Besides the above, the Serampore Missionaries are printing the *Malayala*, translated from the celebrated *Syriac* version, under the direction of Mar Dionysius, bishop of the Syrian Christians; and also the *Tamul*, translated by a valuable deceased Missionary from the London Society.

It would be no easy task to fix any precise period for the completion of this great work; but from an estimate made in 1809, by Doctor Carey, some conjecture may be formed. Four years had been assigned by him, in 1807, for the translation of the New Testament, into ten languages; but the labour and expense attending the Chinese (not included in the number) seem to protract that expectation. He adds: “In two years, three of the ten versions have been so completely revised as to be actually printed off, and five more of them were at that time brought to the press.”

The character of these men may be best read in their works. It may however be proper to say, they who know them well, believe them to be translators of ability and fidelity. The testimony of Dr. Buchanan does honour to them and himself:—“Dr. William Carey and Mr. (now Dr.) Joshua Marshman, are men whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures.”

The proficiency of the young men engaged with Dr. Marshman, in the Chinese, two of whom are his sons, one in the 17th, the other in the 16th year, and the third, the youngest son of Dr. Carey, in his 10th year, has attracted the attention of the Right Honorable the Governor General of India, Lord Minto, an extract of whose speech to the College of Fort William is here given:—“Three young men, I may say boys, have not only acquired a ready use of the Chi-

nese language, for the purpose of oral communication, but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties and address—I mean, a very extensive and correct acquaintance with the written language of China. I have read the account of the examination in Chinese, which took place at Serampore, with great interest; and recommend it to the liberal notice of those whom I have the honour to address. I must not omit to recommend the zealous and persevering labors of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark and Luke, throwing open that precious mine, with all its religious and moral treasure, to the largest associated population in the world.”†

An additional testimony may be mentioned: The Asiatic Society and the College of Fort William, united to grant to the Missionaries at Serampore, an annual stipend of £450 sterling, to defray the expense of printing the Sacred Vedas with a translation.

Dr. Carey is the author of *Sungakrit*, *Bengalee*, and *Mahratta Grammars*, and is preparing a *Dictionary of the Sungskrit, Bengalee, and English Languages*, and proposes to publish a collation of *Sungakrit* and *Hebrew roots*.

The excellent Mr. Ward is the author of a work entitled “*Account of Manners, Customs, &c. of the Hindoos*,” with numerous engravings of the Indian costume, a second edition of which is publishing in England. This work is comprised in 4 vols. 4to.

As it respects the advantages which the Baptist Missionaries possess for the important work of publishing the Scriptures in the Eastern languages, we need only mention their local situation, (within 15 miles of Calcutta)—their long residence in India;—their valuable library of critical authors on

* *Christian Researches*, printed by Armstrong, Boston, p. 240.

† *Coll. Report*.

Scripture ;—a foundry for types of the numerous Eastern characters ;—ingenious natives under their direction, to cut the blocks for printing the Chinese version ;—learned natives retained by them to assist in the different translations ;—printing presses, with every convenience for printing ;—and one of their number, (Mr. Ward, formerly a printer in England,) to superintend the setting up of the types, &c. These advantages stamp an importance on this establishment which can scarcely be surpassed.

The patronage which these Translators have received, is calculated to confirm the public esteem.

1. Many wealthy and philanthropic individuals resident in India, among whom was the late Mr. Grant, who a few months previous to his decease, bequeathed to them 5000 dollars for the translations.

2. The friends of the Holy Scriptures in Scotland, of all denominations, have repeatedly and liberally contributed to this object.

3. The British and foreign Bible Society, that grand and peculiar institution of modern times, has voted annually for 3 years nearly 5000 dols. The New York Bible Society have also aided the design.

4. The American people generally, who, almost unsolicited, furnished about 6000 dols. in the years 1806 & 7 ; a supply mentioned by the Missionaries "with peculiar gratitude."

In taking a view of the expenses already incurred, the mind is affected with a pleasing astonishment at the efforts which have supported the work undertaken by a Society whose funds, at its commencement in 1792, were only £13, 2, 6 sterling, less than sixty dollars !

From 1801 to 1809, the money received from various sources, for the translations expressly, amounted to the sum of 39, 584 dols. 17 cents.—There was expended within the same time 36,443 dollars 72 cents, leaving a balance of rather more than 3000 dollars, which was even at the time, more than absorbed, by the versions in the press, exclusive of types, &c. &c.

Previous to 1809, the Missionaries had not made many drafts on the Society in England, but since that pe-

riod they have drawn considerably, amounting to 21,333 dols. in the last year, as stated in a letter just received by Missionaries now in this country, from the Rev. Dr. Fuller, the venerable Secretary of the Society, who adds, "Notwithstanding collectosin lately made in Scotland, amounting to 5777 dols. we are not able at present to meet our demands, and it may be a year ere we shall be, for our funds are considerably *more than exhausted.*"

The manner in which the Scriptures have been received by the natives, will afford satisfaction to the contributors, as it has served to encourage the hearts of the unwearied labourers. So early as 1803, the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah, were finished in Bengalee, and "began to be a good deal read by the Natives." Some came to Serampore from a great distance to inquire about 'the new Shaster.' One was heard to say, "This Shaster will be received by all India, and the Hindoos will become *One Cast.*" Another, had carried about with him a Copy of the New Testament, which was nearly worn out by reading. Besides giving away copies to those who apply for them, at the Missionary Settlement, the Missionaries, Native and European, carry them in their tours through the country, and in most places, find the people eager to receive them.

Often is the poor Hindoo seated under the shade of the trees, reading 'this wonderful Book.' A native of talents has been for some time stationed in Orissa, near the famed Temple of Juggernaut, the Moloch of Hindoostan ; the road to which for fifty miles, is strewn with the human bones of self-murdered votaries ; here this messenger of peace is frequently seen accosting his idolatrous countrymen, amid the scattered remains of their brethren, and fathers ; presenting them with the word of life, in the very "language of Juggernaut."

A circumstance highly important to the Eastern world, is a step lately taken by the corresponding committee of the British and Foreign Bible Society, of which Messrs. Carey,

Ward, and Marshman, are members. This is the forming a *BIBLIOTHECA BIBLICA* in Calcutta; in which Bibles of all sorts and languages will be placed for sale at low prices. This plan was proposed by Rev. Mr. Brown, an episcopal clergyman, and will, it is hoped, do much towards an extended circulation of the Bible, as it is not unlikely, that individuals may purchase copies, to distribute to the poor, of this and of the neighboring nations.

From the extensive intercourse which subsists between India and Christian nations; from the protection afforded to the Missionaries by the English Government of Bengal; from the success which has attended them; from the high estimation in which they are held by the Christian world; and above all from the importance of the cause itself; may we not anticipate the continued and increasing patronage of the American public. Can we doubt that the friends of the Bible in this Western world will cheerfully come forward a *second time* to aid in giving back 'the lamp of life,' to 4 hundred millions, inhabiting the East, whence we have derived our light, life, and hope of immortality.

The following Ministers whose names are subjoined, fully concur in recommending the above object to the attention and exertions of the Christian public. Contributions raised for this purpose will be committed to their care, and by them will be transmitted according to the design.

- Rev. Dr. Lathrop
- Dr. Griffin,
- Dr. Eliot,
- Dr. Baldwin,
- Mr. Channing,
- Mr. Buckminster,
- Mr. Lowell,
- Mr. Huntington, and
- Mr. Eaton, of Boston.
- Dr. Morse, Charlestown.
- Mr. Collier, do.
- Mr. Bolles, of Salem.

At a meeting of the Boston Association of ministers, November 11, 1811,

A vote was *unanimously* passed, recommending it to the members of their Body to make known to their respective congregations, in whatever mode they should think proper, the subject of the *EASTERN TRANSLATIONS*, and to express their readiness to receive and transmit, to the authorized persons, whatever contributions any of their people should be disposed to make.

At a late and numerous attended meeting of the *BOSTON FEMALE SOCIETY*, organized in 1800, with a view to the support of Missionary undertakings; it was

Resolved, unanimously: "That the whole subscriptions of the present year be appropriated to the Translations of the Scriptures, carrying on so extensively and successfully by the missionaries at Serampore, in Bengal."

We would recommend the laudable example of these united Christians, (for the society consists of various denominations,) to others, that according to the ability which God giveth, all might come forward and assist in giving the Holy Scriptures to *four hundred millions* of idolaters!

ORDINATIONS.

ORDAINED to the work of the Gospel ministry, in Warren, (N. Y.) on the 26th of Sept. last, the Rev. JOHN BARTLETT. Sermon by the Rev. Shubael Bartlett of East Windsor, (Con.)

At Litchfield, (N. Y.) on the 2d ult. the Rev. SAMUEL T. MILLS Sermon by the Rev Samuel Mills of Saybrook, (Con.)

At Salisbury, (Vt.) on the 15th ult. the Rev RUFUS POMEROY over the Congregational church and society in that place. Sermon by the Rev. Thomas A. Merrill.

At Brandon, (Vt.) on the 9th ult. the Rev. JONATHAN D. WINCHESTER, to the work of the Gospel ministry, by a committee of the Rutland Association. Sermon and Charge by the Rev. LEMUEL HAYNES of Rutland.

NEW WORKS.

Selfish preachers build up Zion with blood; a Sermon delivered at the ordination of the Rev. John Truair over the church and congregation at Cambridge (Vt.) Nov. 21, 1810. By the Rev. Holland Weeks, A. M. Pastor of a church in Pittsford, (Vt.) Burlington, (Vt.) Samuel Mills. 1811.

The word of the Lord a burden to wicked men; a Sermon preached Nov. 7, 1810, at the ordination of the Rev. Ralph Robinson, A. B. over the Congregational church at Fairvale in Granville, and the first Congregational church at Hartford, in the state of New York. By the same author. Salem, (N. Y.) Dodd and Rumsey. 1811.

Election the foundation of obedience: a Sermon delivered before the General Convention of Congregational and Presbyterian ministers, at Brookfield, (Vt.) Sept. 5, 1810. By the same author. Randolph, (Vt.) Sereno Wright. 1810.

The nature and influence of conscience: a Sermon preached at the ordination of the Rev. Jonathan Kitchel, at Whitehall, State of New York, March 1, 1810. By the same author. Middlebury, (Vt.) J. D. Huntington. 1810.

A Statistical Account of the towns and parishes in the State of Connecticut. Published by the Connecticut Academy of Arts and Sciences. Vol. 1. No. 1, Containing a Statistical account of the city of New Haven. By Timothy Dwight, President of Yale College. 8vo. pp. 83. New Haven; Walter and Steele. 1811.

Oration delivered before the Pennsylvania State Society of Cincinnati, on the 4th of July, 1811. By Nicholas Biddle, Esq. Published at the request of the Society. Philadelphia; C. A. Conrad and Co.

A Brief Topographical and Statistical Manual of the State of New York. Albany; J. Frary. 1811.

A Discourse delivered at Quincy, Oct. 19, 1811, at the interment of the Hon. Richard Cranch, who died Oct. 16, and of Mrs. Mary Cranch, his wife, who died Oct. 17. By Peter Whitney, A. M. Pastor of the Congregational Society in that town. Boston; J. Eliot, jun:

VOL. IV. *New Series.*

FIRE AT NEWBURYPORT.

ACCOUNT of donations, from towns, societies, and individuals, in the United States, for the relief of the sufferers by the late Fire in Newburyport.

(Those towns are in Massachusetts, where no name of a State is expressed.)

| | | |
|--|--------|--------------|
| Andover | | \$747 44 |
| Abington | | |
| Rev. S. Niles's Society | 57 00 | |
| Rev. Dr. Thomas's Society | 35 28 | |
| | | <hr/> 92 28 |
| Arundel | | |
| Subscription | 135 00 | |
| Rev. S. Moody's Society | 39 61 | |
| Baptist do | 15 00 | |
| | | <hr/> 189 61 |
| Ashburnham | | 31 60 |
| Amesbury | | 108 85 |
| Augusta (South Parish) | | 86 89 |
| Amherst | | 72 00 |
| Athol | | 38 00 |
| Acton | | 52 95 |
| Attleborough | | 60 25 |
| Ashfield | | 80 25 |
| Atkinson (N. H.) | | 68 00 |
| Amherst (N. H.) | | 132 00 |
| Alexandria (Dist. Columbia) | | |
| (private donation) | | 100 00 |
| Ashby | | 48 75 |
| Barnstable, two Congregational Societies | | 74 45 |
| Boston | | 24,528 63 |
| Beverly | | 1,163 42 |
| Berkley | | 50 00 |
| Bradford | | 416 87 |
| Boxford | | 147 12 |
| Bath | | 117 00 |
| Burlington | | 60 00 |
| Brookline | | 164 00 |
| Barre | | 35 00 |
| Berwick (including private donations) | | 210 61 |
| Brighton | | 243 75 |
| Billerica | | 105 10 |
| Brookfield | | |
| South Parish | 100 54 | |
| North do | 44 71 | |
| West do | 45 00 | |
| | | <hr/> 190 25 |

Carried forward \$29,415 07

36

| | |
|--|--------------|
| Brought forward | \$29,415 07 |
| Brunswick (Rev. B. Titcomb's Society) | 15 00 |
| Bristol (district) | 34 76 |
| Bridgewater | |
| North Parish | 47 00 |
| East do | 64 00 |
| South do | 41 44 |
| West do | 42 26 |
| | <hr/> 194 70 |
| Boxborough | 15 00 |
| Buxton (Rev. P. Coffin's Society) | 16 13 |
| Bridgetown | 22 00 |
| Bowdoinham (Methodist Society) | 6 00 |
| Brewster | 20 42 |
| Bluehill | 20 80 |
| Bethlehem (Penn.) | 80 00 |
| Burlington (N. J.) | 287 08 |
| Bedford (N. H.) | 55 00 |
| Baltimore (Maryland) | 2,212 21 |
| Charlestown* | 1,384 55 |
| Cambridge, Rev. Dr. Holmes' Soc. | 235 86 |
| Episcopal do | 107 45 |
| Camb. port do | 122 50 |
| Priv. donation | 50 00 |
| | <hr/> 515 81 |
| Chelsea | 67 77 |
| Concord | 115 00 |
| Chelmsford | |
| Con. Society | 172 40 |
| Bap. do | 5 50 |
| | <hr/> 177 90 |
| Conway | 82 67 |
| Carver | 16 40 |
| Charlemont | 30 50 |
| Carlisle | 23 61 |
| Cohasset | 84 00 |
| Canterbury (N.H.) viz. Societies of Believers including those in Enfield (Goods) | 400 00 |
| Priv. donation | 20 00 |
| | <hr/> 420 00 |
| Claremont (N. H.) | 77 00 |
| Chester (do) | 83 75 |
| Chilmark | 14 84 |
| Danvers | 587 28 |
| Duxbury | 203 00 |
| Carried forward | \$36,278 25 |

| | |
|--------------------------------------|--------------|
| Brought forward | \$36,278 25 |
| Dorchester | 517 27 |
| Dedham, Rev. J. Bates' Society | 159 66 |
| Rev. J. Chickering's do | 56 87 |
| Rev. T. Thacher's do | 60 00 |
| Episcopal do | 300 14 |
| | <hr/> 576 67 |
| Damariscotta, Catholic Society | 170 50 |
| Dighton | 37 00 |
| Dana | 8 66 |
| Dresden | 38 50 |
| Dunbarton (N.H.) Private donation | 5 00 |
| Dover do do | 20 00 |
| Eastport | 662 08 |
| Easthampton | 28 00 |
| Elliot | 9 56 |
| Easton | 45 12 |
| Easton (Penn.) | 286 25 |
| Exeter (N. H.) | 469 50 |
| Elizabeth Town (N. J.) | 72 83 |
| Epping (N.H.) | 35 00 |
| Falmouth (Barnstable co.) Cong. Soc. | 47 00 |
| Soc. Friends | 17 00 |
| | <hr/> 64 00 |
| Falmouth (Maine) | |
| 1st Parish | 60 00 |
| 2d do | 77 49 |
| Friends' soc. | 34 00 |
| Method. do | 29 51 |
| | <hr/> 201 00 |
| Franklin | 67 20 |
| Foxborough | 36 50 |
| Fayette, Baptist Societies | 9 28 |
| Fitchburg | 46 50 |
| Framingham | 109 00 |
| Fredericksburg (Virg.) | 189 25 |
| Gloucester | 1,021 09 |
| Gerry | 43 00 |
| Grafton | 51 00 |
| Granville | 26 00 |
| Gray, Cong. society | 10 00 |
| Gorham | 85 00 |
| Great Barrington | 17 50 |
| Gardiner | 31 82 |
| Gardner | 50 00 |
| Georgetown | 60 00 |
| Greene | 6 04 |
| Haverhill | 1,045 18 |
| Hingham | |
| 1st Parish Rev. J. Richardson's | 139 00 |
| 2d Rev. N. B. Whitney's | 81 10 |
| Carried forward | \$42,476 46 |

*Several hundred dollars were subscribed by the inhabitants of Charlestown on the Boston subscription papers, which were reckoned with the Boston donations.

| | | | |
|-------------------------------|------------------------|--------------------------|------------------------|
| Brought forward | \$42,476 46 | Brought forward | \$47,364 64 |
| 3d Rev. H. | | Lancaster (Penn.) | 681 53 |
| Colman's | 200 00 | Londonderry (N. H.) | 307 82 |
| | <u>429 10</u> | Medford | 682 00 |
| Hamilton | 240 | Manchester | 160 00 |
| Hancock, Society of Believers | 50 | Marlborough | 140 50 |
| Hardwick, Rev. W. B. | | Method. Soc. | 11 60 |
| Wesson's Soc. | 38 00 | | <u>152 10</u> |
| Hopkinton | 60 00 | Marblehead Rev. | |
| Harvard Cong. | | S Dana's Society | 77 00 |
| Soc. | 50 69 | Milton | 75 76 |
| Baptist do | 24 25 | Medway | 70 41 |
| | <u>74 94</u> | Monson, Cong. Society | 21 00 |
| Hadley | 91 50 | Marshfield | |
| Harvard, Society of Believers | 33 | First Parish | 32 50 |
| Holliston | 40 | North precinct | 15 00 |
| Hanover (N.H.) | 186 75 | Middleborough Rev J. | 47 50 |
| Officers and | | Barker's Soc. | 16 35 |
| Students of | | Rev. T. Craft's | |
| Dart. College | 156 50 | Soc. | 22 51 |
| | <u>343 25</u> | Rev. D. Gur- | |
| Hampton (N. H.) | 200 00 | ney's Soc. | 14 76 |
| Hampton Falls (do) | | Rev. S. Abbot's | |
| Cong. Soc. | 101 66 | Soc. | 5 00 |
| Baptist do | 88 44 | | <u>58 62</u> |
| | <u>190 10</u> | Middleton | 47 04 |
| Hampstead (do) | 150 00 | Medfield | 43 10 |
| Ipswich | 1,041 00 | Minot, 1st Cong. Society | 9 70 |
| Kennebunk Rev. N. | | Methuen | 19 05 |
| H. Hather's Society | 504 00 | Montague | 16 37 |
| Kensington, (N.H.) | 28 75 | Newburyport, Cash sub- | |
| Kingston Cong. | | scription only | 14,625 00 |
| Society | 105 50 | Newbury, | |
| Baptist do. | 11 00 | 1st Parish | 239 23 |
| Lynn, Cong. Soc. | 115 00 | 2d do | 46 00 |
| Friends | 175 00 | 3d do | 168 45 |
| Methodists | 110 00 | Belville | 125 00 |
| | <u>400 00</u> | Byfield | 190 78 |
| Lynnfield | 57 38 | Priv. donat's. | 250 00 |
| Lincoln | 41 00 | | <u>1,019 46</u> |
| Lexington | 126 67 | Nantucket, Mutual Fire | |
| Leicester, Cong. | | Society. | 170 00 |
| Society | 67 07 | Union M. & F. | |
| do of Friends | 40 50 | Ins. Office, | |
| | <u>107 57</u> | Stockholders | |
| Lunenburg | 94 50 | and visitors | 664 00 |
| Lenox | | | <u>834 00</u> |
| Presby. Soc. | 44 17 | New Marlborough, North | |
| Methodist do | 6 50 | Parish | 20 00 |
| Episcopal do | 20 00 | Norton | 23 70 |
| | <u>70 67</u> | Northbridge | 30 37 |
| Lime | 32 00 | Newton | 240 00 |
| Leominster | 11 50 | Northampton | 261 00 |
| Lyman | 26 00 | Norwich | 16 00 |
| Lancaster | 175 00 | Northborough | 64 42 |
| Lymington | 8 50 | New Castle | 48 35 |
| Leeds | 12 25 | New Gloucester | 34 61 |
| | <u>Carried forward</u> | | <u>Carried forward</u> |
| | \$47,364 64 | | \$67,040 55 |

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|-----------------------------|-------------|--------------------------|--------------|
| Brought forward | \$67,040 55 | Brought forward | \$88,514 45 |
| New Braintree | 109 25 | Reading | |
| North Yarmouth | 187 12 | 1st Parish | 34 95 |
| Needham, 1st Parish | 40 57 | 2d do | 49 17 |
| North Hampton (N. H.) | 50 00 | 3d do | 77 48 |
| Newport (R. I.) | 500 00 | Baptist Soc. | 18 06 |
| New Brunswick (N. J.) | 206 32 | | 179 66 |
| Norfolk (Virg.) | 461 00 | Rowley Rev. J. Braman's | |
| New York (N. Y.) | 1,349 44 | Soc. | 101 09 |
| Newark (N. J.) | 133 50 | First Parish | 75 82 |
| Oakham | 26 35 | Priv. don. | 15 00 |
| Orange (N. J.) | 29 37 | Rev. T Wil- | |
| Portland | 1,938 42 | liams' do | 9 53 |
| Pembroke | 52 00 | Randolph, Cong. Society | 88 00 |
| Palmer | 16 00 | Raynham | 33 00 |
| Pittsfield | | Royalston | 53 40 |
| 1st Parish | 31 00 | Readfield, Rev. R. Low's | |
| Union Parish | 64 37 | Society | 18 50 |
| Plymouth, Rev. J. Ken- | 95 37 | Rehoboth, Reverend O. | |
| dall's Society | 113 00 | Thompson's | |
| 3d Cong. Soc. | 34 00 | Society | 14 10 |
| | 147 00 | Priv. donation | |
| Petersham, private donation | 14 00 | in cottons | 203 47 |
| Portsmouth (N. H.) | | Rindge (N. H.) | 62 30 |
| Subscription | | Salem | 10,011 56 |
| collected | 1,031 00 | Stoughton | 55 20 |
| Rev. J. Buck- | | Springfield, one parish | 500 45 |
| minster's Soc. | 137 20 | Salisbury | 120 00 |
| Priv. donat. | 40 00 | Stockbridge | 62 00 |
| | 1,208 20 | Shirley, | |
| Portsmouth (R. I.) | 102 00 | Cong. Soc. | 76 00 |
| Pelham (N. H.) | 74 00 | Society of Be- | |
| Philadelphia | | lievers | 30 00 |
| (Penn.) | 10,731 66 | | 106 00 |
| additional | | Stoneham | 28 06 |
| donation | | Southborough | 55 00 |
| from two | | Shelburne | 26 00 |
| Societies | | Southampton | 49 00 |
| for promo- | | Scarborough | 104 00 |
| tion of the | | Shrewsbury | 54 92 |
| fine arts | 410 00 | Sandwich | 80 00 |
| Private | | Sutton, | |
| donations | 105 00 | 1st Parish | 42 60 |
| | 11,246 66 | North do | 50 00 |
| Perth Amboy, (N. J.) | 134 00 | 1st Bapt. Soc. | 26 00 |
| Providence | | | 118 60 |
| (R. I.) | 1,837 00 | South Hadley | 89 00 |
| Priv. donat. | 100 00 | Sandisfield, 1st Baptist | |
| | 1,937 00 | Society | 11 50 |
| Princeton (N. J.) | 57 87 | Sherburne | 35 25 |
| Petersburg (Virg.) | 272 75 | Scituate | 132 00 |
| Richmond (do) | 457 50 | Sunderland | 30 86 |
| Quincy | 224 00 | Standish | 25 00 |
| Roxbury | | Salisbury (N. H.) | 147 00 |
| 2d Parish | 100 00 | Salem (do) | 20 00 |
| 3d do | 284 21 | Sandwich (do) Pri- | |
| | 384 21 | vate donation | 20 00 |
| Carried forward | \$88,514 45 | Carried forward | \$101,249 72 |

| | | | |
|---|--------------|--------------------------------|---------------|
| Brought forward | \$101,249 72 | Brought forward | \$ 103,940 57 |
| Southampton (do) do | 15 00 | Winthrop | 30 00 |
| Schenectady (N. Y.) | 156 48 | Williamsburg | 85 89 |
| Topsfield | 283 00 | Walpole (N. H.) | 161 07 |
| Thomaston | 88 40 | Windham (do) | 38 04 |
| Templeton | 75 26 | Weathersfield (Ver.) | 65 11 |
| Topsnam, Private dona- tion from a lady | 6 33 | West Cambridge Rev. | |
| Trenton (N. J.) | 247 31 | T. Fisk's Society | 93 18 |
| Uxbridge | 78 45 | Walpole | 26 12 |
| Wells 1st Cong. and 1st Baptist Soci- eties | 62 70 | York 1st Parish | 51 66 |
| E. Baptist Soc. | 17,00 | Yarmouth | 21 50 |
| Waltham | 113 37 | Wilmington Penn. | |
| Weymouth, 1st Parish | 55 00 | Rev. Dr. Reed's Society | 54 00 |
| South do | 47 50 | Rev. Mr. Hen- derson's Soc. | 34 00 |
| | 102 50 | | 88 00 |
| Westford | 33 00 | Total | \$104,551 14 |
| Westborough | 60 00 | | |
| Weston, Rev. Dr. Ken- dall's Society | 102 00 | | |
| Worcester, 1st Parish | 80 00 | | |
| 2d do | 138 00 | | |
| Priv. donat. | 300 00 | | |
| | 597 00 | | |
| Wareham | 39 46 | | |
| Wenham | 119 81 | | |
| Westfield | 45 29 | | |
| Worthington | 30 00 | | |
| Woburn | 144 00 | | |
| West-Boylston | 30 30 | | |
| Waldoborough | 60 61 | | |
| Wilmington | 63 52 | | |
| Wendell | 27 00 | | |
| Whately | 30 50 | | |
| Warren | 77 00 | | |
| Wrentham | 55 56 | | |
| Carried forward | \$103,940 57 | | |

The collections in Connecticut being (as it is understood) incomplete, and the particular sums in each town being unknown; it is thought best not to insert any of the donations from that State at present. A particular account will appear in a future number. The amount received from the State of Connecticut is about six thousand dollars.

Many of the towns included in the foregoing schedule have not yet completed their collections. The remaining sums when received together with any new donations will be noticed in a future number of the Panoplist.

Several small donations in money and provisions from unknown benefactors are omitted.

OBITUARY.

DIED at Keene, (N. H.) on the 4th of August, Mr. NATHAN BLAKE, aged 99 years and 5 months. He lived 63 years with his first wife.

In Germany, CHARLES FREDERIC, Grand Duke of Baden, aged 83.

In Russia, a man aged 124

In Philadelphia, THOMAS FITZSIMONS, Esq. aged 73, a native of Ireland, one of the members of the Convention which formed the Constitution of the United States, frequently a representative of Philadelphia in the state and national Legislatures, and late President of

the Chamber of Commerce, and one of the Insurance Companies.

In East Haddam, (Conn.) Dr. THOMAS MOSELY, a distinguished physician, aged 81. He was graduated at Yale College in 1751, and had been President of the Connecticut Medical Society.

In Ohio, HOMER MOORE, Esq. Attorney at law, aged 24. He was graduated at Yale College in 1806.

In Nova Scotia, the Rev. R. VIETS, aged 74. He was a native of Simsbury, (Conn.) and had been a missionary at the place where he died, for 24 years.

At Brentwood, (N. H.) on the 13th ult. the Rev. EBENEZER FLINT, aged 42, minister of the Congregational church in that town.

At Harrison, (N. Y.) about two years ago PETER J FOLLOW, aged about 120 years. He was a native of Flanders; was at the battle of Ramillies in 1706, retained his senses to his last moments, was never known to have any sickness, and died by a natural decay of the bodily powers. His hearing and memory were remarkably good; and his eye-sight so little impaired

that he could see a pin on the floor at some distance. He could handle his sword very dexterously, and not long before his death would readily take off the snuff of a candle with its point. He had lived 60 years in Harrison, and been supported by the town 36.

At Brookfield, on the 8th inst., the Hon JABEZ UPHAM, Esq. late member of H. R. of the American Congress

At Boston, on the 13th inst. ROBERT TREAT PAINE, Esq. well known by his poetical effusions.

TO THE PATRONS OF THE PANOPLIST.

OUR Subscribers will recollect, that the payment for the current volume becomes due, on the delivery of the present number, according to the terms of subscription. These terms are so very reasonable, that we should hope little need be said to induce a general compliance with them. To each subscriber it must be a matter of very small consequence whether he pays now, or at a future time; but to the publisher, whose expenses on account of the work are necessarily great, it must be a very serious disadvantage not to receive payment according to the terms, as his calculations were made on the supposition of general punctuality. He has a right to expect, therefore, that ALL OUR SUBSCRIBERS WILL PERFORM THEIR PART OF THE CONTRACT by remitting the annual payment to himself, or his agents.

The friends of the Panoplist are respectfully informed, that it is very doubtful whether this work will be continued longer than to the close of the current volume, unless the number of punctual and permanent subscribers is very considerably augmented. Those who have so often expressed opinions favorable to the work, and manifested a great reluctance that it should be given up, will bear in mind, that the most effectual, and probably the only method of rendering it permanent, is the extension of its circulation. The suggestion has been repeatedly made to us, that if the fact above-stated were generally known, it would produce a great accession of subscribers; since many who take the work could easily make their friends and neighbors acquainted with it, and would voluntarily exert themselves to extend its patronage. Such has been the result so far as the fact has been known; and whatever the general effect may be, the statement is easily made.

It has been supposed, that the Panoplist has been very profitable to the publishers, and that a regard to gain will alone be sufficient to continue the publication, on the present plan, without any new exertions in its favor. This is altogether a mistake. The original Editors, and all who have since had a share in the editorial department, never anticipated great pecuniary avails from their labors. Whatever profits did accrue, however, were, for a long time, devoted to Missionary purposes. The sums disposed of

in this way were not despicable, and would have been much larger than they were, had punctuality been universal among the subscribers. Several hundred volumes of the early parts of the work are still unpaid for.

Whether the Panoplist is peculiarly lucrative our readers will be able to judge from the following statement. Nine out of ten of the books republished in this country by subscription are put at a price very considerably dearer than that of the Panoplist, if a comparison be made of the quantity of the matter, the style of printing, and the quality of the paper; though, in the cases referred to, the printing is executed with all possible despatch from a printed copy, and dispersed immediately among subscribers; whereas, in our case, original matter is to be procured, corrected, and arranged; the work is protracted through the year; and is attended with the care and risk of transportation every month. Thus there is twelve times as much risk as in common cases; since, if a single number is lost, it destroys a volume.

Should it be said, that from similar publications, particularly from the Connecticut Evangelical Magazine, great profits have been realized for Missionary purposes; the fact is admitted, and various reasons can be alleged to account for it. The great reason was, that a large proportion of the Clergy of New England took upon them the care and risk of procuring subscribers, becoming responsible for the money, distributing the monthly numbers, collecting the payments, and making remittances. This trouble was so great, that it could not be continued, and will probably never be resumed, to the same extent.

While we are addressing the public, we wish it to be distinctly understood, that we neither urge nor invite any man to subscribe, or to continue his subscription, unless he does it out of regard to his own good, that of his family, or that of the public; and, while we solicit an increased patronage for our future labors, we most earnestly disclaim the notion, that subscription is to be considered as a personal obligation conferred on the publisher, or any other individual, who is now, or ever has been, connected with the publication. We make this declaration for three reasons: First; it contains a truth which seems to have been disregarded, as there seems to have been a disposition prevalent in this country to consider all patronage of religious Magazines as conferring great obligations on the Printers, or the Editors. Secondly; it is necessary in order to vindicate from the imputation of selfishness our professions of regard for the public good. Thirdly; we have observed, in our intercourse with mankind, that even express contracts are much less punctually performed, and patronage to any object is much less permanently afforded, when a personal obligation is supposed to be conferred, than when all ground for such a supposition is formally and explicitly taken away.

It is not our intention to insist at large on the utility of this work. The unsolicited opinions of many very competent and disinterested judges are of so favorable a nature, that we cannot per-

mit ourselves to doubt, whether our labors have, in some good degree, answered our professed designs. At the present time, just as the eyes of the Christian public are turned with earnestness towards Eastern Missions, and towards the Translations of the Bible into the languages of Asia, it seems peculiarly desirable, that no mean of conveying information and instruction on the subjects most interesting to the Church of Christ should be neglected.

Lest it should be thought, from the tenor of the foregoing observations, that our subscription-list is decreasing, it is proper to state, that this is not the case, and that it has been increasing for more than a year past. The expenses, however, the risk, and the discouragements, are greater than we had reason to apprehend.

We conclude by reminding subscribers, that those, who do not give written notice of their intention to withdraw their names, will be bound to take the next volume, in case the work shall be continued on the present plan. Such notice must be communicated to the publisher, or his agents, before the first day of May next. New subscribers are requested to forward their names by the same time. The demand for the *Minor Panoplist* having been greater than was expected at the commencement of this volume, it could not be supplied; but any number of the next volume can be furnished, provided the application be made in season; i. e. by the time above mentioned. An abundant supply of the larger *Panoplist* is now on hand.

Should any change be made in the manner of conducting or publishing the work, seasonable notice will be given.

DONATIONS TO FOREIGN MISSIONS.

| | | |
|---------|---|---------|
| Nov. 7. | From Miss Eaton's school in Dochester | \$10 95 |
| | From two widows in Dochester. | 1 25 |
| 11. | From a subscriber to the <i>Panoplist</i> | 10 00 |
| | | \$22 20 |

Donations for the aid of Foreign Missions may be transmitted to either of the members of the American Board of Commissioners for Foreign Missions; viz. the Hon. John Treadwell, Esq. Farmington, the Rev. President Dwight, New Haven, Gen. Jedidiah Huntington, New London, the Rev. Calvin Chapin, Wethersfield, (Conn.) the Rev. Dr. Spring and William Bartlet, Esq. Newburyport, the Rev. Dr. Lyman, Hatfield, the Rev. Dr. Morse, Charlestown, and the Rev. Dr. Worcester, Salem; or to Jeremiah Evarts, Esq. the Treasurer, Charlestown. All the particular donations as large as *five dollars* will be published in the *Panoplist*; smaller ones will not ordinarily be specified; but the aggregate will be mentioned.

TO CORRESPONDENTS.

ALPHA will excuse us for having altered the form of his communication, and for making such additions and omissions as this alteration of the form required. The original will be delivered according to the author's request.

The author of the piece on *the Power of Religion* will see that we have distinguished that communication by adding the signature L.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 7.

DECEMBER, 1811.

VOL. IV.

MISCELLANEOUS.

HISTORY OF THE SHAKERS.

Much curiosity has been excited in this country with respect to the Shakers, while the means of gratifying it have been scanty. An ingenious correspondent has favored us with the following account of the origin and history of this sect, and of their doctrines, which he has abridged from a book lately published by the members of the society. The quotations introduced, will, therefore, be understood to be taken from this book. We have omitted a few of the most absurd doctrines, and a sentence or two besides, for reasons which will readily occur to our correspondent. *Ed. Pan.*

THE Shakers have been known in America as a small fanatical sect for about twenty years; but it was not until within a short time, that their principles were presented to the public by order of the ministers of the Society. By the book, which they have published, they now exhibit a most confirmed delusion; which is at once a proof of the imbecility of human reason, and a disgrace to human nature.

The Shakers believe that Jesus Christ has already appeared a second time, and appeared as a woman! Respecting the name and the character* of this woman

*Mr. Reuben Rathbone joined the Shakers in the year 1780, and was a sincere convert to their faith. He arrived at the dignity of an elder, but by searching the Scriptures he at length perceived the delusion, which had enchained his mind; and in July 1799 resigned his office, and with many tears bade adieu to his brethren and sisters in Hancock, near New-Lebanon. In 1800 he published "*Reasons for leaving the Shakers;*"

VOL. IV. *New Series.*

there have been different representations. The following account rests upon the authority of her followers.

which is written in a truly Christian spirit, and the statements in which are beyond all question correct.

Mr. R. says in this pamphlet,

"I was at *Niskeuna* with the mother [Ann Lee] and the elders. At length there was a contention broke out, which seemed chiefly to be between the mother and William Lee; it kept increasing until there was nothing but clamor and confusion; Finally the mother fell to beating William Lee, smiting of him in the face; there was awful threatening on both sides; the mother would not let him alone, but would very often get a blow at him, till his face was in a gore of blood; at length, as he could endure it no longer, he smote her with his fist. I never saw any contention that appeared more contrary to the Gospel; notwithstanding, at that time, my faith and imagination was such, that I dared not judge there was any thing in the mother, that was wrong; but since I have found by incontestible evidence, that I have been deceived, and have given

Her name was *Ann Lee*, a daughter of a blacksmith, who lived in Toad-lane, in Manchester, England. She was born about the year 1736. Her occupation was that of a cutter of hatter's fur. Her corrupt nature led her to marry *Abraham Standley*, a blacksmith, by whom she had four children, who all died in infancy. About the year 1758 she became a convert to the principles of one *James Wardley*, who may be considered as the father of the Shakers. He was a tailor by trade, and lived first in Bolton, and then in Manchester. After being connected some time with the Quakers, he left them, having received *further light and power*, new visions and revelations. He and his followers were "affected with a mighty shaking, and were occasionally exercised in singing, shouting, or walking the floor, under the influence of spiritual signs, showing each other about, or swiftly passing and repassing each other, like clouds agitated by a mighty wind!" Hence they were called *Shakers*. But all these *exercises* had been displayed many years before by the *French prophets* who were nu-

merous in *Dauphiny* and *Vivara* about the year 1688, and a few of whom went over to England in 1706. These prophets, as well as *James Wardley*, very confidently predicted, that the second appearing of Jesus Christ was at hand; little however did *James* imagine, that his new convert *Ann Lee*, or rather *Mrs. Standley*, was the Savior himself.

When this woman became as perfect as the most perfect, she still found in herself the remains of human depravity, from which she "labored for deliverance." So great was her *tribulation* and anguish of soul, that, as she clenched her hands, the blood would flow through the pores of her skin. By such deep *mortification* she became a mere skeleton, wholly incapable of helping herself, and was fed like an infant. In this manner she continued more or less exercised *nine* years, by the end of which time the senseless world might have supposed, that she would have lost her reason. But it was then, about 1770, that she made two grand discoveries, namely, that she was the Lord Jesus in his second appearing, and that "the root and foundation cause of human depravity" is the intercourse between the sexes. "To such, as addressed her with the customary titles used by the world, she would say, 'I am *Ann the Word*,' signifying, that in her dwelt the *Word*." Now she was acknowledged as the *mother* of believers, and to this day it is the faith of the Shakers, "that the man who was called *Jesus*, and the woman who was called *Ann*, are verily the two first foundation pillars of the

myself liberty to exercise the rational faculties, that God had created in me, it appears to me, that the mother, at that time, *was very much overcome with strong liquor*, and was under the influence and power of Satan." p. 27.

It appears from the pamphlet that this woman was frequently in contention, or came to blows, with William Lee, and James Whitaker, and that in indecent and profane language few sailors surpassed her. There can indeed be little doubt in the mind of every honest inquirer, that she was an *intemperate and profligate woman*.

Church of Christ; the two anointed ones; the two first heirs of promise; between whom the covenant of eternal life is established; the first *Father* and *Mother* of all the children of regeneration."

Soon after *Mrs. Standley* began "her testimony against the root of human depravity," her exercises induced the mob of Manchester to cause her to be shut up in a *mad-house*, where she was kept several weeks. In a year or two, as her testimony was almost universally rejected, she ceased to testify. But having a revelation respecting "the increase of the work of God" in America, she embarked at Liverpool with several men and women, in May, 1774. As her husband's name is not mentioned among her companions, it is presumed she left him behind; and indeed it was a mark of her prudence, and it evinced her devotion to the great cause, in which she was engaged, that she should desert him, and resume the name of *Ann Lee*. On the passage the ship sprang a leak, and as she was "naturally a person of a sound and strong constitution and invincible fortitude of mind," she and the elders put their hands to the pumps, and the ship arrived safe at New-York, in consequence of their "power, which was above the natural power of man."

In the spring of 1776 she went to *Albany*, and thence to *Niskunna*, now *Water-Vliet*, 8 miles N. W. from Albany. Here she and her followers lived unknown three or four years, holding their meetings as usual. But in 1780, she was visited by many persons from *New Lebanon* and

Hancock, principally Baptists, who, in the preceding year, had been the subjects of an uncommon religious commotion.

But in driving a flock of sheep, for sustenance, towards *Water-Vliet*, some of her followers were suspected of an intention to supply the enemy, and were thrown into prison at *Albany*. She also shared the same fate, and afterwards was imprisoned at *Poughkeepsie*. But being released in Dec. 1780, she and the elders returned to their usual place of abode, where she was visited by many persons from *New-York*, *Massachusetts*, *Connecticut*, *New-Hampshire*, and the *District of Maine*. Of these persons not a few became her followers. From May, 1781, till Sept. 1783, she was employed in visiting the believers and in confirming them in the faith. She died "in the ordinary way of all living" on the 8th day of the 9th month, 1784, aged about 48 years.*

After her decease, elder *James Whitaker* took the lead until his death, at *Enfield*, (Con.) in 1787. Then *Joseph Meacham* and *Lucy Wright* "stood in the spiritual relation of a joint parentage to the whole visible body of the believers." Elder *Joseph* died in 1796; since which time *Lucy* has stood to all the Shakers "in the order of the first mother of their redemption." She is supposed to be "raised up, prepared and appointed, by the gift and power of God, to take the first lead and spiritual concern in the order and government of the

*The wicked world has a report, that she declared, she should not die, but should be carried up instantaneously to Heaven.

church."² Such is the sanctity of her character; that she sleeps every night in the meeting-house.

In 1787, the members of the church began to come together in order to establish a joint interest in all things temporal and spiritual. In 1792 the present order of the church was established. In 1788 a verbal covenant was assented to, which was committed to writing and signed in 1795 and renewed in 1801, by which the society is now bound. By this covenant they express their belief in the necessity of a joint interest and union, and of equal privileges according to their "calling and needs," and they declare that no children under age shall be received, without the consent of their parents or guardians; that each member may give his property to the church, to be entirely at the disposal of the deacons; that each member shall have an equal interest, without respect to what be put into the common stock, and be under equal obligations to promote the general interest; that all their property, except what was necessary for their support, should be devoted to charitable uses, and to such other uses as the Gospel may require; that they will never bring debt or demand against the deacons or any member; and that they will be subject to the rules and government of the church.

Such was the covenant of *New Lebanon*, "the church first in order in this day of Christ's second appearing." The same cove-

² *Lucy Wright* has a husband by the name of *Goodrich*, still living.

nant was adopted in all the other societies, namely, at *Water-Vliet*; at *Hancock* and *Tyringham*, at *Harvard* and *Shirley*, (Mass.) at *Enfield*, (Con.) at *Canterbury* and *New-Enfield*, (N. H.) and at *Alfred* and *Sabbath-day-pond*, (Maine.) There are some Shakers also in *Kentucky* and *Ohio*, and they without question are established in the same order.

All the churches have a relation to the church at *New Lebanon*. Each society is divided into large families, and each family has a *temporal* and *spiritual* head, called *deacons* and *elders*.

There are also *deacons* of the *first order*, who are entrusted with the management of the temporal concerns of the whole society, and who principally deal with the world, or "with them that are without."

Besides the family *elders*, or *elder brethren*, there are *ministers* who are entrusted generally with the spiritual matters of the society. They have also the charge of sending out ministers to preach the Gospel to the world.

No officer is appointed by a majority of votes, but by "a spontaneous spirit of union." "The revelation and gift of God is given to the *ministry*, as the head of the body, in relation to lots of office and trust, and *other matters of importance*, and through these communicated to the other members; yet nothing is considered as established without the free and mutual consent of the whole body."³ No one seeks pre-

³ In the "Testimony" not a little is said respecting the *priesthood* of the world, their love of power, &c.

eminence, or wishes to usurp authority over another.

The Shakers have no form of church-government, but every change is effected only by inspiration of the Spirit; and they have no confession of faith, except it be to *shew their faith by their works*.*

The principal articles of belief embraced by the Shakers, are the following: that the intercourse between the sexes, is the root of human depravity; that this was the sin of Adam and Eve, who were indeed commanded to be fruitful, but who by anticipating the commanded period filled the world with misery; that marriage is now universally unlawful, being one form of the *mystery of iniquity and the man of sin*; that all the desires of the flesh must be mortified and subdued; that the design of the law given by Moses was "to search out the root of human depravity," as above explained; that before Christ appeared, all men, not excepting Noah, Abraham, &c. perpetually violated the law of God, and that not one of them was saved; that the command of Christ to baptize all nations had no relation to the use of water; and that the mission of Christ was to enjoin *self denial*; that all his fol-

The *ministry* of the Church receiving their power by "revelation," cannot refuse it, and the other members cannot without impiety refuse their "free consent!"

*If, however, the "Testimony," which is divided into chapters and verses, should be more read than the sacred Scriptures, it will be read not as a *creed*, but as a "true statement of the fundamental principles, &c. given through the order and appointment of God!"

lowers left their wives; that after two or three of the first centuries the reign of Antichrist commenced, and continued until a short time before the appearance of *Ann Lee*, the reformation only making a division in the kingdom of Antichrist; that the sacrament of the supper is idolatry, an attendance upon it implying the worship of a *representation* of the true God; that long sermons were first introduced by *Origen*; that public prayers are evidence of hypocrisy; that *steeple-houses* are Pagan temples reformed; that *George Fox* and *Edward Burrough* were true witnesses of the Most High God; that the *French prophets* were inspired; that the *Dunkers* are the purest descendants of the ancient witnesses; that as the woman was the *first* in the transgression, so she must be the *last* out of it, and by her the way of deliverance must be completed; that Christ appeared in a woman who was conceived in sin, and lost in man's fall; that the same spirit and word of power which created man, which spake by the prophets, which dwelt in the man Jesus, dwelt in *Ann Lee*, who became the temple of the Holy Ghost, and the *Mother of all living* in the new creation; that *Jesus Christ* and *Ann Lee* are the first foundation pillars of the church; that the *two apartments* of the tabernacle typified Christ in his first and second appearing in man and woman; as also did the *two cherubims*, the *two goats* for expiation, the *two trumpets* made by Moses, the *two anointed ones*, &c. that *Jesus* is the *everlasting Father*, and *Ann* the *everlasting Mother*; that

the former made atonement for sin, and the latter received confession of sin, and gave salvation from it, which in Christ's first appearing was not given; that *miraculous* cures attended the last dispensation; that there is no distinction of persons in the Godhead; that the word by which Jesus spake, proceeded from the everlasting substance of the *Father* and the *Holy Ghost*; that the *Father*, the *Word*, and the *Holy Ghost* are one, in essence, in nature, in union everlasting; that the *Son* had a beginning, yet his descent is from everlasting, he being brought forth from an everlasting source; that he did not exist before he came into this world; that the *Holy Ghost* was the true mother of Jesus Christ, Mary being the medium of his existence; that Christ did not die in the stead of sinners, but only gave them an *example* of suffering; that all his followers must suffer with him; that as the Son of God he did not die, but his *body of sin* was destroyed by the *Spirit*, and he is now separated for ever from that *old nature*; that the blessed mother of their redemption, suffered her due proportion; that there is no resurrection of the body, nor any resurrection except a deliverance from the flesh and from sin; that Jesus Christ did not re-assume the natural appearance of sinful flesh; that singing and dancing constitute a mode of worship, "given by special gift and revelation, mighty through God, joyful as heaven, and solemn as eternity; that the Scriptures contain a *record* of the operations of the *Word*, which *Word* under the new dispensation dwells in be-

lievers; that the Scriptures cannot be understood without that *Word*;* that the doctrine of the Divine decrees is false; that heathens will have the Gospel preached to them in another state; that as the sin against the Holy Ghost, in this last display of God's grace to man, cannot be forgiven, all, who deliberately choose evil in defiance of known and positive good,† will be for ever excluded from the mercy of God.

Such are the principal doctrines found in a book of 620 pages.

The reader must be left to make his own reflections upon such capacious and persevering credulity, unequalled in any country, which has been favored with the light of the Gospel.

W.

For the Panoptist.

AN INVESTIGATION OF THE OBJECTIONS TO RELIGIOUS CONFERENCES.

Mr. Editor,

It is well known, that meetings for religious conversation, praise, and prayer, are highly approved of by many persons in various parts of this country; and it is equally well known, that such meetings are argued against, if not vehemently condemned, by another class of persons certainly not less numerous than the former. What are the causes of this disagreement? is a ques-

*The Shakers therefore are the only people, who can understand the Scriptures.

†That is, who reject the testimony of the Shakers, after hearing and examining it.

tion, which it may not be altogether useless to examine. Having had occasion to observe, that many persons, who approve of associations for amusement, disapprove of associations for religious conference and prayer, I was naturally led to investigate the causes of such a partiality. In this attempt I have wholly failed; but to compensate, in some measure, for the disappointment, I have been permitted to discover what are *not* the causes, beyond all controversy. If you should apprehend, that this negative investigation of the subject will be of any service towards an ultimate positive solution of the difficulty, you will doubtless be disposed to publish it in your valuable Magazine. L.

In the following remarks I have selected balls as a subject of comparison, because they are certainly the most general, and probably the most pleasing, scenes of youthful amusement, in every part of this country; and because, as I have just intimated, many persons approve of balls who disapprove of conferences.

The moment I began to reflect upon the subject, I perceived, that the preference of balls to conferences could not arise from the superior importance of the professed object of a ball to that of a religious conference. The objects of a ball are all expressed by the word *amusement*; while those of a conference are the worship of God, the acquisition of religious knowledge, the improvement of Christian friendship, and preparation for heaven. Now, though it be admitted that dancing is *right*, that it is even a *duty*, it will not

still, I presume, be contended by any one, that it is a more important duty than Christian fellowship, or the worship of God.

It is equally manifest, that the partiality for balls and the prejudice against conferences, cannot arise from the superior reasonableness of the particular enjoyments of the ball room. These enjoyments are pleasant conversation, laughter, music, and dancing. The enjoyments of the conference are reading the Bible, meditating and conversing upon what is read, singing psalms, and praying. Now should I admit, that laughing and dancing are doubtless very good things in their place, no one will contend, I think, that dancing is a more reasonable employment than praying, or that laughter and light talk constitute a better method of spending time, than reading the Bible and singing praises to God.

Nor can it be the description, or class, of persons, who associate for these different purposes, that renders it more improper to convene for worship in the conference, than to assemble for amusement in the ball room. For, in the latter case, it is young people, almost exclusively, who associate together; while the conference usually embraces many of the most grave and discreet people in the community.

Neither can it be the *time* when conferences are held, which excites prejudice against them rather than against balls: for though conferences are, indeed, usually held in the night, so also are balls. They are both *night-meetings*. Does the objection to conferences arise, then, from their being held to a late

hour in the night, so as to interfere with the worship of God in the family? This can hardly be the reason; for religious meetings of this description usually close by nine o'clock, while balls are continued almost universally till twelve, generally till two or three, and sometimes till morning. Nor is it certain, perhaps, that young persons would in all cases, hear prayers at home if neither the conference nor the ball detained them abroad, at the proper hour.

Is it the character of those who preside, or officiate, in the one association and the other, which occasions a preference for balls in the estimation of any? It is the musician, in the one case; in the other, it is the pastor of the church often; commonly the deacon or elder of the church; and almost always some person respectable for piety and discretion.

I had heard it said, that people neglect their business to attend night-meetings; that they spend more time than they can afford, more than they ought to afford: in short, that conferences are too expensive. But I soon perceived, that this objection could be sincere only on the ground of the excess of the expense of conferences above that of balls; for though the one class of associations costs time chiefly, and the other money chiefly; yet if, in fact, they are equally expensive, then, so far as relates to expense, they should be equally condemned, or equally tolerated. As it seemed clear to me, that the time, and extraordinary dress, and immediate expense, of four balls, would exceed the expense

of two hundred evening conferences, I was forbidden to conclude, that people, who are able to estimate relative expenses as well as myself, could satisfy themselves in their opposition to conferences, on the ground of economy. Especially, since tea parties, and evening visits, commonly occupy as much time without censure, as is devoted to religious meetings, though the expense be far greater.

I knew that irregularities were said to exist sometimes in religious night-meetings; and if night-meetings for amusement had always been conducted with entire discretion, I should have considered this difference as leading to a solution of the difficulty. But when I recollected, that all amusements were not swept away with indiscriminate severity, on account of the occasional indiscretions of young people, I could not suppose that liberal minds would scan, with intolerant harshness, the indiscretions of serious and pious people.

I was wandering in quest of some peculiar evils of conferences to justify their condemnation; when, all at once, I recollected, that they are places of peculiar temptation, where no discreet woman would choose to be seen, and no prudent father choose to venture his daughters. For not unfrequently the conference is made up of young people of both sexes, who sometimes come there together and go home together; and then the pathetic exhortations frequently given, cause a brisker circulation of the blood, and awaken the passions of fear and grief, or hope and joy, which, like bodies of water, are liable to flow in any

contiguous channel, into which, by the obliquity of sin and temptation, they may be turned: and I remembered to have heard it said, that there never was a revival of religion, and a multitude of conference meetings, but what some bad thing came to pass afterwards. I was just about to sit down satisfied that I had made the great discovery, when I happened to recollect, that young men and women go together to balls, and return together, at a late hour of the night; and that music and dancing occasion as brisk a circulation of the blood as the most pungent and pathetic exhortations which can be given; and that what are termed the gentle passions are as common to the ball-room, as hope and fear are to the conference; and that balls are at least as much in the neighborhood of danger as conferences. And when I took time to reflect further on the subject, I was persuaded that there never was a ball but what some bad thing came to pass afterwards: and though I did not stop to inquire whether balls or conferences were in any manner the cause of such *bad thing*, I concluded, that it was no more evidence against one class of associations than against the other. And, allowing the active predisposing causes to evil to be much the same in both cases, I supposed that reading the Bible, and exhortation, and prayer, would do as much to counteract their operation in the conference as fiddling and dancing could do in the ball room. I was, therefore, compelled to give up my discovery, and admit that the temptations of a conference were

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not the circumstances, which made them more obnoxious than associations for pleasure.

It now occurred to me to examine the Bible for the purpose of finding, if possible, the reasons of the preference with respect to which I was inquiring. And immediately I recollected the fatal accident which took place at a night-meeting, where Paul preached till midnight, which I supposed to be intended as a special frown of Providence upon such meetings, till I called to mind a more dreadful thing that befell a great many families of old. *They sent forth their little ones like a flock, and their children danced. They took the timbrel and harp, and rejoiced at the sound of the organ. They spent their days in wealth, and in a moment went down to the grave.* This, since it was described as the conduct and end of wicked people, who said unto God, *Depart from us, for we desire not the knowledge of thy ways,* was, I thought, as fearful a token of God's displeasure at balls, as the death of Eutychus was of his displeasure at conferences; especially, when I remembered, that God by a miracle restored Eutychus to life, but did not restore the others. I even began to consider whether the Most High did not *hearken, and hear*, and approve, when his people assembled to speak of him one to another. At any rate, after searching my Bible through, I can conscientiously declare, that I have not been able to find a word against religious night-meetings, which should warrant the conclusion, that they are worse than night meetings for dancing.

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I had heard it said, that people who attend conferences are extremely liable to become insane; and as this is a terrible calamity, though I had never myself seen any such effect, I thought the subject demanded examination. But after carefully consulting a sure word of testimony, I discovered, that whatever danger of madness attended the conference, the ball-room was no refuge from this fatal malady. For I read that *Because sentence against an evil work is not executed speedily, the heart of the children of men is fully set in them to do evil. MADNESS is in their hearts while they live, and after that they go to the dead.* Upon further reflection, I began even to question, whether meetings for religious conference might not be a cure for madness, having seen numbers, who commenced attending them in a state of delirium clothed afterwards, and in their right minds.

I had also heard some people express much solicitude, lest the unhappy persons who attend conferences should be fatally deceived by adopting for religion some fiction of the brain; and when I considered this benevolent anxiety for the souls of men, and how diligent those are, who feel it, to make their own calling and election sure, I thought there must certainly be some special danger in conferences to make persons of such eminent piety afraid of them. But I immediately called to mind that two cases, at least, of most lamentable delusion are recorded as having existed, where no conferences, so far as we know, had ever been held. The inhabitants of the Old

World, in spite of the warning voice of Noah, embraced the fatal opinion that there would be no flood, and ate, and drank, and married, and were given in marriage, and knew not until the flood came and swept them all away. Conference meetings, could not, I think, in this case have made their state worse; and who can tell but less feasting and more meetings for prayer might have averted the flood. In like manner, the sons of Lot deemed their father a madman, and clung to the delusion that they were safe, till the tempest of fire and brimstone burst upon their heads. I have myself known not a few who followed amusements eagerly as the chief good, awake to despair when they came to die, and cry out, that all which they had deemed of so much consequence was mere vanity. Indeed so far as my own observation had extended, I could not but perceive, that persons who had loved conference and prayer often died very joyfully, while the gay frequenters of the ball room not unfrequently died in anguish. I was compelled, therefore, to conclude, that if persons were liable to be deceived as to their religion by attending conferences, they still could hope for no security from deception by attending balls.

It next occurred to me, that religion was a thing between every man and his God, and that, as it consisted in the secret exercises of the heart, it must of course be a very secret, silent thing, a still small voice. Nor did I forget that the Sabbath was the proper time to worship God, and time enough to devote to that purpose; and that there

was no need of making so much noise about religion; that all this was being righteous overmuch, &c. &c. Though I had been so often disappointed in my researches, I could not but hope that now at last I had found the very thing that made conferences offensive. Taking time to consider, however, I was convinced that religion is a social affection, and that God has instituted social worship, both in the family and the sanctuary, where this secret religion should be made manifest, and this silent religion audibly expressed. I could see no reason why those who loved one another, and loved their Savior, and took delight in his worship, might not meet and comfort one another, by conversing on these subjects. At least why might not this be done by the persons referred to, with as much propriety as others might assemble for the amusement of dancing? I knew that balls were said to promote sociability and friendship, and could see no reason why conferences might not do the same; or why sociability and friendship should be less estimable in religion, than in scenes of amusement. I knew that the Lord Jesus Christ is worthy of very ardent love, and that all strong affections are apt to find expression both in language and action. After duly weighing these things, I was fully convinced, that it was not the love of religion in secret and in silence, that made conferences so disagreeable to many, who are pleased with balls and similar amusements.

When I had groped my way thus far in the dark, cheered by no guiding star, and much de-

jected by the abortive issue of all my hopes and labors, a ray of light darted suddenly across the gloom. It was manifest in a moment, that conferences are often held in bad weather, and in rooms so full of people as to render the air insalubrious; and the temperature is so varied from that of the surrounding atmosphere, as to occasion imminent hazard of letting in colds, catarrhs, and consumptions through the open pores of the skin, when people leave the heated room, and plunge into the cold atmosphere without. But the joy of this discovery was dashed by the sudden recollection, that balls also are not unfrequently attended in bad weather; that the air too in a ball room is contaminated by a crowd of people; and that the pores of the skin are, by heat and exercise together, thrown wider open, than either cause alone could accomplish. The body, too, is about to be plunged into the cold surrounding atmosphere; while it is more exposed, and usually less guarded, against the assault of cold chills and consumptions, than are the persons of those who assemble for purposes of religion. As balls are not less dangerous to health than conferences, and as man is a reasonable being, I was debarred from the conclusion, that the exposure of health is the cause of dislike to these religious meetings.

Thus stands the inquiry; and I have therefore given it up for the present in despair. But since I have faithfully explored and detailed what are *not* the causes of the partiality so often referred to, it is no more than just, that some of your corres-

pondents should take their turn, and ascertain positively what these causes are.

I would just remark, however, that if they have no reason to assign but the uncharitable one, that people who love balls and disapprove of conferences, are people of the world, who probably have no religion; and that they love to dance, but do not love to pray; and that any special attention of other people to religion, both reproves and alarms them, and prompts them to multiply ostensible causes of aversion in order to hide the true one: I repeat, if your correspondents have nothing better to say than this, they may as well say nothing; for it is notorious, that there are both ministers of the Gospel, and members of Christian churches, who manifest a strong partiality for balls, and are still greatly opposed to conference meetings.

For the Panoplist.

ON THE ASSOCIATION OF IDEAS.

THAT faculty of the human mind which is employed in recalling and associating ideas, appears to be one of the most important with which an intelligent being can be endowed. Most persons can produce from their own experience many examples of the operation of this faculty; examples which prove its effect upon their own feelings and conduct.

I seldom hear that incomparable piece of music, Old Hundred, sung, without seeing in imagination its author, the venerable and intrepid Saxon re-

former. I see him leading an immense congregation of German peasantry in the delightful employment of singing praises to God. I see their eager looks, expressive of animated joy, and hear their fervent gratitude offered to Him, who had revealed to their minds the light of Divine truth, and placed in their hands, by the labors of his honored instrument, the sacred oracles in their own language. I see the patient Moravian missionary cheering a Greenland winter, by gathering around the fire of their hut the poor ignorant Pagans, and teaching them the first notes of a new song of praise to God and the Lamb. I see the blessed Vander Kemp surrounded by his civilized, reformed, converted Hottentots, in the heart of Caffraria, in the humble church which his own hands had reared, raising the tuneful Hallelujah, and directing rational worship; fitting to the notes of his native country the barbarous dialects of savages, forming a chorus of earnest and intelligent worshippers out of miserable creatures whose ears had been accustomed only to the yell of battle or the shriek of danger, and, by the united power of music and devotion, humanizing and Christianizing the affections of a portion of our fellow men, who had been given up by philosophers as in a state of hopeless degradation. I see the Lutheran missionaries in India leading their congregations in procession, bearing palms in their hands, singing the hundredth psalm to its proper tune, and keeping a solemn jubilee at the conclusion of a century after the Gospel had shined upon

those benighted regions. I think of the persecuted Huguenots, the Protestants of Holland and Germany, the churches of England, Scotland, and America: of the vast multitudes who have expressed the same holy desires by the same solemn sounds, though in different languages, and on different continents. Nor can I help looking forward to that glorious day, when the voice of sincere praise shall ascend from every mountain and valley, from every island and plain, and the whole earth shall be filled with the knowledge of God; and to that more glorious consummation, when all the redeemed, *out of every kindred, and tongue, and people, and nation,* shall come to the heavenly Zion with songs and everlasting joy upon their heads, and shall unite with the heavenly host in saying, *Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.*

The association of ideas appears to be one of the great means of happiness or misery, and will doubtless be eminently so in the future state. To the spirits of the just made perfect, the history of their pilgrimage on earth will afford abundant materials for such an association as will give perpetual and increasing pleasure; and to the reprobate spirits this faculty will afford the means of never-ending anguish. The truth of this assertion will be evident, on the supposition that our minds will lose none of their natural faculties, in consequence of leaving this world; a supposition which will probably be admitted without hesitation.

It is of vast importance, therefore, that virtuous habits should be early formed; for a course of virtue is necessary to furnish the materials for happy associations. While passing through the world, if under the influence of true wisdom, we see much of Divine Providence, much of the tendency of human actions to cause happiness or misery, according to the character of the actions, and much of the faithfulness, patience, and long suffering of God exercised towards mankind. All the things with which truly religious persons are conversant on earth, will doubtless be the means of increasing their enjoyment in heaven. It is a solemn thought, that Christians are educating for eternity, while they continue in this world. It becomes them, therefore, to use all their opportunities of acquiring a knowledge of the Divine dispensations, and to improve under the salutary discipline of their heavenly Father: for the dealings of God with his penitent children, and his government of this world, will throw much light on the Divine character, and furnish subjects of ceaseless adoration and praise.

How miserable is the condition, and how frightful the prospects of those, who are treasuring up materials for evil associations in a future state. It might well shock the most obdurate to consider, that unless they repent, all the scenes in which they are engaged will but afford food for remorse and anguish for ever.

On this subject it may not be amiss to observe, that the imaginations of young persons should

be preserved, as far as possible, from contamination, while they are in the most impressible period of life. An impure imagination is one of the greatest curses which can befall a human being. Such writers as Sterne, who prostituted very noble endowments to the vile purpose of debauching the imagination, deserve to be considered as the enemies of all virtue, as the slaves of Satan employed by him in his most abject offices.

Let parents and instructors of youth frequently call to mind,

that the principal effect of their instructions is to be seen and experienced in the eternal world. This consideration gives an unspeakable dignity and importance to the office of an instructor; it invests all the concerns in which we are engaged with a consequence inconceivably great; if duly impressed on the mind, and producing its proper influence on the heart, it will cause us to live in the fear of God, and prepare us for his kingdom.

A. B.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON HUMAN DEPRAVITY.

Concluded from p. 206.

FEARING that the readers of the Panoplist will think the discussion of this subject too long, I shall endeavor to compress the remainder of what I have to say upon it, within the limits of this communication. As brevity must be principally consulted, I shall avoid the formality of stating specific heads of discourse while exhibiting a few more of those traits, in the human character, which prove the existence of deep and radical depravity. In doing this, I shall continue the enumeration of those actions which are a violation of the second table of the Divine law, and conclude with several remarks on the aversion of mankind to the true religion.

Fraud, by which I mean deliberate deceit practised with a view to obtaining some advantage over the party deceived, is one of the most dishonorable of vices; yet it is a vice of which nearly all mankind agree in pronouncing nearly all mankind to be guilty: it is, moreover, a vice which the Scriptures abundantly declare to be highly offensive to the God of truth and justice. As money is the great mean of personal gratification, fraud is peculiarly apt to discover itself in pecuniary transactions. Hence, it is often remarked, that in dealing with mankind, you are to act as much on your guard with every man, as though you knew him to be a rogue. In other words, such is the character of men, that no other safe rule can be adopted, than to consider them as being universally inclined to gain an undue advantage over you. There is a multitude of prov-

erbs, in every language which amount to this. Whence should such an abundance of concurrent testimony to this part of the human character be found, in all ages and nations, unless experience furnished it? But not to rest the question here, though here it might safely be rested, let each man consult his own knowledge on the subject. In buying and selling, how few are there who conduct in such a manner as a Christian can deliberately approve. The multitude appear altogether engrossed by a regard to their own interest, and utterly careless of the good of their neighbor. In ninety-nine bargains out of a hundred, a discerning bystander could tell who was the buyer and who the seller, from the manner in which each party appreciated or depreciated the value of the article. The want of confidence in the most solemn declarations, which affect the interest of the party, is continually evident. Indeed so common, so notorious is the disposition to overreach in bargains, that nothing is more frequent, than to hear *good bargains* boasted of; by which are usually meant those bargains in which an article is obtained for less than it is worth, or sold for more. Yet the law which requires us to do to others as we would wish them to do to us, is perfectly plain, as well as perfectly reasonable, and if obeyed, would immediately put an end to all the hard bargaining and fraudulent representations, which are so often the subject of complaint.

Should it be said, that what I have been describing arises from

a justifiable desire in each person to provide for himself, and not from any wrong state of the heart, I answer, that a scriptural view of the matter precludes any such construction. Selfishness is at the bottom of all hard dealing, of all unfair advantage of the necessities of others; and it is directly opposed the nature and spirit of the Christian religion. I answer, further, that such persons as live habitually under the influence of the Gospel, are very different from the great body of men, in that part of their character, which relates to this subject; so different, that all who wish to make any discrimination may easily do it.

The disposition of men to defraud in the smallest matters, appears more illustrative of the true nature of fraud, than if it were practised only in important concerns. He who is in the habit of violating the law of God, for the sake of a little paltry gain, must have a very sordid spirit; yet the great majority of frauds are of this despicable kind. They who commit frauds of this class, are, however, so little aware of their true character, that they consider the smallness of the offence as amounting to an excuse; whereas it is the direct contrary. When the temptation is small, and the gain insignificant, how degenerate must be the man, who would transgress a law of perfect rectitude. Our Savior has for ever settled the point by saying, *He that is unjust in the least is unjust also in much.* How awful must be the account which many will be compelled to render, at

the great day, of a perpetual recurrence to a course of small frauds, which marked and fixed the character, while they were scarcely observed at all.

Cruelty has also been a prominent feature in the human character. It is so odious a feature, that men would doubtless be glad to disown it, if they could. But history and observation concur in substantiating the charge, beyond all reasonable doubt. A large proportion of the amusements of which men have been fond, have been exhibitions of hardened cruelty. Witness the shows of gladiators in the times of heathen antiquity, and the bull-baitings of modern nations. Witness the instances of human suffering voluntarily inflicted by the malicious and revengeful. Witness the triumph over enemies, the insolence to inferiors, the hard, unfeeling, unrelenting severity exercised towards those who have been so unfortunate as fall under the power of their fellow worms. How abominable must such a temper appear in the view of Him, who sees in what need we all stand of his mercy, and who has declared, *Blessed are the merciful; for they shall obtain mercy.* What a terrible list of tortures have men invented for the sole purpose of inflicting upon their fellow creatures unjust and unnecessary pain. Envy, anger, malice, revenge, all prompt to cruelty, and feed with insatiable appetite on the miseries of others. How have these passions torn the human breast, and, in the course of their operation, filled the world with terror and anguish. How uncontrollable

is their tyranny, how extensive their sway, how disgraceful their tendency. Envy, particularly, which is admitted by every body to be altogether base and diabolical in its nature, is discoverable in our daily intercourse with society, creeps unobserved into the bosoms even of those who profess to be under the government of Christianity, and needs to be guarded against by all

Contempt is a passion of the same general description; that is, as usually exercised, it springs from an entire disregard of our neighbor's happiness. Yet this passion has the countenance and support of mankind in a most explicit and extraordinary manner. It is inculcated and exhibited in senates and other most illustrious bodies of great and honorable men; it is encouraged by the most fashionable and accomplished writers; and it has even been occasionally sanctioned from the pulpit. Yet how different is it from the *meekness and gentleness of Christ*, from the humility which is a distinguishing trait in the Christian character, and from that commiseration for sinners which all men, as sinners, ought to feel. If contempt can be ever properly indulged towards men on account of their wickedness and folly, the occasions are very rare in which it is thus indulged. While it depresses others, it exalts self, and produces an unfeeling temper, and a correspondent proud and overbearing conduct.

Pride and vanity have their millions of votaries, and stalk through the world with an unabashed front, claiming to be ranked among the virtues. They

are attended by strife, contention, animosity, discord, and a long train of unholy passions and immoral actions.

In all countries where civil liberty is enjoyed, the evil dispositions of the human heart are drawn forth, and exhibited in their true character, by political disputes. It is wonderful to see with what settled rancor, and persevering malignity, men will persecute each other, in order to gain a few emoluments of office, or to secure a triumph over a fallen party. It is wonderful to see how all the restraints of honor, truth, and justice are brushed away as cobwebs, and falsehood and slander and personal invective maintain the field of battle without a competitor. Patriotism, and benevolence are mere sounds used to beguile the thoughtless and ignorant, while selfishness, or a supreme regard to personal aggrandizement, is the real spring of nearly all the political activity which strikes the eye. The few who act from pure motives, and understand the tendency of measures, can only sigh, while they exclaim, *Truth is fallen in the streets; and equity cannot enter.* Such has been the melancholy state of things in every case, where the discordant passions, have not been controlled by the Christian religion.

The unfaithfulness of mankind, their breaches of promises, their violation of the most solemn compacts, form the subject of perpetual complaint in national histories, and in private life. No tie is too strong to be broken, no sanction too awful to be profaned and violated, where interest is concerned. The in-

fluence of falsehood in human affairs is truly amazing. The ease with which it is propagated, the greediness with which it is received notwithstanding its thousand inconsistencies, the difficulty of refuting it, the great labor which is necessary in order to the promulgation of truth notwithstanding its beautiful symmetry, constitute a view of the human character entirely inexplicable, except on the supposition of radical depravity. Let us look around us and see the influence of falsehood, in our own country, at the present time. Could such a state of things exist among a class of beings naturally pure, and inclined to love the truth and obey it?

Perjury is justly considered as one of the greatest offences which men ever commit. It is no less than an appeal to the omniscient God, the God of truth, to witness a falsehood; and includes an imprecation of the Divine vengeance upon the miserable offender. Who could think it possible, that man, who is constantly dependent upon God, should be so foolhardy as to be guilty of this crime. Yet an oath is, in many countries and by vast multitudes of people, considered as a mere matter of form. Even in our courts of justice it is not regarded with that awful reverence which ought to attend it. But there are two kinds of perjury, which in all countries, are peculiarly apt to prevail: I mean custom-house perjury, and official perjury.

The first is occasioned by that thirst of gain which looks for gratification by a fraud upon

the revenue, and that fraud protected by an oath. The degree of credit due to custom-house oaths depends much upon times and fashions. When a law is thought oppressive, and is unpopular, it soon becomes a matter of course with many persons to evade it, if possible, even at the expense of an oath. And when any kind of iniquity is supported by the voice of the people, multitudes are not wanting to transgress, and to glory in their shame.

Official perjury differs from other kinds of false swearing in this, that it is not an attestation to a falsehood; but an engagement entered into with an oath to perform certain duties, which duties are afterwards voluntarily neglected. It is seldom less heinous than other kinds of perjury: but is often more so, as it is deliberate, persisted in, and habitual. It is committed more commonly than in any other manner, by a neglect to execute laws, which the person had solemnly sworn to execute. And if there is any meaning in an oath of office, if it is not an insignificant ceremony, every civilized country lies under the horrid guilt of trifling with God in the most vital concerns of the community. In this dreadful condemnation our country must come in for a large share. Our morals have been fortified by wise, judicious, and efficient laws; laws which experience has proved to be salutary and efficient; but, as immorality becomes bold, our magistrates have become timid; they have forgotten their oaths; and if this country is corrupted and destroyed, to the neglect of official

duties must be charged the guilt of destroying the most favored nation, which the sun ever shone upon. I am not ignorant of the answers to this heavy charge; and I know full well their miserable futility. *If half the magistrates of New England would go on resolutely, unitedly, and frudently in the discharge of their plain duties, those duties which they are sworn to discharge, they might yet save their country.* They might effectually put down sabbath-breaking, profaneness, drunkenness, gaming, lewdness, and idleness. I do not suppose that they could prevent these sins in every degree; but they might effectually discountenance them, and drive them utterly from public view. How great is the sin of contributing to destroy a whole people!

The difficulty of making and enforcing good laws is too notorious to need much comment. A few persons of small influence will often succeed in breaking down and trampling under foot a regulation, which had been reared by wisdom and approved by experience. This fact can be accounted for only by reference to the zeal and boldness with which men do evil, and the timidity and lukewarmness with which they do good.

Lewdness is a sin, which it is extremely difficult to speak of with delicacy, and yet with truth and plainness. Let the reader only advert to the general prevalence of this sin in almost every country, in every age; to its tendency to produce wretchedness, and to pollute and debase the man; to the difficulty with which it is restrained and prevented; to the sacred vows

which it violates, and the jealousy, discord, and revenge, which it occasions; and to the solemn denunciations of the Almighty against it; and then he will be in some condition to compute its mischief and its turpitude.

The amusements of mankind have been mentioned as proving the native cruelty of the human heart; and one or two kinds of them were specified; but it may be said, in more general terms, that nearly all the great and expensive amusements, in which men have delighted, have been either directly sinful, or possessed of a strong tendency towards sin. In a word, the pleasures of men have been eminently their sins. We should naturally look for the free overflowings of the heart in those seasons which are professedly devoted to enjoyment. We should justly expect that a good heart, would, on such occasions, send forth an uninterrupted series of good and beneficent actions. But on inspecting the conduct of the great body of men, we find that a melancholy contrast to all this is presented. Seasons of amusement have been regarded as affording peculiar license to act without the fear of God. A conscientious respect to duty has been considered as an intruder, whenever it has ventured within the precincts of pleasure. O ruined race of creatures! who seek for their principal enjoyments in a state of estrangement from God; who voluntarily depart from that glorious Being, who alone is able to confer permanent enjoyment, solid, substantial and everlasting happiness.

I have directed the attention of my readers principally to the state of communities; but if we look into families, we shall see a thousand causes of domestic wretchedness, which most forcibly evince the radical corruption of man. How many parents have been rendered miserable by the misconduct, unkindness, and ingratitude of children; how many children by want of principle, care, and tenderness in parents. How many wives have been disheartened, and deprived of all temporal happiness by the cruelty and profligacy of husbands; how many husbands by the termagancy and infidelity of wives. How many brothers and sisters have yielded to contention, and every discordant passion, and have made the tenderest connexions only an occasion of increasing misery. Anger and strife have invaded the domestic circle, and planted thorns in the pillow of repose. What source of enjoyment has not been poisoned by sin; what relation is so sacred as not to have been violated, and converted into the means of wretchedness.

While reflecting upon the various conditions of men, the pride, and self-importance which the wealthy often feel, solely on account of their riches, cannot have escaped the observation of any one. Yet wealth is a possession which implies neither virtue, talents, nor any desirable quality in the possessor. It is often gained without merit, and lost without a crime; and is always to be attributed, ultimately, to the disposing Providence of God. How frequently do we hear the rich speak unfeelingly

and contemptuously of the poor, while it is not owing to superior worth that themselves possess the adventitious distinction of wealth. The poor, on the other hand, are liable to peculiar temptations, and are surrounded by sins which easily beset them. They are often faithless, ungrateful to benefactors, slothful, apt to murmur, and to envy and revile those, whom Providence has placed in a more eligible condition than themselves. The rich, when uninfluenced by religious principles, are prone to take all the honor of their prosperity to themselves, and to assume high airs in consequence; whereas they ought to receive their wealth as the unmerited gift of God, and to conduct meekly and charitably in the possession of it. The poor, when destitute of the same principles, by their discontent implicitly call in question the wisdom of Divine Providence, instead of quietly submitting to the privations which are brought upon them, and gratefully receiving the great and inconceivable blessings offered in the Gospel.

The astonishing selfishness of mankind is evident from the fact, that multitudes can be found in every country, who are willing to do a great public injury for the sake of a little private advantage. Those pests of society who keep tippling houses, for instance, are willing to poison a neighborhood, to ruin many families, to reduce industrious and capable men to beggary, merely for their own paltry gain. Those who manufacture and sell playing cards, and other instruments of sin; those who write and publish obscene books; and

all other persons of a similar description, must be considered as voluntarily waging a most destructive war upon human happiness, as acting the part of seducers of youth, and tempters to evil, merely for the sake of obtaining a support as the reward of their iniquity. Surely the man must be terribly depraved, who would perpetrate such wickedness for such a reward.

The general and acknowledged bias of mankind towards evil, and their backwardness to good, is not to be passed over in silence. It has been observed, in all ages of the world, as a notorious trait in the human character, that wickedness is easily taught and greedily practised, while virtue is difficult to be learned and more difficult to be exhibited in action. Not that it is difficult to understand the principles of virtue, for they are the simplest of all principles; but men are not inclined to understand them. They who indulge evil dispositions, and pursue evil courses go easily down the current, while every attempt to make advances in virtue meets with vigorous opposition. A course of virtue is in itself beyond comparison easier than a course of sin; but the strong vicious propensities of men can make that easy which is naturally hard, and that difficult which would otherwise be easy.

All the outward exhibitions of depravity, numerous and odious as they are, bear but a very small proportion to the evil exercises of the heart. How many murderous thoughts are indulged where no murder is perpetrated; how many lewd thoughts which are confined to the heart;

how many fraudulent plans are formed, but never executed. Whoever considers the state of the world, and adds to the visible wickedness the immensely greater and more numerous secret sins, will have little doubt remaining as to the general and radical corruption of mankind.

As the finishing shade of this dark picture, the treatment, which mankind exhibit towards the Gospel, deserves to be introduced. To creatures in a state of ruin a complete and glorious salvation is offered. Instead of accepting this offer, however, men begin to make excuses for not accepting it, and to cavil against it. These excuses are extremely frivolous in their nature, and sure indications of the temper from which they spring.

When sinners are pressed with the commands of the Gospel, the Divine authority of which they do not deny, instead of obeying these infinitely reasonable commands, they endeavor to conceal their natural aversion to holiness under the thin veil of such excuses as the following.

Some object to strict representations of the Divine law and of the exposedness of men to perdition, that, according to such a scheme, *few will be saved*. This they often do without denying the strictness of the representations referred to. But, pray what excuse can the question, with respect to the number of those who are saved, afford to him who knows and confesses that it is *his* duty to repent and believe? If few are saved, it is certainly incumbent on each one to *give all diligence to make his*

calling and election sure; if many, it is evident that those will not be saved, who continue in impenitence till death.

Others have discovered some defect in the Christian character of professors of religion within the circle of their acquaintance. This they boldly allege as a reason why they continue careless and stupid in sin. They seem to think, that the eyes of the Almighty are diverted from them, while others can be found in as bad or worse a situation; and that, as long as there are hypocrites in the world, other classes of sinners have little or nothing to fear. If to these things can be added a personal affront or injury received from a professor of strict religion, an impregnable battery seems to be erected against the artillery of Divine truth.

It seems to be a pretty general trait in the character of sinners, that they delight in detecting and exposing the faults of good men; and they do this evidently for the sake of excusing themselves. But how absurd is it to imagine that the transgressions of one man can be palliated by those of another.

It is not uncommon to find persons diverting their attention from themselves, by useless inquiries, or violent cavils, with respect to the state of those who die in infancy, and of the heathen. Instead of inquiring earnestly what they shall do to be saved, they arrogantly set about determining in what manner, and to what subjects the Divine mercy shall be dispensed.

The inefficacy of the means of grace, even in those countries which most perfectly enjoy these

means, is truly astonishing, and can be accounted for only by the great depravity of mankind. Notwithstanding the means of grace are wonderfully adapted to awaken sinners to a just view of their condition, and to bring them home to God, yet so obdurate is the natural heart, that no means, unaccompanied by the operation of the Spirit, are sufficient to overcome it. Conscience may be alarmed, and reason convinced; but the man is not renewed, unless God interpose in special mercy. Multitudes hear the truth from their childhood, and believe it to be the truth, and yet remain in the same stupid, and dangerous state.

Thus have I endeavored to enumerate some of the principal indications of the wickedness of the human heart, as exhibited by history, observation, and experience. These indications forcibly corroborate the scriptural account on this most important subject. Whoever attentively looks around him cannot but see, that man is in a state of awful ruin, and exposed to tremendous evils. While the mere philosopher must stand amazed, and see all his theories of human improvement refuted, one after another, the devout Christian will pray, that the almighty power of God may be speedily exerted in changing the hearts of mankind, and thus producing a thorough and universal renovation.

V. A.

A LETTER FROM A CLERGYMAN
TO A BROTHER IN THE MINIS-
TRY, WHO HAD MET WITH

GREAT OPPOSITION IN THE
DISCHARGE OF HIS DUTY.

Sept. 21, 1811.

Reverend and dear Sir,

WHEN I received your very friendly and instructive letter of Aug. 26, I was in hopes of being able to make you a visit before this time; but have not found it compatible with my avocations and duties, though I have wished to see you very much. You have not, however, been forgotten at the throne of grace.

We must conclude that our Lord orders all things wisely, however disagreeable to us our present trials may be. We have proud, self-conceited, ignorant hearts. And we know little about them, till we meet with crosses, *heavy crosses*, that we are obliged to take up and bear; perhaps in a rough road, in the night, and among enemies, who wish to ensnare our feet, that they may triumph in our fall. How unwilling are we naturally to be ill-treated by our fellow men, to have our interest wrested from us, or unjustly withheld; to have our characters impeached, our names scandalized, and our persons insulted. How contrary to our selfish minds to be called ignorant, unwise, imprudent, and forward. How does our indignation rise against cruel, abusive enemies. How difficult to a hard heart to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray, *with earnest good will*, for them who despitefully use us, and persecute us. What a difference between our hearts, naturally, and the heart of Jesus; yea, how great a difference be-

tween the general temper and thoughts of those, who, as we hope, have some grace, and the temper of the meek and lowly Lamb of God.

What a mercy it is that Jesus tries his people. It is as needful that they should be tried with fiery trials, as that gold should pass through the fire, again and again, to be purified. By the way, have you read the account of Mr. Edwards's trials lately? He passed through difficulties somewhat similar to your own.

What a blessed thing it is, that God has promised that *every thing* shall work together for good to those who love God, to them who are called according to his purpose. I wish to encourage your heart, my dear Sir, for I have such hope concerning you. Keep the word of Christ's patience, and he will keep thee from the hour of temptation.

What shall I say more? What more need be said, when Jesus has declared to his little, scattered, hunted, oppressed flock, *Because I live, ye shall live also*. And will He take care of his little flock, and leave his under shepherds to perish? I am often thinking of worldly happiness. But this comes to mind: What! You complain for lack of worldly accommodations, when the Son of God had not where to lay his head. What! the servant expect to fare better than his master. Surely he does not deserve it. *Seekest thou great things for thyself? Seek them not*. What will the possessions of earth do for a dying man? What will the applause of mortals be worth at the dread tribunal of Jehovah?

Then I think of the blessed patriarchs and prophets. How much they labored and suffered. How awful and glorious the death of Abel. He fell a martyr to godliness, and ascended to the first seat of the redeemed. How laborious, tedious, and trying was the situation of Noah. Though *a preacher of righteousness*, he was obliged to leave off preaching to a multitude, to hold meetings with only seven souls besides himself. Probably he had some blessed little meetings, night and day, while he was shut up more than a year with the church of God. It was far better to be with the little family of God, than to be with the multitude out of the ark of safety.

How righteous Lot lost his fine accommodations and wealth in Sodom; yea, many of those who were once his own dear family. When he went out and warned them, they treated him as a mocker. How must he have felt, when his poor children were about to be overwhelmed with eternal fire; and when his wife looked back and was made a monument of the Divine displeasure. How did he plead for little Zoar, that his soul might live among some of his old acquaintance. But he must escape to the desolate mountain. Now what could support his heart but his God and his religion?

How did godly Elijah learn to live by faith, when God fed him by ravens, and by the poor widow. How should we, dear brother, like to live so dependently upon God? Behold the prophet in the mount, jealous for his God, and distressed for his cause. How poor in this world; how

rich in faith! Surely he was poor when he left the world, for he had only his mantle to leave behind. Yet he was rich, ascending in a fiery chariot of state to the celestial city. How destitute, afflicted, tormented, were God's dearest friends of whom the world was not worthy. Behold them clad in sheepskins, and goatskins; wandering in dens and caves of the earth. Ah, this world was not their home; they were pilgrims on the earth. They sought a better country, that is an heavenly. How did the blessed apostles labor and suffer in cold, hunger, and nakedness; spending their time, property, health, and lives to honor Christ, and to promote his cause. O, what idle, heartless, cowardly creatures are we! But the Lord may call us into the field of battle; and then he can give us the whole armor, and cause us to endure hardness as good soldiers of Christ. Methinks, dear brother, you have enlisted; and your Captain calls you forth with him, to go out of the camp bearing his reproach. Be strong, and of good courage, and play the man for the cause of truth and righteousness; and the Lord will make you more than a conqueror.

Yours affectionately, in the bonds of the glorious Gospel.

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FOREIGN MISSIONS.

The following piece would have been placed more properly under the head of *Miscellaneous Articles*; but was not at hand in season.

To the Editor of the Panoplist.

I PERCEIVE Sir, from the information contained in your

work, and in other publications; that money is wanted to send Missionaries among the heathen. And I find no evidence, that large contributions to this object are as yet made, or that there is much zeal awakened on the subject. I observe, too, that there is much wealth in the country, as is incontestably proved by the general style of living, as well as by the fact, that our countrymen are able to patronize every public object with which they are highly pleased.

What, then, is the reason that Foreign Missions are not patronized? This question I will engage to answer, if you will suffer me to take it for granted, that the public patronize objects according to their real importance. And, surely, in this enlightened country and this liberal age, you will not be so uncharitable as to deny this position. The reason, then, why Foreign Missions are not patronized, is, that the object is comparatively unimportant.

If I understand any thing of the matter, the objects proposed to be gained by the establishment of Foreign Missions are only such as the following: The instruction of the heathen in the doctrines and duties of Christianity; their deliverance from the power of a debasing idolatry; the suppression of various kinds of cruelty, such as the burning of widows, and the drowning of infants; the discountenancing of idleness and vice and the promotion of industry and a course of active virtue; the institution of Christian schools; the translation of the Bible into languages spoken by millions of men; and the conversion of many souls. Now all these are very good

things; but the question is, *Are they sufficiently important?* I suppose the American Board of Commissioners want ten thousand dollars at the present moment; and in order to obtain this sum they must make out a *clear case*; they must prefer a *strong claim*.

Let us look at another object, which obtains a liberal allowance of money in every civilized country. I mean the theatre. Should any of your readers be so puritanical as not to allow the theatre to be an important and laudable institution, I intreat them to consider, that this species of amusement enables multitudes to spend those winter evenings pleasantly, which would otherwise hang heavy on their hands; that it improves the taste and elevates the imagination by the recitation of some of the sublimest passages in our best English poets; that it teaches the knowledge of human nature; that it furnishes a school of graceful and accomplished speakers; that it brings fashionable people together; and that it furnishes topics of conversation to many, who might otherwise have little or nothing to say. Are not these very important things? Accordingly we find that great expense is incurred for the sake of possessing them. From an estimate which I made long ago, it appear-

ed, that probably not less than forty thousand dollars were received at the doors of the Boston theatre during the last season. The expense of dress, time, late suppers, coach-hire, &c. &c. occasioned by the theatre, could not be less than forty thousand more. As the theatre is in a languishing state this winter, the receipts will probably be less. But there can be little doubt, that money enough will be spent at the Boston theatre this very season to support *sixty Missionaries with their families a year in the heart of the Birman empire.*

BETA.

The following lines were contained in a letter with the Salem post-mark, addressed to the Editor of the *Panoplist*, and inclosing a ten-dollar bill.

SIR,

To evince that the hint, suggested by a subscriber to the *Panoplist*, in the number for November, respecting the setting apart of a certain sum from our annual income for Missionary purposes, was not thrown away upon all your readers, I also have enclosed ten dollars, which I wish to have applied to the support of Foreign Missions.

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SELECTIONS.

EXTRACT FROM JAY'S LIFE OF WINTER, pp. 299—303.

"We are led to reflect", says the biographer, "on the advantages of evangelical religion. It must
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be allowed that the deceased discovered the spirit, and exemplified the life of a Christian in no

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common degree. But it may be contended, that the character we have portrayed was independent of the principles which he had adopted; and that he was so excellent, notwithstanding his sentiments, rather than as the result of them. Such an insinuation can only arise from an unhappy indisposition to admit evidence in favor of what are called, the doctrines of grace! nor is there any plausible ground for the supposition. Every man that deserves the name of a character, and in proportion to his excellence, lives not accidentally, but by rule: he moves not uncertainly, but is governed by some fixed views and motives: he does not leave the vessel to the current, or the wind; he has a port in view, a rudder, a compass. Hence you know such a person; you can rely upon him; you can determine previously the course he will take in such an occurrence of circumstances. It is otherwise with a man who has no principles. He is the creature of whims, and of events. You have no hold of him; nor can he rely upon himself.

No person could exhibit more consistency than was to be found in the character of Mr. Winter. There was the most exact conformity between his actions and his sentiments; and from the seed sown, you knew the grain that was to spring up. The doctrines he professed, he most firmly believed. He originally embraced religion in the form of them; he habitually viewed it through no other medium. These doctrines with him were not distant and occasional speculations; they were brought into daily use; they mingled with all

his devotional exercises. He was concerned to advance in the life of godliness; he knew what it was that most favorably impressed him; he was incapable of avowing influences which he never felt, and advantages which he never enjoyed; but such, living and dying, were his acknowledgments in honor of the sentiments which he had embraced and examined. He was alive to the welfare of others; his design was not to make them proselytes to a party, but real, and practical, and useful Christians; and had he not been persuaded that the adoption of these religious views would have the most salutary influence, he would not in public, and in private, and in his correspondence, have recommended them. It will be observed for what purpose I here mentioned these things; it is only to prove that these doctrines were in him not opinions, but principles. For if principles are operative causes, if they are grounds of action, if they are leading motives, his religious sentiments were principles of his character; they were at once the springs of his consolation, and of his conduct too.

But if this be allowed, surely it follows that they are not deserving of the treatment they have so often encountered. They have indeed frequently been reprobated, as of the most pernicious tendency with regard to ourselves, our fellow-creatures, and above all, God himself. But I here see a man under their governance; with regard to God, full of love and of confidence, always concerned to please him, and always rejoicing in him; thankful for his fa-

vors, and resigned to his corrections: with regard to *others*, universally benevolent as to their welfare, full of pardon as to their faults, and of pity as to their miseries; pleading their cause, and relieving their wants: with regard to *himself*, neither inclined to licentiousness, nor self-conceit; nor trusting in his own righteousness, nor despising others; as watchful as prayerful: abhorring merit, but delighting in obedience; delivered from the tyranny of unhalloved appetites and passions; exercising self-denial; possessing peace of conscience; relishing with moderation the enjoyments of life, but willing to leave them, viewing death with solemnity, yet raised above the fear of it.

If persons will not trace by reasoning the connexion there is between these principles and this practice, they may appeal to fact, and learn that these truths have had the best influence over the heart and life. The conclusion is obvious. "Do men gather grapes from thorns, or figs from thistles?" It is natural to suppose that Divine truth will have a powerful influence over those who truly embrace it: we know that the Gospel is a doctrine according to godliness: we are sure that when it was originally delivered, it awakened in men a supreme concern for the salvation of the soul, induced them to forsake the present evil world, and filled them with zeal to be useful to others; it turned them from dumb idols, to serve the living God, and to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come; to worship God in the spirit, and rejoice in

Christ Jesus, and have no confidence in the flesh: to account all things but loss for the excellency of the Redeemer's knowledge, and constrained by his love, to live, not unto themselves, but to him that died for them, and rose again. This is a very brief and imperfect relation of the effects of evangelical doctrine upon those who heard the Gospel at first. But it is sufficient for our purpose. It may be well to ask what kind of preaching, in our day, produces the same kind of living? Wherever it is found, it has the signature of Deity upon it: and nothing but ignorance and inattention can deny the importance of it.

GOOD WORKS.

IT is a matter of admiration to me how any one, that pretends to the use of reason, can imagine that he should be accepted before God for what comes from himself! For, how is it possible that I should be justified by good works, when I can do no good works at all before I be first justified? My works cannot be accepted as good, until my person be so; nor can my person be accepted by God, until first engrafted into Christ.

Bishop BEVERIDGE.

ON EVANGELICAL PREACHING.

HOWEVER the case may be, therefore, with the few who are gifted with powerful and sensitive minds, with habits of moral sensibility and reflection, it will be found, we believe, that men,

in general, require a principle of easier and of stronger obligation, than any which mere natural science can possibly furnish. The Gospel has supplied this principle; and the mighty effect which it is calculated to produce on the human heart, may be clearly distinguished even in the grossest delusions of enthusiasm. The effect is evidently powerful; though unfortunately, it is not always moral. So far as it is not moral, it is evil. But the evils of enthusiasm are not to be obviated by neglecting the peculiarities of the Gospel system. On the contrary, they may all be corrected by placing these peculiarities in a true and strong light, and by connecting them, as they are naturally connected, with a pure and progressive virtue. The sublimest truths, and the profoundest mysteries of religion, are as level, perhaps, to the capacities of the meanest, as of the highest human intellect. By neither are they to be fully fathomed. By both they may be easily believed, on the sure testimony of Divine revelation. As simple and important facts, then, which connect time with eternity, and heaven with earth, they belong equally to men of every order; and are directly calculated to produce those emotions of awe and reverence, of faith and hope, and reliance on the Divine presence, providence, justice, and benevolence, of which the consequences must be in the highest degree moral.

To cursory readers, whose object is amusement, to half formed divines, and to men but partially acquainted with human nature, we are persuaded that a

moral essay will be more agreeable than a Gospel sermon; yet in the true, and perhaps effective sense of the word, it can never be considered as more *practical*; unless we are disposed to believe, that the deep and lofty feelings to which we have just alluded, are less likely to produce a permanent effect on our practice, than the slight and sometimes arbitrary associations of mere natural fitness and social propriety. The preacher, therefore, who neglects the peculiarities of the Gospel, neglects the most profound and the most copious; the most important and the most interesting; the most impressive and the most moral part of his profession; and, above all, he affords an advantage to the delusions of enthusiasts, of which an opposite system would effectually deprive them. Enthusiasm, in the sense here used, is not a natural product of the Gospel, but an accidental perversion of its tendencies; the origin of which is to be traced, in every age, to the neglect of the Gospel as a peculiar system, and to the confounding of its authoritative sanctions with the more indefinite obligations of natural morality. Look at the early ages of Christianity, when its peculiarities were first communicated, and largely insisted on as the essential parts of the system, in every sermon. The effect was powerful, and it was moral beyond all example, producing the utmost efforts of heroic and disinterested virtue, with very few, and comparatively feeble, examples of that wretched enthusiasm, or interested hypocrisy, which combines

the profession of the most important truths with the practice of the most contemptible and sordid vices. *Edin. Review.*

A highly respected correspondent requested us many months ago, to republish the account of the *Revival of Religion in Boston*, which took place in the former part of the last century. The only reason why this request has not been sooner complied with was the difficulty of obtaining a copy of the *Christian History*.

Ed. Pan.

REVIVAL OF RELIGION IN BOSTON. *Published in the Christian History, 1746.*

IT is I hope for the glory of God and the public good, that I have drawn up the following narrative of the late Revival of Religion here, according to the best of my remembrance.

And that the grace and power of God may appear the more illustrious, it seems fit to give a brief and previous History of the general state of Religion here, even from my returning hither in 1717, after above eight years travelling abroad, to the time of this revival at the end of 1740.

On my said return, there were five congregational Churches settled with Pastors in this town; though now they are increased to five more. The Pastors were Dr. Increase and Cotton Mather of the North Church; Mr. Wadsworth with Mr. Foxcroft chosen his colleague of the old Church; Mr. Colman and Cooper of the church in Brattle-Street; Mr. Sewall of the South Church; and Mr. Webb of the new North: All most happily agreeing in

the doctrines of grace, as laid down in the shorter and larger Catechisms and confession of faith, drawn out of Scripture by the venerable assembly of divines at Westminster, as well as the confession of faith agreed to by our New England synods, and almost the same with the other. And this town and country were in great tranquillity both civil and religious. But though there were many bright examples of piety in every seat and order; yet there was a general complaint among the pious and elderly persons, of the great decay of godliness in the lives and conversations of people both in the town and land from what they had seen in the days of their fathers. There was scarce a prayer made in public by the elder ministers without some heavy lamentation of this decay: In their sermons also they frequently mourned it: And the younger ministers commonly followed their example therein.

Soon after my arrival I was called to preach to the South Church: And in 1718, ordained their co-pastor with my dear classmate the Rev. Mr. Sewall, who had been ordained to that office about five years before.

In the Spring of 1721, the eight ministers who carried on the public lecture, taking into consideration the lamentable defect of piety among our young people, agreed to preach a course of sermons at the lecture to them. The audiences were considerably crowded: and while the word of God was loudly sounding, he lifted up his awful rod, by sending the Small Pox into the town, which began to spread to our general consterna-

tion: scarce a quarter of the people being thought to have had it; and none of the numerous youth under eighteen years of age, it being so many years since that fatal pestilence had prevailed among us. The sermons were quickly printed, with another added by the venerable Dr. Increase Mather, for further benefit. Many of the younger people especially were then greatly awakened: And many hundreds of them quickly after swept into eternity.

In the spring of 1722, the distemper left us: but so little reformed were the surviving youth, that at the end of the summer the pastors agreed to move their churches to keep in each successively a day of prayer and fasting to ask of God the effusion of his Holy Spirit, particularly on the rising generation. And the churches readily received the motion.

But though a solemnity appeared on many, yet it pleased the holy God to humble us and sparingly to give the blessing.

And though in the spring of 1726, in an awakening view of the deplorable decay of family religion, as a principal source of all other decays, the pastors went into a course of public lectures on that important subject; yet they had the further sorrow to see those lectures too thinly attended to expect much benefit from them.*

*The several subjects were these. Dr. C. Mather Job. viii, 6, on household piety in general.

Mr. Colman, 2 Sam. vi, 20, on family worship.

Mr. Thacher, Gen. xviii, 19, on family instruction.

Mr. Sewall, 1 Sam. iii, 13, on family government.

But after all our endeavors, both our security and degeneracy seemed in general to grow, till the night after the Lord's Day, Oct. 29, 1727; when the glorious God arose and fearfully shook the earth through all these countries. By terrible things in righteousness he began to answer us, as the God of our salvation.

On the next morning a very full assembly met at the North Church for the proper exercises on so extraordinary an occasion. At five in the evening a crowded concourse assembled at the old Church: and multitudes unable to get in, immediately flowed to the South, and in a few minutes filled that also. At Lieutenant Governor Dummer's motion, who was then our Commander in Chief, the Thursday of the same week was kept as a day of extraordinary fasting and prayer in all the churches in Boston; not merely to intreat for sparing mercy, but also to implore the grace and Spirit of God to come down and help us to a sincere repentance and returning to him. And as the houses of

Mr. Prince, Lev. xxiii, 3, on family Sabbatizing.

Mr. Webb, Psalm ci, 2, on family example.

Mr. Cooper, Ezek. xvi, 20, on improving the Covenant relating to children.

Mr. Foxcroft, Col. iii, 18, 19, on conjugal duties.

Mr. Checkley, Col. iii, 20, 22—24, on the duties of children and servants.

Mr. Waldron, Prov. xiv, 11, the character and doom of wicked houses.

Mr. Gee, Eccl. vii, 14, family providences, especially afflictive, improved.

public worship were greatly crowded, the people were very attentive.

The ministers endeavored to set in with this extraordinary and awakening work of God in nature, and to preach his word in the most awakening manner; to show the people the vast difference between conviction and conversion, between a forced reformation either in acts of piety, justice, charity, or sobriety, by the mere power of fear, and a genuine change of the very frame and relish of the heart by the supernatural efficacy of the Holy Spirit; to lead them on to true conversion and unfeigned faith in Christ, and to guard them against deceiving themselves.

In all our congregations, many seemed to be awakened and reformed: and professing repentance of their sins and faith in Christ, entered into solemn covenant with God, and came into full communion, with our several churches. In ours, within eight months after, were about eighty added to our communicants. But then comparatively few of these applied to me to discourse about their souls till they came to offer themselves to the communion, or afterwards: The most of those who came to me seemed to have passed through their convictions before their coming to converse with me about approaching to the Lord's table: though I doubt not but considerable numbers were at that time savingly converted.

However the goodness of many seemed as the morning cloud and early dew which quickly passes away. A spiritual slumber seemed soon to seize the generality; even the wise as well

as foolish virgins. And though in 1729, the Small Pox came into town and prevailed again; yet in a few months left us, both unawakened, ungrateful, unreformed. The Holy Spirit awfully withheld his influence in convincing and converting sinners, and enlivening others. In three or four years we rather grew to a greater declension than ever: And so alarmed were the pastors of the town with the dismal view, that in the summer of 1734, they agreed to propose another course of days of prayer and fasting among our several congregations; To humble ourselves before God for our unfruitfulness under the means of grace, and to ask the effusion of his Spirit to revive the power of godliness among us: which our people readily complied with and observed.

And though the sovereign God was pleased to give us now and then a sprinkling, for which his name be praised; yet the parching drought continued, and he made us wait for a larger effusion.

In this year the terrible Throat Distemper broke out and spread among the youth in the easterly parts of this country, and destroyed multitudes. In some towns it cut off almost all the children. The next year it came into Boston, and began to destroy and strike us with a general awe: but gently treated us, and the next year left us; to melt our hearts into a grateful repentance. And yet we generally seemed to grow more stupid and hard than ever.

About this time indeed, viz. 1735, there was a most remarkable Revival of religion in the westerly parts of the country:

Not only at Northampton, but also in about twelve other congregations in the county of Hampshire, and in about fourteen others in the neighboring colony of Connecticut. And the solemn rumor of that surprising work of God resounding through the country, was a special means of exciting great thoughtfulness of heart in many irreligious people; and great joy in others, both in the view of what the mighty power and grace of God had wrought, and in the hopeful prospect that this blessed work begun would go on and spread throughout the land. And as this excited the extraordinary prayers of many, so it seemed to prepare

the way in divers places for that more extensive Revival of Religion which in five years after followed. But in the mean while the general decay of piety seemed to increase among us in Boston. And for the congregation I preach to; though for several years some few offered themselves to our communion, yet but few came to me in concern about their souls before. And so I perceive it was in others: And I remember some of the ministers were wont to express themselves as greatly discouraged with the growing declension both in principle and practice, especially among the rising generation.

(To be Continued.)

REVIEWS.

XXV. *Terms of Christian Communion; with the solution of various questions and cases of conscience arising from this subject.* By ISAAC WATTS, D. D. First American edition. Boston; Samuel T. Armstrong, 1811. pp. 172. 18mo. price 63 cts. single; 6 dolls. a dozen.

ON many accounts the republication of this work at the present time is peculiarly seasonable, and will, we trust, be productive of much good to the church of Christ. Probably no questions relating to the interests of religion have, of late, been the subjects of more reflection and conversation, than the grand questions here discussed. And probably no period ever occurred, in any part of the Christian world, when these discussions would be more likely to attract

attention from men of all descriptions. Some persons in the community have, with increasing concern and grief, witnessed the gradual and spreading apostasy, which has appeared among us, from the faith and discipline of the primitive churches of New England. To such this publication will be a treasure, as it will cast light on several subjects highly important in their apprehension to the success of the Christian religion; as it will, by the Divine blessing, correct, enlarge, and confirm their views on those subjects, regulate and harmonize their measures, strengthen their union, and rouse them to fervency in prayer. In the Christian community, there is another large and respectable class of persons, who, although they have a sincere respect for the piety and eccles-

istical order of the first settlers of New England, feel more or less doubt on the subject under consideration. To such men this book will be both acceptable and useful. It will lead them to an examination of those prevailing opinions and usages, by which they have been insensibly misguided, though not entirely carried away. It will afford instruction on a subject, long enveloped in darkness by being associated with worldly views and calculations. It will disclose truths, which have been studiously concealed by the arts of erroneous men. It will, finally, excite to the performance of duties, the neglect of which, more, perhaps, than any other cause, has obscured the lustre of the Church, and left her glory to be trodden in the dust by her enemies. Even to those, who differ most widely on this whole subject from the respectable author before us, this work cannot be uninteresting. Their departure from the principles of our venerable ancestors we sincerely deplore; and with a view to their recovery, which, with our convictions, we ought to attempt, we recommend to them a serious perusal of this book. We recommend it to all, who entertain any regard for the cause of Christ, whether lax, moderate, or strict. Ministers and Tract Societies, we hope, will give it an extensive circulation.

None can imagine that the author was influenced by prejudice for or against any party among us; as he wrote before either we, or the disputes which divide us, existed. The prospect of good becomes still brighter, when

we remember the peculiar character of Dr. Watts, and the place which he has always, and very justly, held in the public estimation. Moderate and charitable himself, he was a successful promoter of moderation and charity in others. As an author, he is respected by all parties, quoted by the liberal and the learned, loved and admired by the devout. His writings have restrained and softened the violent, guided the strong, and strengthened the weak, instructed philosophers and children, and warmed the hearts of the saints. Such is the character of our author.

We hope we shall always be among the first to reprobate the temper of angry disputants, and to lament its injurious effects upon the cause of Christianity. Many contend for the truth with the spirit of error. This obviously tends to shut up every avenue of conviction in the minds of opposers. And even they, who are predisposed to feel the force of the arguments of such disputants, will too generally derive a heterogeneous mixture of Christian truth and antichristian feelings. How has religious controversy been roughened and deformed, differences widened, old wounds made deeper and more incurable, and new ones produced, by enlisting the unsanctified passions in the defence of the truth. Had the gigantic powers of the Warburtons, and the Horsleys, been sanctified by the meekness of Leighton; had their humility kept pace with their learning; what new joy would have been excited by so complete a triumph of the grace

of God! What new and invincible proof would have been given of the divinity and excellence of the Gospel! We present Dr. Watts as a pattern for controversial writers. In the performance before us, this trait in his character appears to great advantage. Let any man, deeply interested in the subject, undertake a discussion of the grand question on "the TERMS OF CHRISTIAN COMMUNION," a question, which from its very nature must be accompanied with considerable warmth of feeling wherever it is agitated; let any man among us undertake a full discussion of this subject, and see if he does not find it difficult to maintain so good a temper, as our author maintains in this valuable work; such fairness of investigation; such moderation respecting minor differences; such candor in construing the motives of others; such respect for the rights of conscience; and such amiable gentleness, even where the disagreement is apprehended to be fundamental.

The following questions, which we wish the editor had put into a table of contents, form the subjects of this interesting work; viz.

QUEST. 1. What is Christian Communion? And what are the general and agreed Terms of it?

2. Who are the proper Judges of the Credibility of our Profession?

3. What are the particular terms of Christian Communion? Or, what things are necessary to make the profession of Christianity credible?

4. What is a Church Covenant? And whether it be necessary to Christian Communion?

5. When a person is once joined to a particular church, whether he

may never worship with other churches occasionally, or change his fixed Communion to another church?

6. Whether fixed Communion with some particular church be a necessary duty: And whether any may be admitted to occasional Communion, who are not fixed members of any church?

7. What knowledge is necessary for Christian Communion?

8. In what words and expressions must our faith be professed, in order to Communion? And in what manner must we profess it?

9. Where the seclusion from Christian Communion carries temporal inconveniences with it, hath a particular Church the power to seclude a person merely for want of orthodoxy?

10. Whether a profession to believe the express Words of Scripture, without any explication, be an evidence of knowledge sufficient for Christian Communion?

11. Whether all sorts of Protestants may join together as members of the same church?

12. Whether no Christians must join in the same Communion, but those that are in all things of the same opinion?

In the continuation of this Review, we propose to investigate, at full length, some of the particular points which are touched upon in this book, and some others which are nearly allied to them, and are peculiarly important at the present day. We would not be understood to invite controversy. We are averse to it. And yet we frankly acknowledge, that the cause of our aversion is not the number or talents of those who may oppose us, but the injury, which generally results to the spirit of Christianity from a state of contention. But the time has come, when contention is unavoidable. To shun it would be a greater evil, than to engage in it. Er-

ror has become so cunning and delusive, that it must be detected; so artfully mixed with truth, that it must be sifted; it assumes such vaunting airs, that it ought to be humbled and put to shame; and it is so active and powerful in mischief, that non-resistance might occasion injury to the kingdom of Christ. Against the disorganizing system of error, in all its approaches to the temple of God, we are resolved to lift up *the sword of the Spirit*. In this defence of the sanctuary of religion, we hope to derive aid from the work now under review; and we shall certainly endeavor to copy the fair example of the author.

Of those gentlemen who have the honor of being called *liberal*, we only request that they would attentively peruse this work, and other works on the same subject, and that they would take care, as becometh men of liberal minds, not to be too confident in their judgment, too triumphant in their language, nor too fierce in their opposition, while ignorant of the arguments, on which our sentiments rest, or while those arguments stand, without a just and particular confutation. We ask no more than this, though justice might require more. We are sure that candor itself can neither give nor accept less.

(To be continued.)

XXVI. *A Sermon preached at the Parish Church of St. Andrew, by the Wardrobe, and St. Anne, Blackfriars, on Tuesday in Whitsun week, June 4, 1811, before the Society for*

Missions to Africa and the East, instituted by Members of the Established Church, being their Eleventh Anniversary. By the Rev. MELVILLE HORNE, late Chaplain to the Colony of Sierra Leone. Second American edition. Boston; Samuel T. Armstrong. pp. 28.

WE have not room to give such an account of this sermon, as its excellence most unquestionably deserves; but we cannot let the present number of our work go forth, without recommending to the notice of our readers the solemn appeal of Mr. Horne to the hearts and consciences of men on the subject of Missions: an appeal which we cordially unite with the Reviewers in the Christian Observer in pronouncing "very eloquent and animated;" and which cannot be generally perused, we should hope, without producing a considerable effect.

The text is Philip. iv, 13, *I can do all things; through Christ which strengtheneth me.*

Some of the preacher's views with respect to Missions and Missionaries, we shall give in the following extracts:

"On this subject, Brethren, we need not to be taught, but exhorted; not to be convinced, but persuaded. For I assume that we all know our duty, and have only to be prevailed upon to do it. We know that he, who dwelt among us in the form of a servant, was born a king; and that, in contemplation of his sufferings, he solaced his sorrows with this consideration, *When I am lifted up, I will draw all men to me.* In death, calm and unaltered, his closing eye was lighted up with the prospect of universal dominion: his expiring breath—*It is*

finished! was the signal of victory over the god of this world, and of all its kingdoms. *Of his government, and of the increase of his kingdom, there shall be no end; for he must reign, until all enemies be put under his feet.*" pp. 4, 5.

"How Missions shall be conducted with most effect, may well admit diversity of opinion; but, of the duty of engaging in them, among Christians, I presume there can be but one. We found our undertaking, not on the secret, but on the revealed will of God—to make his Son *the head of the heathen*. We justify it, not by the fallible deductions of reason, but by the explicit command of Christ, *Go, preach the Gospel to every creature*. We are encouraged to prosecute it, by the example of the Universal Church, which in no century of the Christian era, and under no discouragements, hath ever been prevailed on to relinquish the claims of her Lord, or wholly to desist from propagating his saving faith. Gratitude impels, humanity implores, justice commands, honor invites, and conscience approves the war. *Whatever things are lovely and of good report; if there be any virtue, and if there be any praise, they all conspire to warm our hearts, and to strengthen our hands.*" p. 7.

"The most immediate and most distressing of all our discouragements, is, the want of Missionaries. I was before bold to advance strong censure on this point; and I dare not retract it: but it is a justice which I owe to my honored brethren of the Gospel ministry, before I press the censure further, to observe, with respect to Missions, how differently they are circumstanced from the laity. The part allotted to the laity lies in a small compass: it is easy, and revolts none of the grand principles of human nature. Would each contribute his wealth, his prayers, his counsels, and his influence, according to the ability which God giveth, Missions would be nobly patronized; and yet, no individual would feel their pressure. Should the laity shrink from their

duty, wholly or in part, their number and station in the church secure them, in some degree, from observation and reproach. Should their most zealous endeavors be frustrated, they have no personal suffering, shame, or responsibility. Indifferent spectators of those, who were jeopardizing their lives, they could not be. They would feel a generous interest, an affectionate sympathy, in the weal or woe of the soldiers of the cross; but, after all, they would be spectators only, and not combatants in the war.

"Far different is the part of the clergy. They are called to advance with the standard in the van, and to sustain the whole shock of battle. Every Christian principle is brought to the severest test. Every affection of the heart must be laid on the cross. If they will do their duty, the son, the husband, the father, the friend, the man, perhaps, even the minister must be sacrificed. The Missionary can borrow no aid from avarice, ambition, or fame; principles, which work miracles in the world. It is not a temporary, but an everlasting adieu, which he must bid to his native soil, and all the fond charities which it contains: it is not a few protracted campaigns of danger, toil, or privation, which he is to endure: it is not even the glorious death of a martyr, (though this may be his lot) which only he is to encounter. To every principle of flesh and blood, he must die daily. His life is one martyrdom; and, with St. Paul, he must bear about, *in his body, the dying of the Lord Jesus*. Every active and passive virtue, the Hero and the Saint, must be called into habitual exercise. Universal temperance and self-denial; fervent zeal, tempered with the meekness of heavenly wisdom; restless activity, which thinks nothing done, while any thing remains undone, supported by invincible fortitude, and perfected by patient industry; and perseverance full of joyful hope; these graces combine to form the grand outline of the Christian Missionary. His labors end only with his life; and that may terminate, he knows not where nor how, by land or sea, in the midst of a ferocious multitude, or alone, un-

sheltered, and without a friend to close his eyes." pp. 11, 12.

"Here, I fear, some will think I have forgotten my text, and the cause which I am to plead; and that I have painted the qualifications and labors of the Missionary, in colors by no means alluring; and will ask, What motives can induce a sober man to engage in such a warfare, or what principles support him under it? And what motives influenced thy incarnation, O Son of God; influenced thee to be a servant, yea, a worm and no man, a man of sorrows and acquainted with grief? What principles sustained thee, O Jesus of Nazareth, in the garden of Gethsemane, and on the accursed tree, when thou didst tread the winepress alone, and of the people there was none with thee? Those motives, those principles, shall influence and sustain thee, thou Missionary man of God. *The love of Christ, which passeth knowledge, shall constrain thee.* The cross, the sacred cross, thy tree of life, thy hope, thy rejoicing, thy glory, shall kindle up in thy soul all the mind of Christ, and sustain thee with all the power of God. Thou canst do, canst suffer, canst conquer all things, *through Christ which strengtheneth thee.*" pp. 12, 13.

"And what, I beseech you, Brethren, is the Spirit of Missions, but the Spirit of Christianity operating in its divinest energies, and closely treading in the steps of our Lord and of his Apostles? Be it then the peculiar concern of this Association to fan and spread this hallowed flame. From the pulpit and from the press, again and again, let the subject be brought before the Church and her Ministers, under every possible form. Call forth our ablest pens and warmest hearts. Be the temperaments of men hot or cold; whether their heads or hearts must be assailed; only let them be Christian and they will be won to our cause. For what honest mind can withstand the consolidated force of Scripture and reason, with which it may be urged? or what feeling heart resist the bursts of sacred elocution which it inspires? We need only to be brought into contact with it, and we

must catch its spirit. Nothing CHRISTIAN can sustain so strong and bright a flame." p. 17.

Our readers will observe, that the case is very different in England from what it is here, in one most important respect. *There* the greatest discouragement is the want of Missionaries; *here* the only discouragement is the want of money. And it is remarkable, that the first thing which excited any attempts among us to enlist the public in the cause of Foreign Missions, was the offer of personal services by four young men, who had long applied their minds to the subject; and who made the offer after much deliberation and many prayers. These four have been since joined by three others; and it is a fact generally known, that several others are ready to offer themselves, whenever their services shall be needed. Four of these young men have been publicly designated, and assigned to a particular mission; they are, moreover, extremely anxious to sail by the first ship which goes to India. Notwithstanding these facts have been public, to a considerable extent at least, the American churches have not yet furnished the pecuniary means. Well might Mr. Horne say of us, as he has said of the English Church, "the spirit of missions has, as yet, but half warmed the bosom of the Church." We are sorry to say, that unless greater exertions are speedily made, than have yet been made, our young missionaries will be obliged to abandon their design, after having spent much time and money in the prosecution of it, or commit themselves to a Foreign Society, which has al-

ready very abundant and very pressing calls for all its own pecuniary resources. Within three months it is probable that one of these alternatives must be chosen, unless the generosity and beneficence of our countrymen prevent it. We earnestly intreat each person, who has devoted money to this object, to give it *now*. Let every Christian examine the subject, if not already convinced of his duty; and let him use whatever influence he has with his brethren, to promote one of the most important and sacred causes, in which he will probably ever have it in his power to engage.

The author ably exposes the opinion, that men of mean talents are fittest for Missionaries. "The master builders of the Sanctuary," says he, "must be no common artists."

The sermon concludes with the following paragraphs:

"One word more, my brethren. Let nothing which I have said be construed as tending to insinuate that ALL ministers who decline a personal engagement in missions, are therefore indifferent to their success. God forbid. VERY FEW of us can be called to that service. SOME of us certainly are; and, as it is impossible to say, who are the disobedient prophets, who resist the Holy Ghost, censures, particular in their application, must be conveyed in general terms. But certain I am, that many hoary veterans would gladly renew their youth, to reap the harvest of so rich a field. Many young soldiers are ardent to engage; but modesty and inexperience withhold them. Not for themselves, but for the ark of God, they fear: and, when their Pentecost shall fully come, they will go forth as Christ's joyful witnesses. Above all, let none, whose zeal shall engage them first to take the cross, fondly imagine, that THEY only dare to meet the alien Foe. They

may be assured that they will leave behind them many more pious than themselves; and whose faithful prayers, under the blessing of God, will be the surest pledges of their own success. If a righteous indignation, to see the armies of the Living God defied by the proud and sanguinary demons of the Gentiles, embolden them to advance to the perilous encounter, let it be in the modest spirit of David, who trusted not in his sling and stone, but in that God whose soldier he was. In this spirit, they may well disregard the malice of envious brethren, who say, *We know your pride, and the naughtiness of your hearts.* For is there not an imperious cause, why striplings should seek to fight, when neither brave Jonathan draws the sword, nor warlike Abner lifts the spear?

"Go forth, then, ye soldiers of the Cross; and may the God whom ye serve go forth with you, and teach your hands to war and your fingers to fight! Rejoice in your high and holy calling; and, in the grateful and humble triumph of your souls, say, *Unto us, who are less than the least of all saints, in this grace given, that we should preach among the Gentiles, the unsearchable riches of Christ.*" pp. 27, 28.

We quote another paragraph; and recommend what Mr. Horne says of the services of his own countrymen to the serious consideration, the consciences, and the national feelings, of *our own countrymen*.

"Still, this Society is undiscouraged; and despairs neither of Missions, nor of the co-operation of the clergy. They patiently wait the salvation of God; and in the meanwhile, avail themselves of such instruments as he supplies. A small number of pious foreigners, Lutheran clergy, are now engaged in their missions. But, highly as we are obliged to them, highly as we respect them, and most cordially as we accept their godly services, my duty this day obliges to say, that the flower of

the Lutheran clergy cannot promote our cause like those of our own establishment. Their persons, characters, and connexions are necessarily unknown; and cannot excite that lively interest and emulation, with which we should view the labors of our own clergy. Independently of the disgraceful confession, that we have not piety to conduct our own missions, should they be permitted once to flow in a foreign channel, we damp the spirit of missions, and destroy the vital sap that should feed them: for

the clergy will feel themselves discharged from the war, and, instead of our spirit and resources increasing with success and the demand for greater exertions, we shall soon relapse into our former apathy. Not only our honor, but our zeal and success, depend on our employing our own countrymen, AS MUCH AS WE CAN. The God of Truth will not impute to the English clergy, the services of pious foreigners. Our own work can be best done by our own hands." p. 22.

RELIGIOUS INTELLIGENCE.

ABSTRACT CONTINUED.

THE *Hibernian Bible Society* expended about 11,000 dollars during the year which ended in January last. The Society dispersed 5,915 Bibles, and 8,714 Testaments. The demand so far from abating is rapidly increasing; and the Scriptures are now exposed for sale in some of the most Popish parts of Ireland.

Of the good which has been done by the Society, the committee state that they can entertain no doubt. They have too high an opinion of the word of God to suppose, that from 14 to 15,000 Bibles and Testaments could have been circulated during the last year, without considerable influence on the religion and morals of those who have purchased them. Nor are they without positive information on this subject.

During the year two additional branches have been formed. The Society disperses Bibles principally by selling them at reduced prices.

The committee trust, that Providence will continue to bless the exertions of this institution to disseminate among their countrymen *the law of the Lord, which converteth the soul, the statutes of the Lord which make wise the simple.*

The Society in Scotland for propagating Christian Knowledge in the Highlands and Islands carries on its opera-

tions chiefly by means of *schools* planted throughout the remote and unlightened districts of the North of Scotland; in which schools there are regularly and daily educated about *sixteen thousand children*. Its effects have been manifest on the manners and the morality of the people, and the advantages attending it are so justly appreciated by the inhabitants, that their constant prayer is for an increase of its influence. Those who support a Society by whom *sixteen thousand souls* are thus daily cared for, their minds opened, their morals improved, their habits of industry formed, their families gladdened, and their country benefited; may well rejoice in the thought, that they are instrumental in a work of such philanthropy, patriotism, and piety.

A Society for promoting Christian Knowledge and Church Union has been formed by the Bishop of St. David's in his diocese. Its main objects are, to institute a clerical seminary or college, to form a fund for exhibitions to divinity scholars, and to establish a college-library, by means of benefactions for these specific purposes. Another object is, to raise a fund for the relief of superannuated curates. All the benefactions for these objects, to the close of 1810, amount to \$23,296; which is vested in the public funds, and the interest is applied in the way of premiums, &c.

The college library has been enlarged by benefactions and bequests of books, as well as by donations of money.

A Society for the support of Gaelic schools in the Highlands and Islands of Scotland has been lately formed at Edinburgh. The people in many parts of these regions remain in great ignorance, and but a small proportion of them can read in any language. The object of these schools is to teach the children to read in their native tongue. The elementary books shall consist of a spelling book in Gaelic, and the Gaelic psalm book, to be succeeded by the Scriptures of the Old and New Testament in that language.

The Rev. Griffith Jones, a clergyman of the establishment in Wales, about A. D. 1730, made the first attempt of any importance, on an extensive scale, to erect schools for the instruction of the poor people in their native language. After the decease of this very pious and laborious minister, in 1761, the schools were continued on the same plan by a pious lady of fortune, an intimate friend of Mr. Jones, and a constant attendant on his ministry; her name was Mrs. Bevan. In her will, that lady who lived several years after Mr. Jones, left ten thousand pounds, the interest of which was to be applied for ever towards perpetuating those schools. Her executrix, a niece of hers, disputed the validity of the will, so far as it applied to this money. It was thrown into Chancery where it continued for thirty years before a decree was obtained. About two years ago a decree was obtained in favor of this charity; and the interest of the ten thousand pounds, with the accumulation of it by interest all the years it was in Chancery, is to be applied under certain specific regulations and restrictions to the support of circulating charity schools throughout the whole principality. There are now forty schools erected in different parts of the country, and the number is continually increasing. In the course of a few years after the demise of Mrs. Bevan, the country

gradually reverted into the same state of stupor and ignorance in which Mr. Jones found it, when he first thought of those institutions. Mr. Jones's schools, increased before he died to the amazing number of two hundred and six. *Let every person who reads this account, consider how much good a single, laborious servant of God may be the instrument of doing!*

The Liverpool Auxiliary Bible Society was formed on the 25th of March last. The Mayor called a meeting of the inhabitants at the Town-hall, in consequence of a request signed by all the Clergy, and by many other respectable persons. The Mayor presided, and explained in general terms the object of the meeting. The Rev. S. Renshaw and the Rev. H. Roughsedge warmly recommended the object to the support of all present: and the three secretaries of the parent society, who attended, successively addressed the assembly with their accustomed ability and effect. Earl Derby has accepted the Presidency, and the Mayor and Rectors of Liverpool were appointed Vice Presidents. A large sum was immediately subscribed.

SEVENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, 1811.

Your Committee have now to report to the Members of the British and Foreign Bible Society, their proceedings during the seventh year of its institution. Adopting the same course of arrangement which has been observed in former Reports, as best calculated to connect the transactions of successive years, your Committee, under the general head of Foreign Connections, will first advert to the information received from the continent of Europe.

Under this head, they have the satisfaction to report the completion of the Polish Bible. This event is announced in a letter from the Bible

Society at Berlin, dated the 14th of last October. The notification is accompanied with the warmest thanks of the Berlin Society to the Parent Institution, for its very liberal contributions in aid of this sacred work, together with nine copies of the Polish Scriptures, as the first fruits of the labors of that Society in the Polish vineyard. The whole expense of printing 8000 Polish Bibles, and 4000 extra copies of the New Testament, amounted about to 1600*l.* to which the British and Foreign Bible Society contributed 960*l.*: and for this sum, the inhabitants of Poland have received a gift of inestimable value, which, in the present situation of affairs, they had no prospect of obtaining by any other means.

The Report of last year stated the recommendation of your Committee to the Bible Society at Berlin, to form a Committee at Konigsberg, for the express purpose of printing a Bible in the Lithuanian language, and the promise of assisting the execution of that work, by a donation of 300*l.*

The recommendation was readily adopted; but the Konigsberg Committee, in despair of obtaining from a country impoverished by war, the additional funds required for printing a Lithuanian Bible, hesitated to enter on the immediate commencement of an undertaking which they saw no prospect of being able to complete.

Under these circumstances, they addressed your Committee; stating at the same time, that among the Lithuanian peasants there were numbers who earnestly sought the salvation of their souls. They therefore pathetically implored the further assistance of the British and Foreign Bible Society.

An appeal of this nature could not be resisted. It was, therefore, determined to furnish the Konigsberg Committee with the further sum of 200*l.* The letter informing them of this additional grant, arrived at a most seasonable period, and determined them immediately to proceed to the printing of 3000 copies of the Lithuanian Bible. The desire of obtaining it is so great, that no less than

1300 copies have already been subscribed for.

The correspondence of your Committee with the German Bible Society, at Basle, during the last year, is restricted to a single letter, dated in October, 1810. After expressing the most grateful acknowledgments for the liberal assistance of the British and Foreign Bible Society, it communicates the following interesting intelligence:

That the subscriptions opened for the purpose of a gratuitous distribution of Bibles and Testaments, not only continue, but increase; that hence the German Bible Society has been enabled to distribute, from year to year, many hundred Bibles and New Testaments; and that the French Bible, the printing of which was assisted by a grant of 300*l.* from the British and Foreign Bible Society, is almost finished.

Your Committee have accommodated the German Bible Society with an additional donation of 200*l.* for the purpose of printing an Italian New Testament. This measure was adopted in consequence of a desire expressed by that Society to convert the sum of 200*l.* originally voted for the Old Testament in the Romanese dialect, to the purpose of printing an Italian New Testament, as more immediately wanted. Your Committee, anxious to secure the accomplishment of the latter of these objects, without superseding the former, resolved to furnish the additional grant of 200*l.* as above described; and thus both works, it is hoped, will proceed without obstruction or delay.

The Members of the Society will recollect the intimation expressed in the second and third Annual Reports, of an intention to promote an edition of the Scriptures in the languages of Esthonia and Livonia, part of the Russian dominions.

Your Committee most sincerely regret, that the execution of this design has been retarded by unavoidable impediments; as the state of the poor in those provinces, with respect to religious knowledge, and the means of acquiring it, seems truly deplorable.

Without detailing all the information which has been received on this subject, it will be sufficient to state the following circumstances, on the authority of a correspondent and native, well acquainted with the two provinces in question.

The poverty of the lower classes is extreme; many of the peasants are ignorant even of the existence of the Bible; at all events, from its price and scarcity, it is unattainable by them; not one family in a hundred possesses a copy; and there are FOUR HUNDRED THOUSAND FAMILIES in Esthonia and Livonia absolutely without a Bible. It appears also, that, for the last forty years, almost every individual in Esthonia and Livonia has been taught to read; and that there are many respectable and benevolent persons, both among the clergy and laity, who are anxious for the religious improvement of their countrymen, and from whom an active co-operation may be expected.

Under all these circumstances, your Committee have earnestly recommended the formation, (if practicable,) of a Livonian Bible Society. And deeply feeling the pressing wants of so many thousand poor in those parts, they have determined immediately to transmit the sum of 600*l.* for the purpose of printing 10,000 Testaments in the Lettonian and Esthonian dialects.

The liberal and well-timed assistance furnished to "the Evangelical Society" at Stockholm, for the purpose of enabling them to print the Swedish Scriptures on standing types, has had the most beneficial influence all over the country, as will appear from the printed Report of that Society, which has been recently received. This Report which contains highly interesting facts and observations, will be communicated in the Appendix. Suffice it, therefore, in this place to state, that the Stockholm Society proceeds with the greatest zeal and activity; that it has already printed three editions of the Swedish Testament, to the amount of 10,600 copies; that a fourth edition of the same is in the press; that the printing of 5,000 copies of the whole Swedish Bible is considerably advanced;

and that the demands for the Swedish Scriptures, from all quarters, are much greater than can be satisfied, and are daily increasing.

Your Committee, in their last Report, stated, that they had availed themselves of the assistance of the Society above-mentioned, to print the New Testament in the language of Lapland; they have now the pleasure to announce the progress of this work, and the prospect of an early completion of it. From the information of their correspondent, it appears, that half of it was finished in November last; and a hope was entertained, that the whole would be finished in time to allow of copies being forwarded to Lapland in the course of the spring.

The printing of the Icelandic Bible, as noticed in the fourth Report, has been retarded by various unforeseen impediments: your Committee, however, have reason to believe, that these impediments have been, in a great measure, removed; and that this important work has either been actually commenced, or will be very speedily undertaken.

The printing of the Turkish Testament at Karass, according to information, dated from Moscow, in August last, appears then to have advanced as far as to the end of the Acts of the Apostles.

Your Committee will next solicit the attention of the Members of the Society to the extensive operations carrying on in India, with a view to the circulation of the Holy Scriptures; premising, that the information now detailed is derived from the half yearly Reports of the Corresponding Committee in Calcutta, and the letters annexed to them.

It may be generally observed, that the various translations are all proceeding with great spirit and energy; and that the accuracy of these versions is considered by the Calcutta Committee, a point of the first importance; that a spirit of harmony prevails among the translators; and that, in the course of a few years, there will be editions of the Scriptures in various Oriental languages. Among these, the Tamul, Malay, Sanscrit, Bengalee, Orissa, Seek,

Hindoostance, Mahratta, are already printed, or in the press.

The Arabic, Persian, Telinga, Malayalim, Burman, Carnatica, and several other dialects, to be hereafter enumerated, together with the Chinese, are preparing; and the printing of some of them is begun.

With a view to a general and harmonious co-operation in the translation and publication of the Holy Scriptures the Corresponding Committee at Calcutta have entered into a regular and encouraging intercourse with the several ministers and others engaged in this work, throughout the different stations in India.

They have also adopted a measure, which appears exceedingly well calculated to facilitate the great object of their labors, the establishment of a BIBLIOTHECA BIBLICA, consisting of a Bible Repository, together with a Library for the use of translators, under the auspices of the British and Foreign Bible Society, and their own immediate superintendance.

The repository is intended to contain Bibles and Testaments for general accommodation, in all languages both European and Asiatic, to be disposed of by sale at moderate prices. The importance of such an institution as it respects not only India, but other parts of the world, may be estimated by the consideration that the port of Calcutta is the annual resort of multitudes from all quarters, for the purposes of trade; of Armenian Greeks from the Archipelago; Arabians, Jews, Turks, and Malays; "some of almost every nation under heaven." To many of these, a copy of the Scriptures may prove an invaluable treasure, and by these means copies may be introduced into their respective countries.

The Library is to consist of the original Scriptures, Lexicons, Grammars, Works on Biblical Criticism, and, in general, all such books as tend to facilitate and perfect the labors of translators.

Your Committee, impressed with a deep sense of the great utility of this Institution, in both its branches, have assisted its establishment, by procuring and consigning to the Corresponding Committee at Calcutta,

editions of the Scriptures in various languages, for sale, as well as a copious supply of books for the sole use of the translators. The latter, (among which is a valuable copy of Walton's Polyglott, presented by Thomas Hammersley, Esq.) of course, are not to be sold, but to be considered as the exclusive property of the British and Foreign Bible Society, and as merely lent for the purpose specified.

The institution of the *Bibliotheca Biblica* has received very general encouragement in India. Four thousand volumes of the Scriptures, or parts of them, have been collected in the following languages; English, Portuguese, Arabic, Persian, Hindoostanee, Sanscrit, Mahratta, Orissa, Bengalee, and Chinese; and are now exposed to sale. A liberal subscription has been raised for that branch of it which is intended for the use of translators; and it has made a still more important acquisition of useful and valuable books in presents from individuals.

Your Committee have further the satisfaction to add that the plan of the *Bibliotheca Biblica*, as far as regards the circulation of the Scriptures, having been communicated to the several Chaplains under the Presidency of Fort William, in Bengal, has received their unanimous approbation, and a promise of cordial co-operation on their parts. It appears, also, that donations have been received from the different military stations.

Of the Tamul Translation it may be observed, that it was executed and revised by the most able scholars, and is intitled to the highest praise for the correctness of its version, and the accuracy of its printing. The Telinga Translation is advanced to the end of the first Epistle to the Corinthians; and although your Committee have to express their deep concern at the death of Mr. Desgranges, who inspected and revised the labors of Ananderayer, they have the satisfaction to add, that, previous to his death, he had procured two able assistants, by whom the work of revision will be continued.

The Corresponding Committee in Calcutta, having learnt, that, among

twelve thousand native Protestant Christians, belonging to the Tanjore Mission, none, the native teachers excepted, possessed the Old Testament, and not above one in two or three hundred the New, exerted themselves with zeal to supply the deficiency. They had the satisfaction to learn, that several copies of the Tamul Scriptures might be procured from the Tranquebar and Vepery Missionaries; but, as the funds remaining in their possession were inadequate to the purchase of them, an appeal was made to the public in Calcutta; and the members of the Society will participate the gratification of their Committee, in being informed, that a sum exceeding 1000*l.* was raised by subscription, on account of the British and Foreign Bible Society, for the purpose of distributing the Tamul Scriptures in Tanjore.

The Corresponding Committee, in consequence, have been enabled to purchase 500 Old and 400 New Testaments, together with 300 copies of the Psalms in the Tamul dialect, being all that could be obtained. They have also purchased 150 New and 200 Old Testaments, in Portuguese, for the accommodation both of Portuguese Protestants and Roman Catholic priests, and private Christians, many of whom are no longer averse to receive them.

Your Committee cannot omit stating, respecting the Tamul Scriptures, that the inquiries of the British and Foreign Bible Society, concerning an edition of the Scriptures in that dialect, first led to the knowledge of this want.

In connexion with this part of the subject, your Committee have further to add, that in consequence of a representation that a supply of the Tamul Scriptures could not be obtained in India, adequate to the demand for them, they have procured and despatched, on account of the Society, a printing press and a fount of Tamul types, with a considerable supply of paper, for printing the Scriptures in that dialect.

(To be continued.)

THE FOREIGN MISSION SOCIETY OF BOSTON AND THE VICINITY.

A SOCIETY with the above designation has been lately formed in Boston; and it is hoped that similar Societies will be formed in many large towns in the United States. The Preamble and the Constitution follow:

In a day when the Christian world are waking up to the interests of Asia, to the case of five hundred millions of people buried in ignorance and sin,—in this eventful day when missionaries are already laboring with success on the plains of India,—when the Scriptures are translating into the numerous and extensive languages of the East,—when the churches in England and Scotland are bringing all their energies into action,—when some of our American youth have caught the same ardor, and are anxious to leave their country and kindred to raise the standard of the cross on the banks of the Ganges,—is it not time for all our churches to be awake? Young men are impatient to go forth, and, for several months, have been held back only for want of means. A Board of Commissioners is formed to superintend the mission. Our country promises to furnish men enough, warmed with missionary zeal. Money only is wanting; and we are grieved to find that this want seriously threatens to defeat the whole design. The critical moment to decide whether America will support foreign missions, seems to have come.

If there be any compassion for perishing millions,—if any gratitude to Him who purchased us with His blood,—to Him who rescued our pagan ancestors from the worship of Thor and Woden, and made us the children of the covenant, will not numerous societies be formed, aided by every town and village, to support this great attempt? Cannot one grand, united effort be made? All the churches in the United States,—all denominations are equally interested. The

only dispute is between Christianity and paganism,—between God and an idol. Can the silver and gold, which belong to Christ, be withheld? Whatever be the decision of others, it is *our* duty to act,—to act in earnest,—to act without delay. Under these impressions,

We the Subscribers, desirous of contributing to send the Gospel to the heathen, do hereby associate for this purpose, and give our consent to the following

CONSTITUTION.

Article 1. The name of this Association shall be **THE FOREIGN MISSION SOCIETY OF BOSTON AND THE VICINITY.**

2. The sole object of the Society shall be to raise money, and pay it over to the American Board of Commissioners for Foreign Missions.

3. Every man who shall subscribe to this Constitution, and shall engage to pay to the Treasurer of this Society a certain sum annually, which sum shall not be less than one dollar, shall be a member of this Society.

4. The Officers of the Society shall be a President, Vice President, Secretary, Treasurer, and Auditor, to be chosen by ballot at the annual meeting.

5. The Society shall hold its annual meeting in Boston, on the first day of January in each year, unless said day shall fall on Saturday or the Sabbath, in which cases the annual meeting shall be on the following Monday.

6. The annual payments shall be due on the first day of January in each year, beginning with the year 1812.

7. Those who become members of this Society at any time during the first half of the year, that is, between the first day of January and first day of July, shall make their first payment at the time of subscribing, and their second payment on the first day of the succeeding January; and those who become members at any time during the latter half of the year, that is, between the first day of July and the first day of January, shall make their first payment on the first day of the succeeding January.

8. The Secretary shall record all the proceedings of the Society, and shall give notice of the annual meeting in two Boston newspapers, at least six days before the time of meeting. The hour and place of meeting shall be such as the Officers of the Society shall, from time to time, judge convenient.

9. The Treasurer shall receive all annual subscriptions and all donations, and shall keep a regular account with every member of the Society. He shall, also, pay over to some member of the American Board of Commissioners for Foreign Missions, or to the Treasurer of said Board, all the money which shall be in the Treasury on the 15th day of January annually, (except in the case of restricted donations described in the next article.) and likewise all the money which shall be in the Treasury on the first days of April, July, and October, annually, (with the same exceptions;) said payments to be made as soon as convenient after the above-mentioned dates. The Treasurer shall take receipts for all such payments, and exhibit an account at the annual meeting. This account shall be submitted to the particular examination of the auditor, who shall report thereon at the annual meeting.

10. The Society will receive any donation given to form a permanent fund for the support of Foreign Missions, under such restrictions as the donor shall impose, and, if not prohibited by the donor, will pay such donation to the American Board of Commissioners for Foreign Missions, to be appropriated according to the donor's direction.

11. Whatever small expenses shall arise in transacting the business of the Society, shall be defrayed by monies drawn from the Treasury by an order signed by the President, or in his absence, by the Vice-President, or the Secretary.

12. If the office of Secretary or Treasurer shall become vacant during the year, the other officers shall fill the vacancy.

13. Any member may withdraw from this Society by giving written notice to the Treasurer of his in-

tention to withdraw, and paying all arrearages.

14. No alteration shall be made in this Constitution unless by a vote of two thirds of the members present at an annual meeting; nor unless it shall have been proposed in writing one year before it is adopted.

THE SAVANNAH FEMALE ASYLUM.

AT the last annual collection for the benefit of this institution nearly 1,000 dollars were received. A house has been purchased for the use of the establishment, with money given by charitable individuals, exclusive of the collection. Fifteen children are now under the care of the institution, and the number is soon expected to be increased.

The Rev. Dr. Kollock preached and excellent sermon from Ex. ii, 9. *Take this child away, and nurse it for me.* The Orphan girls sung the following hymn:

Guardian guides of innocence,
Almoners of Providence;
Hither turn your eyes and view,
Infant hands held up for you.

Friendless, helpless, did we stray,
No one mark'd to Heaven our way:
Now in you, we friends possess;
Now a Savior's name confess.

Blessing, blessings, then, receive;
We have nothing else to give:
Yet, beyond the amplest store,
Are the blessings of the poor.

Hear, then, Heaven, our earnest pray-
ers,
Make each blessing ten-fold their's
May they never be distress'd,
But, for blessings, still be bless'd.

God of Love! to thee belong,
Highest strains of grateful song.
Though from men this bounty came,
Thou didst raise the gen'rous flame.

Let each voice with our's combine,
To adore the source divine.
Great Eternal, THREE ABOVE,
God of Life! and God of Love!

The Annual Meeting of the Missionary Society of New-Jersey was held at Newark, on Tuesday the third instant.

The following persons were chosen officers for the ensuing year, viz.
Rev. Asa Hillyer, *President*,
Rev. James Richards, *Vice-President*,
Rev. John M'Dowell, *Secretary*
Maj. Isaac Andross, *Treasurer*.

OTHER DIRECTORS.

Rev. Robert Finley,
Rev. Stephen Thompson,
Rev. Samuel Fisher,
John Lindsley, Esq.
Benj. Cory, Esq.
William Steele, Esq.
William Wallace, Esq.
Silas Condit, Esq.

TRENTON, SEPT. 2.

AT a meeting of the New-Jersey Bible Society in the city of New-Brunswick, on Tuesday, the 27th of August, the following persons were chosen Managers for the ensuing year, viz.

Rev. Simon Wilmer, Swedesboro'.
Elias Boudinot, L. L. D.
Charles H. Wharton, D.D.
Joshua M. Wallace, Esq.
Burlington.
James Ewing, Esq. Trenton.
Rev. Joseph Rue, Hopewell.
Rev. Isaac V. Brown, Maidenhead.
David Bishop, Esq. Amwell.
Samuel Bayard, Esq. Princeton.
Rev. John Woodhull, Freehold.
George S. Woodhall, Cranbury.
John H. Livingston, D. D.
Joseph C. Clark, D. D.
Andrew Kirkpatrick, Esq.

New-Brunswick,
Rev. Peter Studdiford, Readington.
Rev. Robert Finley, Baskingridge.
Rev. John Macdowell,
Rev. John C. Rudd,
Elizabeth Town
Rev. Samuel Fisher, Morristown.
William Steele, Esq. Springfield.
Rev. James Richards, Newark.
Rev. Asa Hillyer, Orange.
Rev. J. V. C. Romaine,

Hackensack.

Officers of the Society.

Elias Boudinot, L. L. D. *President.*
 Andrew Kirkpatrick, Esq. *Chief Justice of the State of New-Jersey,*
1st Vice President.
 John H. Livingston, D. D. *President of Queen's College,*
2d Vice President.
 Rev. James Richards,
3d Vice President.
 Charles H. Wharton, D. D.
4th Vice President.
 Samuel Bayard, Esq.
Corresponding Secretary.
 Dr. John Vanclove, *Record'g Sec'y.*
 John Neilson, *Treasurer.*

The board of Managers adjourned to meet at Princeton, on Tuesday the 24th of Sept. next, at 10 o'clock, A. M.

Donations to the Rev. Gideon Blackburn for the use of the Mission among the Cherokees.

From the Cent Society in Reading, by the hands of Rev. Dr. Morse. \$25 84
 From a clergyman in Maine. 5 00

\$30 84

INSTALLED at Austinburgh, (New Connecticut,) on the 25th of Sept. last, the Rev. GILES H. COWLES to the work of the Gospel Ministry. Sermon by the Rev. Nathan B. Derraw.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

A Discourse delivered at Hallowell, on the annual Thanksgiving in Massachusetts, Nov. 21, 1811. By Eliphalet Gillet, Minister in Hallowell. Hallowell; N. Cheever.

A Sermon preached April 17, 1811; at the Dedication of the New Meeting House in North Millford. By Bezaleel Pinneo, Pastor of the First Church of Christ in Milford. Sidney's Press; New Haven.

A Sermon preached at the ordination of the Rev. Ephraim G. Swift, to the pastoral care over the church and people of Stockbridge, Sept. 26, 1810. By Stephen West, D. D. pastor of the church in Stockbridge; Stockbridge; Herman Willard. 1811.

Two Funeral Sermons; the former preached in Otis, at the interment of Mrs. Naomi D'Wolf; the latter in Becket, at the funeral of Miss Irene Nichols. By Joseph L. Mills, Minister in the First Congregational Society in Becket. Stockbridge; H. Willard, 1811.

A Sermon preached July 10, 1811, at the ordination of the Rev. Joseph W. Dow, to the pastoral care of the First Congregational Church and Society in Tyringham, (Mass.) By Josiah Webster, A. M. Pastor of the church in Hampton, New Hampshire. To which is added the Charge by the Rev. Jacob Catlin, of New Marlborough, and the Right Hand of Fellowship by the Rev. Alvan Hyde of Lee, Stockbridge; H. Willard.

A Sermon delivered at the funeral of the Rev. Eleazar Storrs, A. M. late Pastor of the Congregational Church in Sandisfield, (Mass.) who died Dec. 24, 1810,

aged 72. By Alvan Hyde, A. M. Pastor of the church in Lee. Published at the request of the mourners. Stockbridge; H. Willard. 1811.

NEW EDITIONS.

HYMNS suited to the feasts and fasts of the Protestant Episcopal Church in the U. S. of America, and other occasions of worship. Third edition. Newburyport; Thomas and Whipple. 1811.

The Coquette; or, the History of Eliza Wharton. A novel founded on fact. By a lady of Massachusetts. Third edition. Newburyport; Thomas and Whipple. 1811.

Pastoral Advice to a young person lately confirmed. By a minister of the Church of England. Newburyport; Thomas and Whipple. 1811.

A Selection of approved Hymns and spiritual Songs, suited to various occasions. For worshipping assemblies and private families. T. & W.

Christian Researches in Asia, with notices of the translation of the scriptures into the Oriental Languages. By Dr. Claudius Buchanan. To which is added Rev. Melville Horne's Sermon, preached in London, June 4, 1811. Price 75 cents. Samuel T. Armstrong, Second Boston Edition

A Sermon preached at the parish church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, on Tuesday in Whitsun week, June 4, 1811, before the

Society for Missions to Africa and the East, instituted by Members of the established Church, being their eleventh anniversary, By the Rev. Melville Horne, late Chaplain to the Colony of Sierra Leone. Third Boston edition. Samuel T. Armstrong.

A Sermon delivered at Charlestown, Massachusetts, Nov. 3, A. D. 1811. By Joseph Lyman, D. D. Pastor of the church in Hatfield, Mass. S. T. Armstrong.

The Nature, Extent, and Province of Human Reason, considered. First American from second London edition. Boston; S. T. Armstrong. 1811.

EARTHQUAKE.

IN our number for March last, an account of an earthquake at St. Michael's was inserted. On the 26th, 27th and 28th of January 1811, the island experienced the repetition of several severe shocks of an earthquake. The inhabitants were very much alarmed, though no lives were lost. On the 31st a most frightful eruption of smoke and flames issued from the watery element, at the distance of one or two miles from shore.

OBITUARY.

DIED, in Russia, Lt. Gen. Prince SUWARROW, only son of the renowned warrior of that name, drowned in the river Runnar, at the very place where his father gained a great victory over the Turks.

In England, WILLIAM LYMAN, Esq. Consul of the U. S. in London, formerly a member of Congress from Hampshire County.

At Paris, Count de BOUGAINVILLE, a member of the Conservative Senate.

At West Springfield, Mrs. ABIGAIL BARNES, aged 93, leaving 6 brothers and 8 sisters, the youngest of whom is 77 years old.

At Exeter, (N. H.) Mr. BENJAMIN CONNER, aged 100.

At West Haven, (Conn.) the Rev. NOAH WILLISTON, the aged and venerable minister of that parish.

Lately, at Attleborough, the Hon. ELISHA MAY, formerly a member of the Governor's council, and a senator of this Commonwealth.

At Hamilton, Mrs. ELIZABETH GOODHUE, aged 86, wife of Mr. John Goodhue whose age is 90. They had lived together in the married state 68 years, and their descendants have been 113.

At Portsmouth, Mr. ELIAS TARTLTON, aged 90, having had 175 descendants.

At Barnstable, the Hon. EBENEZER BACON, aged 57; formerly one of the electors of Washington.

At Hatfield, the Hon. JOHN HASTINGS, aged 73, for many years a senator of this Commonwealth, and a member of the Governor's council.

DONATIONS TO FOREIGN MISSIONS.

| | |
|---|--------------|
| Nov. 27, 1811. From several friends of missions, by the hands of Mr. Chapin, | Dolls. 5 60 |
| From the Plymouth Cent Society, by the hands of Mrs. Abigail Judson, | 25 00 |
| 28. From a small Congregational church in the country, by the hands of Mr. Homes, | 5 70 |
| Dec. 13. From an unknown person by mail, | 10 00 |
| 16. From several persons in Charlestown by the hands of the Rev. Dr. Morse, | 5 00 |
| Nov. 30—Dec. 5. From other persons, | 6 45 |
| | Dolls. 57 75 |

TO CORRESPONDENTS.

THE Lectures on the Evidences of Divine Revelation will be continued in our next. VERUS and ELIHU have been received.

A continuation of the donations to the Newburyport sufferers will appear in our next.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 8.

JANUARY, 1812.

VOL. IV.

BIOGRAPHY.

THE following account of the Rev. *Samuel Marsden*, one of the most active and benevolent men of the present age, is taken from the *Eclectic Review* for November, 1809, under the article of *Peron's Voyage to Australasia*. The first paragraph is an extract from the work reviewed, and furnishes the reviewer with an occasion of entering into an animated history and eulogium of his friend. As Mr. Marsden's name frequently occurs in Missionary accounts, and his character is so truly worthy of admiration, our readers will be pleased with an opportunity to peruse the whole passage.

Ed. Pan.

"MR. SAMUEL MARSDEN, pastor of the town of Paramatta, owns six hundred and fifty-one acres, of which one hundred and three are devoted to different kinds of cultivation; while he grazes on his farm, besides his flocks of sheep (amounting to about eight hundred,) ten horses or mares, twenty-six horned cattle, thirty pigs, and ten goats. This farm is at some distance, in the interior of the country, on the left of the river Paramatta; from the brow of the hill on which it is situated, we behold a part of the stream: its buildings are spacious and well constructed; the garden is already enriched with the greater number of the fruit-trees of Europe. And yet, no longer ago than 1794, the whole of this spot was covered with immense and useless forests of Eucalyptus.* With what

interest have I trodden over these new meadows, through the midst of which this respectable pastor conducted me himself, with the most affectionate kindness! Who could have believed it! This residence is seven or eight miles from Paramatta, isolated, in a manner, in the midst of woods; and it was over a very excellent road, in a very elegant chaise, that Mr. Marsden drove me to it. What pains, what exertions must have been taken, to open such communications; and these communications, these pastures, these fields, these harvests, these orchards, these flocks, are the work of eight years!"

This compliment is due to one of the most excellent and extraordinary characters of the day: a character, that seems expressly formed by Providence to produce an entire and most beneficial change throughout

*The Red Gum tree: a genus indigenous to New Holland, of the icandrian monogynian class and order, comprising fifteen species. *Rev.*

not only the limited tract of New South Wales, but the vast extent of Australasia; to christianize and civilize the barbarians that constitute its original inhabitants, and to re-christianize and re-civilize the hordes of wretched culprits, that are vomited by our prison-ships upon its shores. Our readers, we trust, will be pleased to become a little more acquainted with a man, who promises to flourish so fairly in future history; and if the feelings of friendship should give somewhat too high a coloring to the sketch, they will at least admit, when they have perused it, that there is some apology for the excess: as for the subject of it, he is now at too great a distance to be affected by any eulogy we can offer, or we should be compelled to silence.

It is about fifteen years ago, that the Rev. Samuel Marsden, then an under graduate at St. John's college, Cambridge, was applied to indirectly by government, to undertake the office of chaplain to his majesty's territory in New South Wales. The application was admirably directed: young as he was, there was well known to be in him, by those who made the application, a firmness of principle, an intrepidity of spirit, a cheerfulness of heart, a suavity of manner, in conjunction with a judgment peculiarly strong, and a mind richly stored with knowledge; and above all with religious knowledge, that promised the happiest effects from his acceptance of the offer. In the first instance, however, he refused; but, upon a second application, he replied, that he was sensible

of the importance of the office; so sensible, indeed that he hardly dared to accept it upon any terms; but that, if no proper person could be found, he would consent to undertake it. He was appointed accordingly; and while the ship in which he was to take his passage was preparing, he resided chiefly at Hull in Yorkshire, (from which port the vessel was to proceed) and was indefatigable in rendering assistance to his clerical brethren, who gladly availed themselves of his talents and popularity. It was not many Sundays afterwards, that, as he was on the point of ascending the pulpit, he heard the signal-gun fire unexpectedly: it was an impressive scene: he was then just married: the congregation were acquainted with the meaning of the signal as well as himself; it was impossible for him to preach: he took his bride under his arm, and, followed by the whole congregation, who accompanied him to the beach, entered into the boat that was waiting for him, giving and receiving benedictions.

Mr. Marsden's voyage proved not unprosperous; and on his arrival at Port Jackson, he immediately devoted himself to every pursuit in which he entertained a hope of being serviceable either by example or instruction. His clerical labors alone were heavy; having on the departure of the Rev. Mr. Johnstone, whom he succeeded, to officiate at the three settlements of Sydney, Paramatta, and Hawkesbury, without any assistance whatever. He by no means confined himself, however, to the stated duties of his

office, laborious as they were. To the poor and idle free settlers he gave an example of indefatigable industry, by skilfully and successfully cultivating the land that had been granted him by government: he generously interfered in their distresses, established schools for their children, and often relieved their necessities. To the unhappy culprits, whom the justice of an offended country had banished from their native soil, he administered alternately exhortation and comfort; in many hundred instances, as M. Peron justly observes, he reclaimed them; for it was by his incessant watchfulness that under the blessing of a superintending Providence this "most inconceivable metamorphosis" was chiefly produced, and that a great multitude of "these wretches, formerly the scum and shame of their country, became industrious cultivators, happy and peaceable citizens;" to which the author might have added, sincere and practical Christians, evincing a piety as exemplary as their former guilt. On taking his place on the magisterial bench, his sphere of general usefulness was considerably extended; and in the discharge of this very important function (important more especially in such a colony, and in its infant state,) he was altogether as unremitting as in his clerical duties. The native barbarians themselves highly esteemed him; for he had frequently travelled up the interior to the distance of eight or ten days journey in conjunction with governor King or governor Bligh, and he had acquired so much of their

language as to be able to hold conversation with them upon general subjects. In a few years, he became the common father of the country. In times of hostility with the natives, he was deputed as the minister of conciliation; ventured among them unaccompanied by guards or other attendants, and always procured the restoration of peace through the mildness of his manners and the respect that was universally entertained for him; while in every domestic complaint from different villages, he was uniformly appointed arbitrator by the governor, and generally succeeded in removing, or at least in mitigating, their respective evils.

Yet though he prevailed in much, he by no means prevailed in every thing. There were mischiefs that lay far above his reach, and utterly contemned his control. On the first establishment of the colony, all military officers were peremptorily forbidden to take their wives with them; and there is one instance of a lady, who, having resolved, out of love to her husband, to steal over to New South Wales in the guise of a sailor, was sent back by governor Phillip, on his being apprized of it, after having completed nearly half her long and harrassing voyage. What then was to be expected from the licentious manners of a large body of military officers thus situated, themselves exposed to the daily temptation of women of abandoned lives, but often of beautiful persons, and at the same time as ready to become the tempters as the tempted. Of what avail, under such circum-

stances, would be the voice of an angel, or of one rising from the dead? Moses and the prophets, and Christ himself, were actually set before them by their established and zealous chaplain, but to as little purpose as of old. Yet from them, chiefly, was it necessary for the bench of magistrates to be chosen; and with them, *as a magistrate*, was this excellent chaplain compelled to associate. Our readers must anticipate the natural result: the most hardened and abandoned women too often appeared fearlessly before the court when arraigned for the grossest crimes, well knowing that they had secured a majority of votes among their judges. It was altogether as impossible, in many instances, to obtain a sentence against male offenders; for these, being promiscuously connected with the women, made instruments of them to obtain in like manner a judgment in their favor. So that, instead of the "*perfect security*" in regard to person and property, asserted by M. Peron, which cannot be felt where there is not the utmost facility of obtaining redress, of all existing spots in New South Wales, the court of judicature at Sydney became at length the most iniquitous and abandoned: the authority of the governor grew as little respected as that of the clergyman; and the former, even in his military capacity, had at length no control over his inferior officers.

It was impossible that such a state of things could last long. Supplication, exhortation, expostulation on the part of Mr. Marsden, were equally in vain: his efforts were poisoned at the

very fountain; his life was not unfrequently in jeopardy, and anticipating the fearful result that must sooner or later succeed to such a state of anarchy, he applied to the governor for permission, which was cheerfully granted him, to take a voyage to England in order to represent in person to his majesty's ministers the perilous state of the colony, and point out the best means of its rescue.

He arrived rather more than two years ago; and immediately obtained an audience of Lord Castlereagh; who, while in the act of forming, upon the suggestions and written report of Mr. Marsden, a plan for suppressing this iniquitous system, received a terrible proof of that gentleman's assertions, by despatches announcing that the predicted result had actually taken place, that several of the wealthier traders had leagued themselves with the officers of the regiment against the governor, whom they had actually arrested and imprisoned, and had thus produced a complete revolution, and put some of the most daring of their own conspiracy at its head. We shall pursue this subject however no further: the conspiracy has since been suppressed; order is by this time completely restored; another regiment has been sent out to take the place of that whose officers had conducted themselves so unworthily; its commanding officer, Lt. Col. M'Quarrie, a gentleman of most exemplary character, has been appointed governor, and the ring-leaders of the plot are at this moment on their way home for trial.

The departure of Mr. Marsden for England at the period we have just alluded to, was as providential to himself, as it was beneficial to the public cause: for there can be no doubt that in the height and exacerbation of the tumult he would have been seized, had he been in New South Wales, and condemned abruptly to the most ignominious punishment, if his life had not fallen a sacrifice to its violence. From the nice accuracy of his information, moreover, and the comprehensive judgment evinced in his plans, he soon acquired so much of the confidence of the minister for the colonial department, and other members of the cabinet, that there were few of his suggestions to which they did not readily assent.

Among the more important of his propositions we shall enumerate the following; that officers and soldiers, instead of being forbidden, should be encouraged to take out with them their wives and families: that no person should be allowed to act as a magistrate who is not or has not been married; and that such of the convicts' wives as choose it should be permitted to accompany their husbands at the public expense. The expediency of all these must be obvious, not only from what has been already observed, but from our remarking, in addition, that there are not at present more than the proportion of one woman to eight or nine men throughout the entire colony; that general marriage is hence impracticable; promiscuous intercourse is a crime impossible to prevent, and illegitimate children a grow-

ing and enormous burden to the state: while on the other hand it has been satisfactorily ascertained, that by far the greatest number of reformed criminals have consisted of those who have intermarried, or whose wives have been able to purchase their passage over. The encouragements to honesty and industry in the colony are indeed very great; and none who shew a disposition of this kind continue long without having their sentence remitted, and like other free settlers being allowed a grant of land to a certain extent. Government has not yet acceded to the proposal respecting the convicts' wives, though it is at this time under consideration: to the two former it yielded most readily, in consequence of which the wives of the officers and soldiers that have accompanied the regiment which is now on its passage amount to not less than three hundred.

In connexion with these regulations it was farther proposed, that three additional clergymen should be provided, and three schoolmasters with small salaries from government, one for each of the settlements of Sydney, Paramatta, and Hawkesbury. From the increasing population of the colony, as well in consequence of numerous flocks of free settlers from all parts of the world, as from internal increase, and frequent importations from the mother country, it was absolutely impossible for one, two, or even for three clergymen to perform the whole of the very important duties, demanded in such a station, with due punctuality. For nearly fourteen years, Mr. Marsden had

officiated with a zeal, an industry, and a constancy that are scarcely perhaps to be paralleled; but it had long been at the hazard of a most robust constitution, which at last, excellent as it was, proved altogether incompetent to one half of the services required. Two public free schools, a boys' and a girls', this most excellent man had already established and provided for, without any expense to government: but a growing population, and a population of the very worst kind, of illegitimate children, demanded three times the number; a population which, if early instructed in habits of industry and principles of virtue by a judicious and pious education, may indeed be rendered of inestimable value to the rising colony, but, if neglected and abandoned by the state, must assuredly work its speedy and absolute destruction. To both these propositions, also, administration readily assented; and his grace the Archbishop of Canterbury, to whom these points were chiefly referred, wisely and liberally left it to the able founder of the plan, to select such persons as he thought most likely to promote his benevolent object; in consequence of which, altogether heedless of expense or trouble, he travelled at his own charge, over a great part of this country in pursuit of persons who were recommended to him as qualified for the station. He at last succeeded to his own satisfaction: some of them have by this time reached the settlement, and the rest are on their voyage thither.

The next object of consideration, with his majesty's princi-

pal chaplain of the colony, was how to turn its resources to most advantage, and to provide employment for the adult as he had provided instruction for the young. It is well known that most of the culprits, sentenced to transportation, are men of talents, though of talents perverted; of those that are transported, moreover, the greater number are fully initiated into some branch of mechanics or manufactures. With a view of turning these talents to a proper use, of making the criminals contribute to their own support, and above all, of taking them off from habits of idleness and dissipation, he next proposed to the minister that the colony should be allowed one or two practical mechanics, with very small salaries, such as should be a recompense to them, but not sufficient to support them without their own exertions; and one or two general manufacturers. To the last proposal an objection was urged, that it would interfere with the staple trade of the mother country; but the objection was overcome by an engagement, on the part of the proposer, that if government would accede to it, the enormous expense which the state at present sustains for clothing the convicts at Botany Bay, should entirely cease within a certain period; he observed that the wool belonging to the government flocks, which, in conjunction with its wild herds, are now sufficiently numerous to provide food for the convicts, without any expense to the parent state, was now sufficient in quantity to provide them with proper clothing, and that they

might hereby be rendered their own manufacturers. Both these requests were in consequence acceded to; the benevolent petitioner, was, as in the former case, authorized to provide himself with four such persons as he thought would best answer his purpose; and he set off by the mail on the same night at his own expense towards Warwickshire and Yorkshire, succeeded at length agreeably to his wishes, and the artisans and manufacturers have by this time arrived, or are on the point of arriving, at their destined abode.

Having thus in by far the greater number of points accomplished his most benevolent and patriotic object, he now prepared for his own return, that he might put the whole of his machinery into proper and harmonious action: but an almost infinite multiplicity of business still awaited him to transact. In quitting Port Jackson, he had been solicited to become the agent of almost every poorer person in the colony, and especially of great numbers of the convicts. As though the common father of all, he undertook this voluminous concern; the writer of these observations has known him, in consequence, burdened with letters from Ireland and other remote parts, the postage of which for a single day has often amounted to a guinea, which he cheerfully paid, from the feeling, that, although many of these letters were altogether irrelative and of no use whatever, they were written with a good intention, and under a belief that they were of real value. It will please the reader to learn, however,

that at this same period Mr. Marsden had also the pleasure to receive despatches of the most satisfactory kind from his head bailiff, (who was formerly a convict, but is now a free settler, and has proved a faithful servant to this gentleman for nearly fourteen years) confirmed by collateral testimonies, announcing that his agricultural concerns, which he had now quitted for about three years, were in the most flourishing state, that his live stock had upon an average been doubled in number and value since he left Paramatta, and must have been at least triple the number to which it amounted at the period of M. Peron's visit. He had also found, from actual experiment at Leeds, that the wool of his own growth, taken in the gross, unmixed and unselected, produced a cloth at least equal, and in the opinion of the manufacturers superior, to that of the best French looms.

From New South Wales, or Notasia, as it is called by modern geographers, his eye often glanced at New Zealand. Tipapa-Hee, who may be regarded as the sovereign of the island, though it has several subordinate chiefs, had twice made a voyage to Port Jackson in pursuit of European knowledge, and like M. Peron had been affectionately entertained at Paramatta: he had acquired a tolerable knowledge of the English language, had learnt some few of its arts, especially that of writing, and was very anxious to learn more. To New Zealand, therefore, our philanthropist earnestly directed the attention of the Society for mis-

sions to Africa and the East; and succeeded in obtaining a practical artisan well versed in carpentry and building, at the same time of sound Christian principles and a devotional turn of mind. This man and his wife he has taken over with himself, and we believe he will be found of incalculable service. He is also accompanied, we believe, by another well-qualified person, skilled in flax-dressing, twine-spinning, and rope-making.

One of the last public acts to which his heart was directed before he re-quitied his native country, was that of procuring, by public contributions and donations of books, what he called a *lending library*, to consist of the most valuable and useful publications in religion, morals, mechanics, agriculture, commerce, general history, and geography; to be lent out under his own control, and that of his clerical colleagues, to soldiers, free settlers, convicts, and all others who may have time to read, so as to prevent idleness and occupy the mind in the best and most rational manner. In this desire, too, he succeeded under the favor of Providence; and it is with no small gratification we add, that by the gift of books and subscriptions, he was enabled to take over with him a library of not less than between three and four hundred pounds value; which he intends annually to augment, on a plan he has already devised.

We ought not to close this imperfect sketch, which few of our readers will think too long, without stating that, on its being communicated to his majesty that Mr. M. was extremely desirous of obtaining the royal assent to purchase and take over with him a couple of Merino sheep, his majesty with his accustomed generosity, not only freely gave such consent, but requested Sir Joseph Banks, with whom Mr. Marsden had the honor of being acquainted, to select for him, as a royal present, five Merino ewes with young: Sir Joseph had much pleasure in obeying, and hastened to Portsmouth for this purpose with all speed, where he arrived just in time to put his present on board before the ship sailed. At this moment Mr. Marsden is on his passage; in humility a child, in vigor of mind and benevolence an angel; full of enterprise for the good of mankind, and especially of his native country, and full of faith and reliance on the Divine promises. Already has he sown the good seed on the best principles of heavenly husbandry, and half the eastern hemisphere; perhaps, may form its harvest. Unborn empires are dependent on his exertions; and his name will be the theme of the new world, as long as there is a heart to feel reverence, or a tongue to utter praise.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. XII.

Genesis vi, vii, viii. The Deluge.

THE first of these chapters commences with an account of a general corruption of mankind. The immediate origin of it appears to have been an unwarrantable, and extensive, intermarriage between the religious and irreligious inhabitants of the earth; or between the sons of God, and the daughters of men. The offspring of this unhappy union, we are told, became mighty men, who were of old men of renown. Under the auspices and influence of these men the wickedness of man, it is said, became great; and every imagination of the thoughts of his heart was only evil continually. The earth was filled with violence; and all flesh corrupted his way upon the earth. So absolute and so dreadful, was this degeneracy, that we are further told, it repented JEHOVAH that he had made man on the earth, and it grieved him at his heart.

In consequence of this universal profligacy, Moses informs us that GOD said to Noah, *The end of all flesh is come before me; and behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under Heaven. And every thing that is in the earth shall die.* At the same time he directed Noah to make an ark of

Gopher wood, and to enter into it with his wife, his three sons, and their wives. He also directed him to take a male and a female into the ark, of every kind of quadrupeds, birds, and reptiles; and to provide food for himself, his family, and these animals. All this, Moses informs us, Noah did, as he was commanded.

The historian further says, that, Noah and his family having completed the embarkation of the various animals, the flood began the seventh day afterwards; and that on the selfsame day the patriarch and his family entered the ark also: and the Lord shut him in. This was the seventeenth day of the second month: the first, or second, of November, in the year 1656 from the Creation. On this day, the historian observes, were all the fountains of the great deep broken up, and the windows of heaven opened; and the rain was upon the earth forty days and forty nights.

The writer further observes, that the waters prevailed; that the ark went upon their face; that all the high hills under the whole heavens were covered; that the waters prevailed fifteen cubits upwards; and that the mountains were covered.

Finally, he concludes this part of his narrative with observing, that all flesh died; all in whose

nostrils was the breath of life, of all that was in the dry land; that every living substance was destroyed, which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowls of the heaven; that Noah only remained alive, and they that were with him in the ark; and that the waters prevailed upon the earth an hundred and fifty days.

At the end of this period, that is, about the beginning of the following March, the waters began to abate. On the seventeenth day of the seventh month, or the beginning of April, the ark rested upon the mountains of Ararat. On the first day of the tenth month; about the middle of June; the tops of the mountains were seen. Forty days from this period, near the close of July, he opened the window of the ark, and sent forth a raven and a dove. The dove returned. Seven days after, he sent forth the dove; which came back to him again with an olive leaf in her mouth. At the end of seven days more he sent her forth again; but she returned no more. On the first day of the first month in the following year, that is, about the middle of September, the earth became visible; and on the twenty seventh day of the second month; about the tenth of November; it was effectually dried.

Immediately after this, it would seem, Noah and his family left the ark by the direction of God; and were followed by the animals which had accompanied them through their voyage. The patriarch then built an altar unto the LORD; and took of every clean beast, and of every

clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor: and the Lord said in his heart, "I will not again curse the ground any more for man's sake; neither will I again any more smite every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

Of this covenant, afterwards solemnly announced to Noah, God made his bow, that is the rainbow, a perpetual token to all the succeeding generations of mankind.

I have summarily recounted the whole of this story for two reasons. The first is, that you might have the whole story before you, as an object of convenient reference, while it is under consideration; the second, that you might distinctly perceive the consistency of the narrative, and the suitableness of the parts to each other. Whether it be true or false, it is consistent. If a deluge were supposed to exist, which should destroy the world, and yet the race of man were to be preserved; it is impossible for the mind to conceive of any events, more perfectly verisimilar, than those which are here recited. The reason here alleged for its destruction, is the only reason, which can be imagined as a proper one. The manner, in which it was accomplished, is the most natural manner within the reach of our minds. The means, by which the race of mankind was preserved, are the only supposable means. The conclusion is the only natural conclusion.

The facts, which here strike the eye as prominent ones, are the following.

1st; That the wickedness of mankind occasioned the deluge.

2dly; That the deluge was accomplished by great rains, and the breaking up of the fountains of the great deep.

3dly; That it was universal.

4thly; That one man only, and his family were preserved.

5thly; That their number was eight.

6thly; That they were saved in an ark.

7thly; That this was built by the direction of God.

8thly; That this man was saved on account of his piety.

9thly; That all the kinds of living creatures, which were on the earth, went into the ark two and two.

10thly; That he made provision for them.

11thly; That, when the deluge abated, the ark rested on Mount Ararat.

12thly; That the man sent forth a raven and a dove from the ark; that the dove being sent forth a second time, returned with an olive leaf in her mouth; and that, being sent forth the third time, she came back no more.

13thly; That then the man came out; and offered a sacrifice to God, of the animals which had been preserved in the ark.

14thly; That God then made a covenant with him, that he would destroy the earth no more in the same manner; and appointed the rainbow to be a perpetual token of this covenant.

It will be easily seen, that this list includes every thing which

is material to my design.

The evidence, which I propose to adduce of this stupendous convulsion of nature, will be derived,

I. From the monuments of its existence, which still remain.

II. From the state of mankind, as it is unfolded by history.

III. From tradition.

I. The monuments, which still remain of the existence of this great convulsion, are of many kinds; and are found in most countries, which have been examined with any attention.

1st; The face of the earth extensively appears to have been fashioned into its present form by the operations of the deluge.

There is an appearance of the surface, probably of most countries, certainly of this, which cannot be sufficiently described, perhaps, to make the same impression upon the mind of any person, to whom the description is communicated, which it makes on the eye of actual investigation; and which strongly suggests to such an eye the fact, that the surface was moulded by a deluge. This impression is more the result of successive examinations of many places, than an inspection of one; and of a comparison of many particulars, than the appearance of one. The conviction of the fact is gradually, and insensibly wrought into the mind, when it was unprepared to look for it; and resembles, not a little, the effect of employing a converging series for the resolution of affected equations. The positions, and forms, of many mountains successively examined; the

passes which occasionally separate them, the confusion of the rocks on their sides, and at their bases; the appearance of lakes, rivers, vallies, plains, defiles, and ravines, are such, as in a great measure compel the mind to realize, that a vast convulsion, operating powerfully in some places, and in some degree in all, has produced the present aspect of the earth. To a traveller it will be difficult to believe, that the existing appearances of these things can be natural, or those which were left by the hand of the Creator. From the accounts, given by many travellers concerning many countries, we are assured, that such appearances are numerous, various, and very widely extended.

Should it be said, that, allowing the changes, supposed, really to have taken place, they may be fairly attributed to earthquakes, and volcanoes; I answer, that these appearances exist in countries, where earthquakes seem never to have operated with any great violence, and where few or no traces of volcanoes are to be found. Such, to a great extent, is the country, which we inhabit. At the same time it is incredible, that earthquakes and volcanoes should operate so extensively, as to affect so great a part of the globe, as that, throughout which these appearances are found.

2dly; It is observed by *Whitehurst*, that the arrangement of the strata on the exterior parts of the globe is such, generally, that they invariably follow each other in a regular succession, both as to thickness and quality; and that by knowing the incumbent stratum, and its arrange-

ment, a perfect knowledge is obtained of all the inferior strata; so far as they have been previously discovered, in the adjacent country. These, as found in England, where the earth has been very extensively perforated to a great depth, and where, therefore, subterranean geography has been peculiarly improved, are

1. Millstone grit.
2. Shale.
3. Limestone.
4. Toadstone.
5. Limestone.
6. Toadstone.
7. Limestofie.
8. Toadstone.
9. Limestone.

Between the strata, from No. 3 onward, are found six other, usually called Clays.

All these strata have been abundantly examined in *Derbyshire*.

3dly; On the sides of hills these strata are found lying obliquely.

4thly; At the bottom of vallies, where this obliquity terminates, or where the strata have been separated by a disruption, and where often are found the beds of rivers, the subjacent mass of earth is a confused collection of fragments, of various sorts of substances thrown together in the wildest disorder. This, the ingenious writer observes, "he knows to be the state of all vallies wherein shafts have been sunk."

5thly; Where such ruptures have taken place, and the strata have sunk on both sides so as to descend toward the rupture, the sides of the fracture diverge from the top downward; being wider at every successive de-

gree of the descent. This position follows of course, from the sinking of the strata at any given place; but is inexplicable on any other supposition.

6thly; Wherever such a rupture has existed, miners, when they come to the termination of a vein of ore by the rupture, pass immediately beyond it to the strata on the other side; and there, at the proper depth, regularly discover the same vein again. These facts indicate unequivocally, that the earth, at some former period, has undergone some great convulsion, by means of which solid masses, of an immense extent, have been broken asunder, and assumed new positions totally different from those, in which they originally existed.

To explain, and determine, of what nature this convulsion was, it will be proper to have recourse to facts, of other sorts, but of the same general nature.

The Productions of the earth have, in very many instances, been found in its bowels; where, it is believed, they could not possibly have been deposited, except by a deluge. This is true of many Animals.

Moose-deer, known only as natives of *America*, have been found in *Ireland*.

Elephants, natives of hot climates only, have been found in *England*, and various other cold countries. Particularly in *Siberia*, their teeth are found in such quantities, buried in the earth, that they constitute a considerable article of commerce. Very many whole skeletons have been dug up; and a considerable number of bones of the rhi-

noceros, and the buffaloe,* both also natives of warm climates only. These bones are commonly found encompassed by sea mud, and sea gravel; and often, by the *exuvia of marine animals*.

In the bank of the *Vilui*, a river of *Siberia*, falling into the *Lena*, lat. 64° N. was found, Dec. 1771, the whole body of a rhinoceros; a native only of the torrid zone. The head was entire. The flesh had become a jelly. The small hair on one side was perfect. The eyelids were not wholly gone; and parts of the tendons remained entire.

This animal was washed partly out by the long wearing of the river, at the foot of a hill, ninety feet high, and constituting a part of its bank. The body was buried so deep, as to have remained perpetually frozen, till a short time before it was found; the sun never thawing more than six or seven feet below the surface, in that climate. This frost preserved it entire. Its decay was owing to the fact that the river gradually wore away the earth, as it was yearly thawed by the sun; and thus in the end, (probably for several successive years,) placed the animal in alternations of heat and frost.

The head, and feet, were brought to the imperial museum at *St. Petersburg*; where it was seen by *Mr. Coxe*.

Innumerable other instances, of a nature generally similar, have been published: and might easily be recited here were it necessary.

*What we call the buffaloe is the *Bison*, or *Wild Ox*.

In the same manner the Vegetable Productions of the earth have been found in places, where it is plainly impossible, that they could have been lodged by any cause, except the deluge.

In *Ireland*, *Great Britain*, and various *European* countries, trees, and parts of trees, have been dug up at great depths below the surface: and some, which have never been natives of the climate, in which they were found. Without insisting upon these, however, I will mention two or three instances in our own country, which it is believed, may serve instead of a thousand.

In the township of *Brook-Haven* on *Long-Island*, near the middle line of that island, as some people were digging for ore, they found an entire tree at the depth of thirty feet beneath the surface, imbedded in solid earth.

On the same island, and near the same line, was dug, a few years since, on the eastern margin of *Hempstead plain*, a well, 115 feet deep. At the depth of 108 feet, the workman found a log of wood, three feet in length, and one foot in diameter. The surface of the log was decayed to a small depth: the remainder was sound.

The former of these facts I received from the *Hon. Judge Strong*, of *Brookhaven*. The latter I had from *Samuel Rowland, Esq.* of *Fairfield*; at that time my pupil; who was occasionally on the spot, saw the log, received the account from the proprietor, and gave it to me immediately after his return.

The productions of the ocean, such as shells, and the bones of fishes, are found on the land in every part of the world, which has been visited by the foot of science and investigation. Indeed they are so common, as hardly to admit, with propriety, of being particularly mentioned. Yet, as the subject may not have fallen extensively under your observation, it would be improper to dismiss it here without a few remarks.

Fossil-shells are found on the *Alps*; the *Apennines*; the *Pyrenees*; on the top of *Mount Cenis*; and generally in all the elevated parts of Europe; on *mount Atlas*; on *mount Lebanon*; on *mount Ararat*; on the mountains of *Mexico*; and on the *Caatskill* mountains in *New-York*.

They are also found in most of the quarries of stone, and marble in *Italy*, and in the stones, used by the ancient *Romans* in constructing their buildings.

They also abound throughout the chain of mountains, which commencing in *Portugal* on the *Atlantic*, reaches with some interruption, to the *Pacific Ocean* in *China*; and generally, in most or all others, which have been explored.

In the township of *Paris* (state of *New-York*;) a large proportion of the mass of stones, lying on the surface, is made up of scallop shells, and muscle shells, cemented together in a matrix of carbonate of lime. These I have seen.

About six miles beyond the *Genesee* river, I found all the rocks, and stones, bordering on the road for some distance, com-

posed, to the amount of perhaps one third, or one fourth, of the whole mass, of the shells of oysters, escallops, muscles, and periwinkles.

At *Cherry-valley* there is a mass of limestone, horizontally stratified, lying on the surface, to the extent of from three to four acres; embosoming an immense number of oyster shells. This fact I had from the *Hon. Timothy Edwards, Esq. of Stock-bridge.*

In *Virginia*, at a great distance from the ocean, and westward of the *Blue Ridge*, is a tract of forty thousand acres, covered with oyster shells. Sea-mud also was found in the same region by General *Lincoln.*

In the neighborhood of *Payta* in *Peru*, six hundred feet above the high-water mark, oyster shells are found in such quantities as to furnish all the lime, used by the neighboring inhabitants, more easily than it can be obtained by raking them from the harbor below; where, nevertheless, they abound.

It is perfectly well known, that all these shells are the productions of the living fish only. To remove every suspicion, however, which may exist in any mind, that these shells may have had some other origin, it is to be observed, that among them in some places the shells of the pearl oyster have been dug up; and in them the pearls also; which nothing but that oyster has ever produced.

It is well known to naturalists, that the *purpura* and *pholades* have a long, pointed proboscis, which serves them as a drill to pierce the shells of the living fish, on which they feed. Shells,

thus pierced, are dug up in the earth: an incontestable proof, that they have heretofore contained living fish.

Petrified fish have been found, in many places in *Switzerland*, *Asia*, and *Africa*. In the mountains of *Castravan*, a great number of fishes, of different sorts have been found between the laminæ of stratified white stone, extremely flattened; yet so well preserved, that the minutest marks of their fins, and scales, are distinguishable, and the species easily discriminated, to which each belongs. Several fish found in one of the mountains of *France*, are now to be seen in the mineralogical cabinet, deposited in *Yale College* by *Col. Gibbs.* The laminated stone, by which they were compressed, is carbonate of lime. When the laminæ were separated, each fish was divided, longitudinally, into two nearly equal parts, one of which adheres to each of the laminæ. These specimens were taken from their native beds by the direction, and immediately under the eye, of this gentleman.

The teeth of sharks, and of other fishes, have in various instances been found in the jaws, worn smooth at the extremities, and therefore certainly used by the living animal.

These exuvix have been found also deeply buried in the ground, in instances innumerable.

In *Holland* they have been found an hundred feet below the surface; and in the *Alps* and the *Pyrenean mountains*, under beds of stone, piled over them a thousand feet.

In the autumn of 1776, I went from *Boston* to *Hull*, in com-

pany with General *Lincoln* and several other gentlemen. A number of workmen were at that time employed in digging a well for the use of a fort, which had been begun at that place. The hill, in which it was dug, was not less than 150 feet high. When I was on the spot, the well had been dug to the depth of 60 feet: and from this depth the workmen had thrown out a great number of quahaug, or round clam shells, in a perfect state of preservation. These shells were, therefore, at least 90 feet above high water mark, and sixty feet below the surface. The earth, throughout the whole of this depth, was of the kind, called *the hard pan*; usually so hard as to be dug only with a pick-axe.

In *Georgia* there is an immense bed of oyster shells, commencing in the south bank of *Savannah* river, at the distance of about ninety miles from the ocean, and running across the breadth of the State, several feet beneath the surface.

Generally, marine productions, of many kinds, are found wherever mankind have explored the bowels of the earth, whether on continents or on islands. As they cannot exist without the aid of sea water; it is certain, that this water has been at some time or other wherever they are found. But they exist throughout the world. The waters of the ocean have, therefore, certainly been spread over the world.

Nor are even these all the kinds of monuments, which have been discovered within the surface of the globe. *Mr. Parkinson*, in his *Organic Remains* of

a former world, has rendered it in the highest degree probable, that the coal mines, and the masses of various other combustible substances, are the relics of antediluvian forests, lodged by means of the deluge, in the places where they are now found. The evidence which supports this opinion must, however, be learned from the book itself, for it is incapable of being transcribed within a much less compass than that which is taken by the very respectable writer.

In the year 1462, *Fulgosas* or *Fulgosi* informs us, that some men working a mine near *Berne* in *Switzerland* found an old ship one hundred fathoms deep in the earth. *Pairre Naxis* gives an account of another instance of the same nature.

The Jesuit *Newcombergus* says, that near the port of *Lima* in *Peru*, some people working a gold mine, found an old ship on which were many characters very different from ours. Doctor *Plott* in his natural history of *Staffordshire* says, that the mast of a ship, with a pulley hanging to it, was found in one of the *Greenland* mountains.

Strabo relates in his first book, that the wrecks of ships have been found at the distance of three thousand furlongs, or 375 miles from the ocean.

At *Gergenti*, the ancient *Agri-gentum* in *Sicily*, a few years since were found the bones of several persons of a gigantic stature, somewhat more than 170 feet below the surface of the earth. They were apparently entombed beneath structures of marble, built with huge blocks on which were engraved un-

known characters. Capt. *Allen* of *Bridgeport*, in *Connecticut*, a man of unblemished reputation, who was on the spot, and an eye-witness of these curious facts, has published an account of them.

In the *National Intelligencer* of December 7th, 1811, is the following article:

"A few days ago, in digging a well, by order of Col. *Bissel*, at *Belle Fontaine*, at the depth of forty feet, a tooth was found bearing a strong resemblance to that of a human being: what renders this more extraordinary is, that the place where the well is dug, is not the alluvion of any river, but the high land which borders the *Missouri* bottom, where the ground could not have undergone any change, by the gradual operation of natural causes for thousands of years. Before reaching this tooth, various strata of clay were dug through, and from the appearance and situation of the place, it appears almost impossible that any subterraneous vein of water could have passed through, which might have carried the tooth to that place from some other more exposed."

Mr. *Whitchurst* says, "I have been informed by the very best authority that two wells have been discovered in *North America* walled round with brick, according to the *European* method, and likewise that a plough has been found 60 feet deep by sinking a well for water.

"And we have had a recent instance of many coins being found beneath a large stone about four miles from *Boston*; one of which was lately presented to the *Antiquarian Society*. The coins are round and lettered on both

sides, but whether in *Arabian*, *Turkish*, or *Phœnician* characters, remains to be ascertained; so various are the opinions concerning them."

Note. The two last paragraphs have been inserted here for the purpose of inquiring whether there are any persons now living in this country who have any knowledge of these facts. As Mr. *Whitchurst's* book is quite a modern publication, it is not unreasonably believed that there may be persons still living, who are able to give the public further information concerning them; particularly that some of the inhabitants of *Medford* may be acquainted with the circumstances which attended the discovery of these coins. If such information can be given, it is solicited through the medium of the *Panoplist*.

The writer of this paper has another object in view in inserting these paragraphs. It is to make them the occasion of proposing to the public, and particularly to the friends of learning and science in *Boston*, the formation of an *Antiquarian Society*, the object of which to be to center all information concerning every thing which relates to the ancient state of *America*, and its original inhabitants. For want of some center of communication the various facts which have related to these subjects, so far as they have been hitherto discovered, have been imperfectly investigated, and to a great extent have been lost to the world. To preserve others from perishing in the same manner, nothing is wanting but a depot of intelligence concerning them. Had such a society

existed, the public would not at this time have been so ignorant concerning the numerous fortifications, and other works of art, which have been detected in different parts of this continent.

ON THE PRIVATE INTERCOURSE
OF MINISTERS WITH THEIR
PEOPLE.

THOUGH the minister of the Gospel appears most conspicuously before his people in the services of the pulpit, yet his success as an ambassador of Christ is scarcely less dependent on the faithful discharge of the more private duties of his calling, than on the purity of his doctrines and the fidelity of his preaching. If his sermons are ever so solemn, and his prayers ever so devout, the good to be hoped in consequence of them may be utterly prevented by his lightmindedness or worldly-mindedness in the course of the week. It is therefore of importance that a minister should not only preach well, but enforce the instructions of the Sabbath by a correspondent example in his daily intercourse with his people. Indeed, the true nature of religion is never more apparent, than in the solicitude for the spiritual welfare of his flock, exhibited by an affectionate and faithful pastor in the performance of his more private parochial duties. Ministers are not always sufficiently aware how much the impression made by their public exhortations is weakened by the want of a con-

sistent course of pious example and familiar instruction.

It would probably increase the usefulness of ministers, in a very great degree, if they were to form a habit of making every visit, and every interview, subservient, pretty directly, to the same purposes as preaching. If such a habit were formed, and persevered in, it would greatly strengthen them in the performance of all the duties of their office. It would impress all their acquaintance with the importance, dignity, and consistency of the ministerial character. It would secure the profitable employment of all those seasons of leisure, which must occur in every man's life, and which may be made eminently useful.

Many persons are always on the watch to discover something amiss in the conduct of clergymen, especially of those who are distinguished by the strictness and solemnity of their preaching. And there is nothing on which such persons more readily fasten, than on the levity or worldly-mindedness sometimes discoverable in the conversation of ministers, whose public services might lead us to expect very different things. The honor of religion, and the extent of a minister's influence, are, of consequence, intimately connected with the tendency of his daily example.

It not unfrequently happens, that some members of a family where a clergyman is visiting are very anxious to hear religious conversation. They are perhaps timid about introducing it themselves, and wait in constant expectation that it will be

introduced by him, whose peculiar duty they suppose it to be. The time passes away; and politics, or other general topics of a worldly nature, usurp those moments which might have been turned to the best account, but have in fact been worse than lost by the want of faithfulness or judgment in the minister. Though men are naturally averse to religion, yet such is the power of conscience that many, who can make no pretensions to piety, are much more ready to hear religious conversation than we should previously suspect.

Experience has abundantly shewn, that those ministers who have resolutely and boldly conversed upon religion, in almost all circumstances, have been much more useful than they would have been, had they yielded to timidity and a desire to please men. I say *resolutely* and *boldly*; for it requires great courage and resolution to speak for God in all our intercourse with a wicked world.

Let ministers consider well the various motives by which they are urged to *preach Jesus Christ from house to house*; let them ponder on the everlasting consequences which will follow from their daily intercourse with mankind; let them meditate on the value of immortal souls; let them remember their peculiar obligations to the people of their charge; let them pray for wisdom to discern, and ability to practise all their duties; and let them commit the effect of their labors to Him, *whose they are, and whom they serve*.

A. B.

ON THE CHARACTER OF ST. PAUL.

To the Editor of the Panoplist.

DEAR SIR,

If, in your opinion, the following letter, "upon the character of St. Paul, prior to his conversion, and the nature of that change," may be useful, it is respectfully submitted to your disposal.

Rev. and dear Sir,

You undoubtedly recollect the substance of our conversation, at our last interview, relative to the character of St. Paul previous to his conversion, and the nature of this change. Unhappily we disagreed on that subject, which, in my view, is of great importance. I understood you to say, if not precisely in the same words, yet in substance, that in your opinion St. Paul was a saint, or pious man, previous to the extraordinary events, which happened to him on his way from Jerusalem to Damascus; and, had he died before that time, you have no reason to believe that he would not have gone to heaven. I understood you to say, further, that you considered his conversion as a mere change of religious sentiments from Judaism to Christianity. And as you challenged me to prove the contrary, particularly from the writings of Paul himself, I have thought it my duty to accept the challenge, though with humility and diffidence. As I consider you in a very great and dangerous error on this interesting subject, especially as you are a public teacher of religion, it is my fervent prayer, that I may be enabled, by Divine aid, to cast some

light upon the subject, even in your view.

I shall now attempt to prove, that the conversion of Paul was not only a change of religious sentiments, but a change of heart and affections; not only a change from Judaism to Christianity, but from a state of enmity and impenitence against God to a state of cordial friendship and reconciliation to Him.

As we are undoubtedly agreed, that, subsequent to his conversion, Paul was a very pious saint, and exceedingly active and useful in building up the Church of Christ, it is only necessary for me to prove, that, prior to his conversion, he was not a pious man, or saint, but an impenitent and unrenewed sinner.

Suffer me, Sir, to premise, that we are unquestionably agreed in many particulars in the character of Paul anterior to his conversion; that he was of Jewish extraction, of the sect of the Pharisees, a man of superior powers of mind; that he was liberally educated under the tuition of Gamaliel, a celebrated doctor of the law; that he was instructed, in the most accurate manner, in the law of Moses, and in the tradition of the elders; and, of course, that he was well acquainted with the writings of Moses and the prophets.

But, Sir, I have yet to learn, that, with all his natural endowments and extraordinary advantages, any solid reasons may be adduced in favor of his being a man of real piety and goodness.

His own declarations warrant us in considering him, antecedent to his conversion, as a bigoted, self-righteous Pharisee, well acquainted with the letter of the

Divine law, but totally ignorant of its real requirements and spiritual extent. Consequently he was unacquainted with the state of his own heart, and the real character of his life. Hence, in the 7th chapter of his Epistle to the Romans, discoursing on the nature of the Divine law, he frankly confesses, "*I was alive without the law once, but when the commandment came, sin revived, and I died.*" If he were a pious man previous to his conversion, what did he mean by these declarations? What did he mean by asserting, that he was "*without the law once?*" Was he not from a child brought up, and instructed in the law by a learned and celebrated doctor of the law? What did he intend by his being "*ALIVE without the law once?*" Can he refer to his natural life? Would there be any sense or meaning in such an interpretation? This you will not pretend. What did he mean by saying, "*but when the commandment came?*" In what manner, and at what time, did the commandment come to him? Surely he could not refer to the time when he was first instructed in the letter of the Divine law. This, I presume, you will not say. What did he mean by saying, "*sin revived, and I died?*" This, he asserts, took place when the commandment came. Upon the supposition that Paul was a pious man, or saint, previous to his conversion, it is very difficult to assign any satisfactory meaning to the passage just cited. But upon the supposition that, at the time of his conversion, the eyes of his mind were opened, and his heart renewed, this passage is full of meaning. Until

the time of his conversion; he had no idea that the Divine law extended to the inward desires and affections of the heart. Through his ignorance of the spiritual meaning and extent of the law, he was ignorant of inward sin, or sinful affections. Hence, he says, "*I had not known sin but by the LAW; for I had not known lust, except the law had said, Thou shalt not COVET.*"

By these declarations of Paul, therefore, "*I was alive without the law once; but when the commandment came, sin revived, and I died,*" we may understand him as intending to convey the following sentiments. "Once, that is, prior to my conversion, I was without any just or right knowledge of the Divine law. I considered it as extending to mere outward actions, and not as searching the thoughts and intents of the heart. Hence being a strict observer of the ceremonies and externals of the law, "*I was ALIVE.*" I felt strong and secure in my own righteousness; and was ready to say, in imitation of a brother Pharisee, "*God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess.*" "*But when the commandment came,*" that is, when I was brought to a right understanding of the law, and enabled to see that it forbids every sinful desire and affection of the heart, "*sin revived;*" that is, I had an impressive sense of the wickedness of my heart, and of the numerous sins with which I could be acquainted only by a knowledge of the spirituality and extent of the law; "*and I died;*"

that is, I became sensible that I was spiritually dead, and unable to save myself by the obedience of the law."

This I consider as a just exposition of the above-cited passage. Hence I infer, that we have the plain, explicit, and solemn confession of Paul himself, that, before his conversion, he was a blind, impenitent, self-righteous, and self-confident sinner.

But as you invite me to prove this position from the declarations of Paul upon the subject, I will attempt further proof from his own writings.

In his first Epistle to Timothy, 1st chapter, he says, "*This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am CHIEF. Howbeit for this cause I obtained mercy, for a pattern to them which should hereafter believe on him to everlasting life.*" Was Paul the chief of sinners? Did God exercise mercy towards him for a pattern or encouragement to other sinners to repent, and believe the Gospel? Did he pluck him as a brand from the burning in the midst of his madness and rage in persecuting the humble followers of Christ even unto death; and could he have been a saint when the chief of sinners, and previous to this signal display of Divine mercy? Does not the supposition involve the most glaring confusion of terms and characters? Reflect, my friend, seriously on the subject.

If further proof from the writings of Paul be required, attend to the following passage in his first Epistle to the Corinthians, 15th chapter, where, speaking of

Christ, he says, "*And last of all he was seen of ME also, as of one BORN out of due time. For I am the least of the apostles that am not meet to be called an apostle, because I persecuted the Church of God.*" Here the apostle alludes to the time of his sudden and unexpected conversion, when he was enabled to see Christ, and believe in him. As if he had said, "After having appeared to Cephas, to the twelve, and to above five hundred brethren at once, he was seen of me also; and I was born again, though out of due time, inasmuch as I ought to have believed in him at a much earlier period." If Paul was born again, or regenerated at the time when Christ appeared to him on his way to Damascus, as this text obviously asserts, surely, prior to that time, he could not have been a pious man, but must have been an impenitent sinner. Can you possibly avoid this conclusion?

As the Scriptures abound in declarations to my purpose, I will attempt further proof. Paul is described in the 9th chapter of the Acts of the apostles, which contains a circumstantial account of his conversion, as a *most malicious* persecutor of the followers of Christ; as offering himself a volunteer in this cruel and infernal employment; as going to the high priest, and desiring of him letters to Damascus to the synagogues, "*that if he found any of this way,*" that is, Christians, "*whether they were men or women, he might bring them bound to Jerusalem;*" as "*breathing out threatenings and slaughter against the disciples of the Lord.*" In the 22d chapter of the same book, in his defence

before the chief captain and the multitude, he relates the circumstances of his birth, education, persecution, and conversion; and frankly confesses, that he "*persecuted this way unto the death, binding and delivering into prison both men and women.*" He also confesses that he was consenting, and accessory to the death of Stephen, the first Christian martyr; that he kept the raiment of them that slew him.

In the 26th chapter of Acts, defending himself before king Agrippa, he again acknowledges, "*Many of the saints did I shut up in prison, having received authority from the Chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange cities.*"

In Paul's first Epistle to Timothy, 1st chapter, he writes, "*And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before*" (that is my conversion) "*a BLASPHEMER, and a PERSECUTOR, and INJURIOUS.*"

This, Sir, is the testimony which we have from Paul himself respecting the character of his heart and life, previous to his memorable conversion. Now, suffer me to ask, can a person of this description be justly considered as a pious, or good man? Were a person to die in this state, should we have any ground to entertain hope concerning him? Can a mad and malicious persecutor of the Church of Christ; can one who volunteered

his services in this diabolical work, having sought authority and commission from the chief priests; can a person, whose cruelty, ferocity, and rage were such, that he spared neither age nor sex, but persecuted, bound, imprisoned, and delivered unto death the innocent and inoffensive Christians; can one, whose industry, zeal, and perseverance, in this impious and savage work, were without a parallel; can one, I say, of this description lay any claim to the character of a saint? Can a person, who was a profane blasphemer; and who even compelled others to blaspheme the sacred name of Jesus, can an "injurious" person, a reviler and oppressor; can such a monster in human form with any propriety be considered as pious or good? If one of this description has any claim to the epithet pious, or saint; why not Nero, Caligula, and even Judas Iscariot? If we attend to the temper and conduct of Paul, prior to his conversion; if we regard his own testimony upon the subject, have we not almost every characteristic quality of a hardened and impenitent sinner? If such qualities as he possessed do not constitute an impious and wicked person, permit me to ask, what qualities can? If Saul of Tarsus was a pious man, antecedent to his conversion, who is not?

Will you now, Sir, suffer me to state and reply to some objections, which, in the course of our conversation, you offered against my view of the character of Paul, previous to his conversion? You objected that he was born and educated in the Jewish religion; that he was strict and

conscientious in supporting that religion against what he considered as a heretical sect of innovators; that he thought he was doing right; that what he did he did ignorantly in unbelief; that he was one who belonged to the strictest sect of the Jews, a *Pharisee*. In support of his character as a pious man, you quoted the following words of his, "*I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth,*" Acts xxvi, 9. "*I was taught according to the perfect manner of the law of the fathers; and was zealous toward God, as ye are all this day,*" Acts xxii, 3. You conclude that, in consequence of his sincerity and conscientiousness, even in persecuting the Church of Christ, he must have been a good man, at that time. I believe I have stated your arguments fairly, and candidly.

In reply, I would observe, It is granted that Paul was sincere, and conscientiously thought that he was doing right in persecuting the Christians. But, Sir, does this make it right? This I know you will not pretend. Will such an erroneous opinion, as he entertained, authorize us to say, that he was a pious or good man? Will it prove any thing more, than that his understanding was darkened, being alienated from the life of God through the ignorance that was in him, because of the blindness of his heart? See Eph. iv, 18.

The apostle Peter accuses the Jews of having "*killed the prince of life, whom God hath raised from the dead.*" He says, "*And now, brethren, I know that through IGNORANCE ye did it,*

as did also your rulers. Repent ye, therefore, and be converted, that your sins may be blotted out." The Savior prays for his crucifiers on the cross, "Father, forgive them, for they know NOT WHAT THEY DO." Dare you advocate the piety and goodness of these murderers of our Divine Lord? Will you venture to call them saints? Why not? Have you not as much reason to consider them as pious and good, as you have to consider Paul as being of this character, prior to his conversion? Paul persecuted Christ in his followers, "ignorantly in unbelief." The Jews and Paul were engaged in the same cause. *They both* did what they did "ignorantly in unbelief;" and if the latter were a pious man, why not the former? Aggravating circumstances, it is true, attended the persecution of Paul which did not attend that of the Jews in general, who crucified Christ. He was a man of uncommon mental powers, liberally educated, acquainted, or might have been acquainted, with the resurrection of Christ and the extraordinary events of the day of Pentecost. But what enormities have been too great for even great, learned, wicked men to commit through an evil heart of unbelief? Having their understanding darkened through the blindness and wickedness of their hearts, they have even "verily thought that they ought to do many things contrary to the name of Jesus of Nazareth."

If Paul's infidelity may be argued in favor of his being a good man; why may not the infidelity of Voltaire and Thomas Paine be urged in favor of their piety and goodness.

You will undoubtedly admit that there are two kinds of ignorance, voluntary and involuntary. For our conduct in consequence of the latter kind we are not accountable; but for our conduct in consequence of the former we are accountable. Will you presume to assert that Paul's ignorance and consequent unbelief were *involuntary* and *blameless*? Will you hazard such a supposition in his favor? Was not his ignorance, under such favorable circumstances for acquiring knowledge, his own fault and crime? Was there any thing in the law of Moses, or in the writings of the prophets, with which he was well acquainted, that would justify such malignant persecution? Had he not sufficient evidence at his command to satisfy a humble and pious soul, that Jesus was the true Messiah? Was he not acquainted with the prophecies respecting Christ? Did not the Savior appear at the time, assume the character, and suffer in the manner, described by those prophets, whose writings he professed to believe? If he did not witness the miracles of Christ, though it is by no means improbable that he did, since his conversion is supposed to have taken place not more than two or three years after the Savior's ascension, he unquestionably saw the miracles, and heard the conclusive arguments of the apostles. I again ask, are his ignorance, unbelief, and unrelenting persecution, under such advantages for correct information, compatible with the character of a saint? I am ready to admit that the ignorance and unbelief of Paul exonerated him

from the guilt of the unpardonable sin; and hence this chief of sinners obtained mercy. I have nothing further to offer in favor of his character previous to his conversion.

In support of Paul's piety and goodness, anterior to his conversion, you urge his belonging to the strictest sect of the Jews, his being a PHARISEE. It is granted, *he was a PHARISEE*. But, if we attend to his own declarations upon the subject, I think it will appear evident, that he did not place that dependence upon his pharisaical righteousness which you appear to do. Would it not have been the last argument which he would have urged in his own favor? To the Philipians he writes, "*If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a PHARISEE. But what things were gain to me, those I counted loss, for Christ.*"

Let us attend to the general character of the Pharisees. Who were guilty of blasphemy against the Holy Ghost? Who maliciously ascribed the miracles of Christ to the infernal agency of Beelzebub? Who rejected the Savior against the clearest evidence? Who were his false accusers? Who conspired against him, and delivered him to be crucified? Who were actually guilty of his blood? Who hired the Roman soldiers to utter a malicious falsehood respecting his resurrection, with a view to prove him a liar, and thereby discredit his religion? Who persecuted unto death the apostles

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and followers of Christ? Were not these the PHARISEES? How did our Savior regard this strict sect of the Jews? Acquainted with the secrets of their hearts, did he not say unto them "*Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?*" "*Ye are of your father the devil, and the lusts of your father ye will do.*" To his disciples he said, "*Except your righteousness shall exceed the righteousness of the SCRIBES and PHARISEES ye shall in no case enter into the kingdom of God.*" Did he not say, that even *publicans and harlots* go into the kingdom of God before them? Need I remind you of the loathsome objects to which he compared them, to painted sepulchres, and the like, which were emblematical of their sanctimonious and hypocritical appearance, and inward pollution. Shall I invite your attention to the awful and reiterated woes which our Divine Lord denounced against them? To this sect belonged *Paul*. This was his character, and these were his companions. Now, Sir, with this view of his character, excuse me when I say, that instead of believing with you that, prior to his conversion, he was a *pious man*; I am constrained to believe his own declarations concerning himself, especially, when he spoke, and wrote under the direction of the Holy Spirit; viz. *that he was a self-righteous Pharisee, criminally ignorant of the wickedness of his own heart and life; that he was a blasphemer; that he caused others to blaspheme; that he was an injurious person; that he was a malicious persecutor of the disciples of*

Christ; that he was a murderer; yea, that he was the chief of sinners. Should you object that Paul might be an honorable exception to the general character of the Pharisees, I must observe, that he himself makes *no exception* in his own favor; that *his character will warrant none*; that our Savior spoke of them without *any exception*; and, of course, we have no right to make any.

In the review of the subject of this letter, which I have protracted beyond what I intended, it is obvious to observe, that the supposition that St. Paul's conversion was a mere change of religious sentiments from Judaism to speculative Christianity appears unwarrantably to diminish the magnitude and importance of the change produced in him on his way to Damascus. It certainly falls short of the description which the Scriptures afford us of that interesting event. Can we reasonably suppose that Christ would have appeared to him in so wondrous a manner merely to correct his religious opinions? The fact is, his heart was unrenewed, and opposed to the humbling doctrines of the Gospel. He hated these doctrines, and those who taught them, because they destroyed his hopes, and exposed his pharisaical righteousness. He was under the influence of a carnal mind, which is enmity against God; and nothing short of a Divine power could open the eyes of his mind, discover to him the spirituality of the Divine law, subdue the enmity of his heart, and cause him to submit to a persecuted Savior. Hence, when his Divine Lord appeared in his glorious effulgence, clothed with

almighty power, his understanding was enlightened, and his heart was changed. Immediately the cruelty of the savage, the ferocity of the tiger, and the impiety of the Pharisee, which he possessed when he left Jerusalem, gave way to the docility of a child, and the mildness of a lamb, with which he entered Damascus. Instead of enmity and persecution against the Savior and his followers, he was all tenderness and submission. The language of his heart and lips was "*Lord, what wilt thou have me to do?*" Instead of "*breathing out threatenings and slaughter against the disciples of the Lord,*" he breathed out penitential emotions and devout supplications to his persecuted, but merciful Savior. He was then willing to renounce the most alluring worldly considerations, the ease, the riches, and the preferments of this life; and to encounter poverty and distress, hunger and nakedness, persecution and death, in the active and persevering services of his Master. Indeed he did not hesitate a moment; but, being divinely called, he actually engaged in the cause which he had been wont to oppose with so much virulence; and persevered amid a thousand perils even until death. Most cheerfully did he sacrifice his life; and died a martyr to the truth. How great and astonishing was the change, not only in sentiments; but in affection and conduct, a change which corresponded with the power which effected it.

Since Paul was such a remarkable monument of the Divine sovereignty and mercy, since this persecuting blasphemer,

this chief of sinners was so unexpectedly and so suddenly arrested in his impious career, and plucked as a brand from the burning, and called by the will of God to be an apostle of Christ, need we wonder that he delighted so often, and so copiously to expatiate upon the sovereignty of God, and upon the richness and freeness of Divine grace. Well might he say, "*By the grace of God I am what I am.*"

And now, my friend, suffer me to entreat you cordially and prayerfully to review this subject, which is so interesting to all. It is peculiarly so to us, who are professed ministers of Christ. If we err essentially in a subject of this magnitude, will it not be inconceivably dangerous to ourselves, and to those who hear us? Shall we not be liable to err upon other subjects of equal importance? We need fear, and tremble, and pray, lest we be "*blind leaders of the blind.*" Woe be unto us if we preach any other Gospel than that con-

tained in the Scriptures. We watch for souls as those, who must give an account. We are under the most solemn obligations "*to declare the whole counsel of God,*" whether the people will hear, or whether they will forbear. "*Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter.*" How inconceivably dreadful must be our situation, in the day of final retribution, if found among the number of those, of whom the Judge will say, "*They have healed also the heart of the daughter of my people slightly, saying, peace, peace, when there is no peace.*"

That you and I may be enlightened with the knowledge of the truth as it is in Jesus, and escape that awful condemnation, is the sincere desire and fervent prayer of

Your affectionate friend,
VERUS.

SELECTIONS.

ACCOUNT OF THE REVIVAL OF RELIGION IN BOSTON, A. D. 1740; WRITTEN BY THE REV. MR. PRINCK, AND PUBLISHED IN THE CHRISTIAN HISTORY.

(Continued from p. 320.)

FROM the year 1738, we received accounts of the Rev. Mr. Whitefield, as a very pious young minister of the church of England, rising up in the spirit of the reformers, and preaching their doctrines first in England and then in America, with surprising power and success:

which raised desires in great numbers among us to see and hear him. And having received invitations to come hither; he from Georgia and South Carolina arrived at Rhode Island on Lord's-day, September 14, 1740, and the Thursday evening after came to Boston.

Next day, in the afternoon, Dr. Sewall and myself made him a visit: found several ministers and other gentlemen of the town with him, and that Dr. Colman and Mr. Cooper had engaged him to preach this afternoon in

their house of public worship: and in about an hour we went to the place, which was quickly crowded with two or three thousand people. He began with a short and fervent prayer: and after singing, took his text from John xvii, 2. Gave us a plain, weighty, regular, discourse: representing that all our learning and morality will never save us; and without an experimental knowledge of God in Christ, we must perish in hell for ever. He spake as became the Oracles of God in demonstration of the spirit and of power. And especially when he came to his application, he addressed himself to the audience in such a tender, earnest, and moving manner, exciting us to come and be acquainted with the dear Redeemer, as melted the assembly into tears.

Next morning, at Dr. Sewall's and my desire, he preached at the South Church, to further acceptance.

He spake with a mighty sense of God, eternity, the immortality and preciousness of the souls of his hearers, of their original corruption, and of the extreme danger the unregenerate are in; with the nature and absolute necessity of regeneration by the Holy Ghost; and of believing in Christ, in order to our pardon, justification, yielding an acceptable obedience, and obtaining salvation from hell and an entrance into heaven. His doctrine was plainly that of the Reformers; declaring against putting our good works or morality in the room of Christ's righteousness, or their having any hand in our justification, or being indeed pleasing to God while we are totally unsanctified,

acting from corrupt principles, and unreconciled enemies to him: which occasioned some to mistake him as if he opposed morality. But he insisted on it, that the tree of the heart is by original sin exceedingly corrupted, and must be made good by regeneration, that so the fruits proceeding from it may be good likewise: that where the heart is renewed, it ought and will be careful to maintain good works; that if any be not habitually so careful, who think themselves renewed, they deceive their own souls: and even the most improved in holiness, as well as others, must entirely depend on the righteousness of Christ for the acceptance of their persons and services. And though now and then he dropped some expressions that were not so accurate and guarded as we should expect from aged and long studied ministers; yet I had the satisfaction to observe his readiness with great modesty and thankfulness to receive correction as soon as offered.

In short, he was a most importunate wooer of souls to come to Christ for the enjoyment of him, and all his benefits. He distinctly applied his exhortations to the elderly people, the middle aged, the young, the Indians and negroes; and had a most winning way of addressing them. He affectionately prayed for our magistrates, ministers, colleges, candidates for the ministry, and churches as well as people in general: and before he left us he in a public and moving manner observed to the people, how sorry he was to hear that the religious assemblies, especially on lectures, had

been so thin, exhorted them earnestly to a more general attendance on our public ministrations for the time to come, and told them how glad he should be to hear of the same.

Multitudes were greatly affected and many awakened with his lively ministry. Though he preached every day, the houses were exceedingly crowded: but when he preached in the common, a vaster number attended: And almost every evening the house where he lodged was thronged, to hear his prayers and counsels.

Upon invitation he also preached in several neighboring towns, travelled and preached as far as York, above seventy miles northeast of Boston; returned thither; gave us his farewell affectionate sermon, Lord's-day evening, October 12. Next morning left us; travelled westward, to Northampton; thence through Connecticut, New-York and New-Jersey, to Philadelphia, and thence sailed to South-Carolina. And as far as I could then see or learn, he parted in the general esteem and love both of ministers and people: and this seemed to continue until the Journal of his Travels in New-England, came abroad, wherein some passages offended many, and occasioned their reflections on him.

But upon Mr. Whitefield's leaving us, great numbers in the town were so happily concerned about their souls, as we had never seen any thing like it before, except at the time of the general earthquake.* And their

*Though people were then generally frightened and many awakened to such a sense of their duty as to of-

desires were excited to hear their ministers more than ever: So that our assemblies both on lectures and Sabbaths were surprisingly increased, and now the people wanted to hear us oftener. In consideration of which a public lecture was proposed to be set up at Dr. Colman's church, near the midst of the town, on every Tuesday evening.

Lord's-day afternoon, Oct. 19, public notice was there given of the proposed lecture to be on the Tuesday evening following: which the religious people in general received with so much joy, that when the evening came, the house seemed to be crowded as much as if Mr. Whitefield was there. It was the first stated evening lecture in these parts of the world: And the venerable Dr. Colman began it with a most suitable and moving sermon; forthwith printed. The title whereof is this:

"Souls flying to Jesus Christ, pleasant and admirable to behold: A Sermon preached at the opening an Evening Lecture in Brattle-Street, Boston, Tuesday, October 21, 1740: By Dr. Colman: to a very crowded audience: and printed at the desire of many."

And thus the Doctor began the Sermon:

"Isai. lx, 8. *Who are these that fly as a cloud, and as the doves to their windows?*

fer themselves to our communion; yet very few came to me then under deep convictions of their unconverted and lost condition, in comparison of what came now. Nor did those who came to me then, come so much with enquiry, what shall we do to be saved, as to signify they had such a sense of their duty to come to the Lord's Table that they dare not stay away any longer.

"It is a pleasant and wondrous thing, to see souls flying to Jesus Christ, to the means of grace and salvation which he has ordained and sanctified, and into his church. If this were not the proper and natural sense of the Prophet's words, I would not have chose them for the opening of the present lecture.

"Our dear people, your ministers have with pleasure seen you in weeks past, old and young, parents and children, masters and servants, high and low, rich and poor together, gathering and passing as *clouds* in our streets, and *doves* on the wing in flocks flying to the doors and windows of our places of worship, and hovering about the same, those that could not get in.

"The fame of a singular fervent and holy youth, and extraordinary servant and minister of Jesus Christ, (who makes his angels spirits, and his ministers a flame of fire) had prepared you for this visit; and with raised expectations we received him even as an angel of God for Jesus sake; as the Apostle St. Paul was received by the churches in Galatia.

"God gave him a wonderful manner of entrance among us, just as in other places before us, among the brethren of our denomination; and we were sometimes melted together in tears, ministers and people, parents and children, under the commanding addresses of love to his Savior and our souls. We led you with a visible pleasure in our faces to the solemn and great assemblies and looked on you there with great satisfaction, in your uncommon regards to the beloved servant of Christ,

for the truth's sake that dwellèth in him, and the love of the Spirit filling him, and reigning in his ministrations to us.

"And now our beloved brethren and sisters, you and your children, we are going to prove, confirm, and increase, by the will of God, the seeming good dispositions begun or revived in you, towards Christ and his word, in a just and reasonable pious care and solicitude for your salvation.

"Mr. Whitefield once and again in his admonitions to you, and also in his fervent, righteous and effectual prayers for you (by the will of God) led you into this trial and proof of yourselves; 'Whether when he was gone from us, you would better attend on the ministry of your own pastors, both on Sabbaths and lectures?' For he had heard (and it was but too true) that there had been a very great defect in this point among you before he came. Some of your ministers, therefore, now make a new tender of themselves to you, in the fear and love of God, in this new lecture, for the service of your souls, if you will encourage them by something of a like attendance on it, as we have lately seen you give to the word preached. We preach the same Christ, the same doctrines of grace, according to godliness, with the same Gospel motives and arguments, applications to conscience, and supplications to God for you. We would look on the fields, and behold them white for the harvest, and desire to enter into it; if by the help of God we may cherish the impressions made on any of your souls, and carry

them on, clenching the nails driven by the master of assemblies that has been sent among us. For though we are elder ministers, and have been many years before him in the service of souls, and he like David going against Goliath, in the sight of the armies of Israel, has been seen to be but a youth and stripling; yet we are not unwilling or ashamed to come and serve after him, in the battles of our Lord, and in the victories of his grace. You have seen as it were, a young Elias, or the Baptist risen again, a burning and a shining light, and you were willing for the season to rejoice in his light and heat: May we now preach and you hear for the future with more life and spirit, diligence and constancy; and by the will of God with new success. But we mean not, brethren, at this lecture only, but on every Sabbath and every lecture in the town; and more particularly on the public Thursday lecture; which has been shamefully neglected by the town.

"To come then to my text, which I acknowledge the late concourse to the word among us, has led me to choose. I would now look round on the present assembly, and look back on our past assemblies, and say to you:

"Who are these that fly as a cloud, and as the doves to their windows?"

The Tuesday evening after, the Rev. Dr. Sewall preached the lecture in the same place; and the house was then also greatly crowded with attentive hearers; and so it continued to be on these lectures for many months after.

Upon the Rev. Mr. Gilbert Tennent's coming and preaching here, the people appeared to be yet much more awakened about their souls than before. He came, I think, on Saturday, Dec. 13, this year; preached at the new North on both the parts of the following day, as also on Monday, in the afternoon, when I first heard him, and there was a great assembly.

He did not indeed at first come up to my expectation; but afterwards exceeded it. In private converse with him, I found him to be a man of considerable parts and learning; free, gentle, condescending: and from his own various experience, reading the most noted writers on experimental divinity, as well as the Scriptures, and conversing with many who had been awakened by his ministry in New-Jersey, where he then lived, he seemed to have as deep an acquaintance with the experimental part of religion as any I have conversed with. And his preaching was as searching and rousing as ever I heard.

He seemed to have no regard to please the eyes of his hearers with agreeable gesture, nor their ears with delivery, nor their fancy with language; but to aim directly at their hearts and consciences, to lay open their ruinous delusions, shew them their numerous, secret, hypocritical shifts in religion, and drive them out of every deceitful refuge wherein they made themselves easy, with the form of godliness without the power. And many who were pleased in a good conceit of themselves before, now found, to their great distress, they were only self-deceived hypocrites. And though while

the discovery was making, some at first raged, as they have owned to me and others; yet in the progress of the discovery many were forced to submit; and then the power of God so broke and humbled them, that they wanted a further and even a thorough discovery; they went to hear him, that the secret corruptions and delusions of their hearts might be more discovered; and the more searching the sermon, the more acceptable it was to their anxious minds.

From the terrible and deep convictions he had passed through in his own soul, he seemed to have such a lively view of the Divine Majesty, the spirituality, purity, extensiveness, and strictness of his law; with his glorious holiness, and displeasure at sin, his justice, truth, and power in punishing the damned; that the very terrors of God seemed to rise in his mind afresh, when he displayed and brandished them in the eyes of unreconciled sinners. And though some could not bear the representation, and avoided his preaching; yet the arrows of conviction, by his ministry, seemed so deeply to pierce the hearts of others, and even some of the most stubborn sinners, as to make them fall down at the feet of Christ, and yield a lowly submission to him.

And here I cannot but observe that those who call these convictions by the name of religious frights or fears, and then ascribe them to the mere natural or mechanical influence of terrible words, sounds, and gestures, moving tones or boisterous ways of speaking, appear to me to be not sufficiently acquainted with

the subjects of this work, as carried on in the town in general, or with the nature of their convictions; or at least as carried on among the people I have conversed with. For I have had awakened people of every assembly of the Congregational and Presbyterian way in town, in considerable numbers repairing to me from time to time; and from their various and repeated narratives shall show the difference.

I do not remember any crying out, or falling down, or fainting, either under Mr. Whitefield's or Mr. Tennent's ministry all the while they were here; though many, both women and men, both those who had been vicious, and those who had been moral, yea, some religious and learned, as well as unlearned, were in great concern of soul. But as Dr. Colman well expressed it in his letter of November 23, 1741, "We have seen little of those extremes or supposed blemishes of this work in Boston, but much of the blessed fruits of it have fallen to our share. God has spoken to us in a more soft and calm wind; and we have neither had those outcries and faintings in our assemblies, which have disturbed the worship in many places; nor yet those manifestations of joy inexpressible, which now fill some of our eastern parts."*

As to Mr. Whitefield's preaching; it was, in the manner, moving, earnest, winning, melting; but the mechanical influence of this, according to the usual operations of mechanical powers,

*His letter at the end of Mr. Edwards's Sermon: of the distinguishing marks of a work of the Spirit of God. Printed at London, in 1742.

in two or three days expired, with many in two or three hours; and I believe with the most as soon as the sound was over, or they got out of the house, or in the first conversation they fell into. But with the manner of his preaching wherein he appeared to be in earnest, he delivered those vital truths which animated all our martyrs, made them triumph in flames, and led his hearers into the view of that vital, inward, active piety, which is the mere effect of the mighty and supernatural operation of a Divine power on the souls of men; which only will support and carry through the sharpest trials, and make meet for the inheritance of the saints in light. His chief and earnest desires and labors appeared to be the same with the apostle Paul for the visible saints at Ephesus; viz. that they might know (i. e. by experience) what is the exceeding greatness of his power (i. e. the power of God) to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Eph. i. And they were these things, and this sort of preaching with surprising fervency that the Holy Spirit was pleased to use as means to make many sensible

they knew nothing of these mighty operations, nor of these vital principles within them; but that with Simon Magus, who was a visible believer and professor of Christ and his religion, they were in the gall of bitterness, and in the bond of iniquity; i. e. in the state, pollution, guilt, and power of sin, which is inexpressibly more disagreeable to the Holy God than the most bitter gall to men, and will be bitterness to them, without a mighty change, in the latter end.

It was by such means as these, that the Holy Spirit seized and awakened the consciences of many; and when the mechanical influence on the natural passions ceased, still continued these convictions, not only for many days, but weeks and months after the sound was over; yea, to this very day with some; while they excited others to an earnest and persevering application to Jesus for his Spirit to quicken them, till they came to an hopeful-perception of his quickening influence in them, and while in others, the sovereign and offended Spirit leaving off to strive, these convictions in their consciences, and the effects thereof, have either sooner or later died away.

(To be continued.)

REVIEW.

XXVII. *A Sermon, preached Aug. 11, 1811, for the benefit of the Portsmouth Female Asylum; also, with some omissions, for the Roxbury Charitable Society, Sept. 18, 1811. By EDWARD D. GRIFFIN, D. D. Pastor of Park Street Church, Vol. IV. New Series.*

Boston. Published for both Societies. Boston; Munroe and Francis.

If there is any one subject in the whole system of Christian doctrines and morals, on which the professed Christians of this country peculiarly need *line upon line*

and precept upon precept, it is the subject of **EVANGELICAL BENEFICENCE**, or that liberal, charitable, and public spirited use of money and influence, which is inculcated throughout the Bible, and is imperiously demanded by the present state of the Church and of the world. To what causes the apathy of Christians on this subject is owing, and how their imperfect views of the duty of charity are to be accounted for, we may possibly hereafter take some opportunity of shewing. Certain it is, that many professors of strict religion hold their purse-strings with a most pertinacious grasp, even when they cannot deny that the objects, for the encouragement of which application is made, are deserving of public favor. Certain it is, that the avarice of too many such professors affords occasion to reproach them with the unproductiveness of their faith, and the barrenness of their religious system;—an occasion not likely to be passed over in silence by the Infidel, or the Latitudinarian. It is also certain, that unless the attention of our churches shall be awakened to the calls upon their beneficence, which are perpetually recurring at the present day, those great exertions which are necessary to the promulgation of the Gospel among the heathen cannot be made, and a future generation must have the praise of being the common benefactors of mankind.

In many parts of the Christian world, the professors of strict religion have consisted principally of the poor, the oppressed, and those so destitute of influence, that they were totally unable to

make any great and united effort for the extension of the Gospel. But our churches cannot plead poverty as a reason for their inactivity in this cause. God has wonderfully blessed the people of the United States with worldly prosperity. The wealth of the country has doubled and quadrupled within a moderate length of time. Of this wealth the members of orthodox churches possess a competent share;—such a share as would enable them without the least difficulty to patronize all the great charitable purposes which now offer themselves, and many others which a spirit of general beneficence would soon bring into view.

It has been said, that Charity Sermons are generally very dull and trite. Whatever occasion there may have been for this remark, our countrymen have certainly produced several distinguished exceptions; among which every candid reader will doubtless rank the subject of this review.

The text is Heb. xiii, 16. *But to do good and to communicate forget not; for with such sacrifices God is well pleased.*

The discussion is arranged in the following manner:

“A leading branch of beneficence is liberality, or a religious distribution of property: a principal branch of liberality is charity or almsgiving. “To do good and to communicate,” comprehends the three.

“I shall arrange what I have to say on this subject under the following heads:

“I. Our motives must be evangelical.

“II. No true religion can exist without charity, liberality, and general beneficence.

"III. I shall inquire how far liberality ought to be carried.

"IV. Shall consider the duty of charity in particular." p. 4.

The definition of an evangelical motive, under the first head, is excellent:

"If you ask what it is to act from an evangelical motive, I answer, It is to act from an affectionate regard to the authority of the true God, and from a believing and grateful respect to Christ." p. 4.

This definition is illustrated very satisfactorily, and at considerable length.

The second head of discourse is occupied in proving and enforcing the important truth, that a beneficent spirit is indispensably requisite to the existence of true religion. If the preacher is right in this point, as we think he is beyond question, it becomes a matter of serious concern with many professed Christians to ascertain whether they really possess a beneficent character. If they are found wanting in this great matter, they can never plead in excuse that the Scriptures are not sufficiently plain on the subject. The parable of the good Samaritan is introduced as directly in point. The following sentences constitute the substance of the argument deduced from it.

"No one doubts that our Savior meant to hold up the priest and levite as hypocrites. Then certainly he intended so to construct the story as to furnish proof against them. But the only proof exhibited was their neglect of a suffering brother. This parable, then, is an eternal testimony, that all the feelings, zeal, and devotion in the world cannot raise a man above the character of a hypocrite, while he

neglects the sufferings of his brethren." p. 12.

This argument is complete in all its parts, and the conclusion is inevitable. Indeed, we have no doubt that some professors of strict religion, (we hope the number is small,) do in fact exhibit to the world as decisive evidence against their religious character by their habitual covetousness, as they could do by a course of habitual fraud, drunkenness, or profaneness. Should this assertion be deemed harsh, we hold ourselves pledged to support it by undeniable facts, and to defend the conclusion from these facts by the infallible testimony of Scripture. We have often been distressed while observing a class of men who can talk fluently and loud on the subject of religion, and yet do not consider that the Bible much more frequently commands them to act religiously, than to talk so.

It is quite a popular opinion, that only the rich, and those in flourishing worldly circumstances, are required to give money in charity; whereas the truth plainly is, that all are required to give who are not themselves dependent on the charity of others: and even these are bound to discharge every charitable office in their power. After having stated that 'the sacrifice of property to God, in token of homage, is one of the appointed forms of worship,' the preacher observes,

"Giving to the Lord, with those who have any thing that they can call their own, is as essential to salvation as any other part of worship. Do you say that others can better afford to give? You may as well say that others can better afford to do your

part of prayer, and attend public worship in your stead. You may as well think of being *holy* by proxy, and being *saved* by proxy. Do you plead that you have nothing to spare? You may as well plead that you have no *time* to do that for which *all* time was given you." pp. 13, 14.

The duty of performing acts of beneficence habitually, the advantages of benevolent societies, and the lamentable defectiveness of Christians in the practice of charity, are stated with force in the following paragraphs:

"But it is not enough to give, now and then, in a paroxysm of passion; you must do it *habitually*, as you pray, and transact business, and practise the other moral virtues. The promises of the Gospel, as well as its threatenings, are made, not to particular acts, but to *general characters*,—characters formed by nothing less than *habitual conduct*. The man who prays only when he is sick, or in peril, is not, in the eye of scripture, devout. And the man who only gives once or twice a year, as passion or caprice dictates, has no claim to the character or rewards of the liberal. Your liberality must be as habitual as love, and as systematic as a well regulated conscience. As far as possible it should be reduced to a permanent system, extending through every month in the year, and through every year of your lives. It would promote such regularity to devote, as some have done, a fixed proportion of your income to God. And here I cannot but remark, that benevolent *societies*, because they do the work of charity upon settled principles, have the first claim to our aid. The irregular impulse of *private* charity may conduct us to the impudent solicitations of the street-beggar, or the whining impertinence of the besotted vagrant, while it overlooks retired and modest want. A society formed upon system, which inquires, and deliberates, and feels a responsibility to the public for every act, is the best depository of our gifts.

"It is matter of deep lamentation that this duty is so shamefully neglected. Multitudes, who were it not for this neglect would be esteemed Christians, manifestly have souls too contracted for God to inhabit. They seem never to have awaked from the dream that they can be saved without this essential part of religion. While they would shudder at the thought of breaking the laws which God has enacted against theft and murder, they scarcely suspect that they are living in contempt of precepts equally binding. This is one of the crying sins of our land, and one of the greatest blots upon our churches. How many professors of religion, especially among the laboring classes of society, from whom it is impossible to extort a few farthings to feed the poor, to support a religious magazine, or to send missionaries to the heathen. And yet they dream that they are Christians! Where such a spirit prevails among the churches, it is as deplorable a mark of the declension of religion, as the neglect of family worship, or the prevalence of false doctrines. The enemies of the Gospel have the boldness openly to say, that if they were in distress, they would sooner apply to the men of the world than the church, O "tell it not in Gath!" It is high time for the church to arise, and wipe off this foul aspersion. "Take up the stumbling block out of the way of my people." If such is the character of the church, it is no longer the church of Christ. But it is a libel; a libel doubtless; though it must be confessed with tears and blushes, that too much occasion has been given for this humiliating charge." pp. 15, 18.

While we lament that just cause exists for the foregoing observations, it ought not to be forgotten, that there are in our country *some* men who practically acknowledge that the *silver and the gold belong to God*. There are *rich* men, who cheerfully put their hands to every good work. There are also men

in more moderate circumstances, who sacrifice a large part of their money, and their time, to public and charitable purposes. May the number be greatly increased.

It is to be considered, likewise, that much of the sin of Christians in this matter is to be imputed to ignorance. They seem to have just begun to learn the best and noblest use of money. The religious world are now invited to engage in a new and unexampled career of beneficence; and it must take time for the mass of professed Christians to become acquainted with the objects which demand these extraordinary sacrifices. We have strong hopes that all real Christians, who will take suitable pains to get information, will unite cordially in patronizing the great purposes of charity which now claim their attention.

The question "How far should our liberality be carried?" which forms the third head of discourse, cannot be answered otherwise than in general terms. Still the conscientious inquirer will here find many directions, which will greatly assist him in making up a judgment. The preacher states that the Israelites were specifically commanded in their law to give at least *four tenths* of their income to public and charitable purposes; of which three tenths were devoted to the support of religion and government, and at least another tenth to the poor. This statement is explained at

large in a note, where the passages of Scripture are cited to support it. There is another important note in this part of the Sermon, p. 23, in which 'the author defends the arts and ornaments of life.' This note has been understood as countenancing luxury. For ourselves, we can find no position in it, which is not perfectly tenable. It exhibits, in our opinion, a just and enlarged view of the progress of society, and of the great utility of the arts. It was introduced to explain what had been said in answer to an objection frequently started on this subject; namely, that if all men were to devote their property to liberal and charitable uses, reserving to themselves only what is necessary to sustain life, the useful arts would be suppressed, and civilized society would relapse into barbarism.

The duty of charity, or almsgiving, is enforced by many quotations from Scripture, and by a powerful array of religious motives; and the Sermon concludes with an eloquent appeal to the compassion of the audience in favor of the orphans to be provided for by the Female Asylum.

This Sermon is a plain, practical, and very able discussion of a most important subject. We recommend it to all classes of readers, but especially to those who read attentively, and reflect seriously, with a view to act conscientiously and systematically.

RELIGIOUS INTELLIGENCE.

ABSTRACT CONTINUED.

A Benevolent Society has been formed in London for visiting and relieving cases of great distress, chiefly among the numerous poor of Spital-fields and the vicinity. The Rev. Josiah Pratt is president, and John Kincaid, Esq. treasurer. There is no part of the metropolis which calls so feelingly for assistance.

Christian charity will not limit itself to the temporal necessities of the poor. It will take advantage of that access which the relief of these necessities opens to the heart, to instruct the ignorant, and to warn and counsel those who neglect God.

Every subscriber will be entitled to recommend such cases of real distress as come under his observation, in order to their being inquired into.

The Society for the support and encouragement of Sunday Schools in England, Wales, Ireland, and adjacent islands, had its annual meeting on the 17th of April last. The Committee reported that 88 schools had been added to those which were previously upon the Society's list. The zeal for conveying instruction through the medium of Sunday schools, they state to have in no degree abated. Of their beneficial effects, long demonstrated by indisputable evidence, the committee have received many pleasing and unequivocal testimonies. The Society's patronage appears to have produced happy results in every place where it has been bestowed.

The Society for Missions to Africa and the East held its annual meeting on the 4th of June last, when the Rev. Melville Horne delivered a very eloquent sermon. This society was instituted in 1800 by members of the Established Church. Upwards of fifty persons, adults and children are dependent upon it in Africa, at the Society's settlements on the Rio Pongas. Six are either now preparing for future labors under the Rev. Thomas Scott, D. D. or are waiting

a passage to Africa; and three have sailed as settlers, under the direction of the Rev. Samuel Marsden, in New Zealand.

A new Magdalen Asylum has been instituted at Edinburgh, above 13,000 dollars having been raised by voluntary contributions for that purpose. It appears, that notwithstanding the frequent sickness of the women in the house, and the ignorance of many of them on their first admission, the fruits of their industry do more than pay for their maintenance; a produce from female labor which is rarely to be found, and unprecedented in the history of charitable institutions.

A Seminary for furnishing parochial Schoolmasters for Ireland has been sometime in operation, patronized by Mr Wilberforce and men of a kindred spirit. Henry Thornton, Esq. M. P. is the Treasurer. Twenty-one young men, educated since 1806 at the seminary, have been sent out to superintend parochial schools; and the committee are happy to record the high testimony which has been borne by their various employers to their virtues and talents. Letters to this effect from several most respectable clergymen are in the hands of the secretaries.

Letters dated November, 1810, have been received from the Rev. Samuel Marsden, the indefatigable and excellent senior chaplain of the colony at New South Wales. From these it appears, that the influence of religion is operating powerfully in checking the profligacy and wickedness which have hitherto prevailed in that colony. Some remarkable instances of conversion had taken place among the Roman Catholics, and others, who seemed the most unlikely to profit by religious instruction; and who had, for months before the letters were sent off, conducted themselves in a manner consistent with their professions. The other clergy-

men, and the schoolmasters who went over with Mr. Marsden, are actively and usefully employed. All the children in the colony, who are old enough to attend the schools, are now receiving religious instruction, as well as instruction in the rudiments of other branches of useful knowledge. One school of a hundred children is established near Mr. Marsden's residence, in order that he may himself superintend the religious education of those children. At the time the letters left Botany Bay, Mr. Marsden had with him *Duaterra*, and two other New Zealand chiefs; through whose means he hopes to be able, ere long, to introduce the knowledge of Christianity among the New Zealanders.

REVIVAL OF RELIGION IN NEW IPSWICH, (N. H.)

A letter from an authentic source, dated New Ipswich, October 7, 1811, contains the following intelligence.

"There is in this place a very powerful and general revival of religion, as also in Townsend, a neighboring town. There is likewise much unusual seriousness in several other towns in this vicinity. In this town there are about fifty, who have recently obtained hopes. It is good to be here."

THE SEVENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from p. 332.)

Your Committee have also the satisfaction to lay before the Members of the Society, a prospect of a still more ample diffusion of the Holy Scriptures, in various eastern dialects which have not been enumerated, and in which they have never appeared. Dr. Leyden, whose extensive knowledge of these dialects is unrivalled, has submitted to the Corresponding Committee of Calcutta proposals for procuring versions in the following languages; the Siamese, Macassar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai; comprehending the colloquial dialects in use, from the eastern boundary of Bengal to the Islands of Borneo and Celebes, inclusive. The expense of translating the four

Gospels into each of these dialects, is estimated at about 800 rupees; and the Corresponding Committee, anxious to take advantage of Dr. Leyden's proposal, expressed their approbation of it, and agreed to pay the sum of 200 rupees on receiving a copy of each Gospel in any of the dialects enumerated. This engagement has been fulfilled with respect to four of the proposed versions; that of the Gospel of St. Matthew having been completed in the Pushto or Afghan dialect, and the Maldivian, excepting the two last chapters, together with versions of the Gospel of St. Mark, in the Bugis and Macassar.

As a very considerable part of the expense attending the printing of the Holy Scriptures in India, arises from the excessive dearness of paper there; your Committee have therefore judged it expedient to provide against any unnecessary expenditure in this article, by sending very large supplies of paper to those parts of India where it will be required. A considerable quantity has been consigned to Bombay, for printing the New Testament in the Malayalim language at that settlement. This work is considerably advanced, (a printed copy of the Gospel of St. Matthew having been laid before your Committee,) and the completion of it is anxiously expected by the members of the ancient Syrian church.

It may be mentioned as a singular and not uninteresting circumstance; that a native of India, and a Hindoo, has subscribed 100 rupees to the funds of the Society, and has addressed a letter to your Committee, acquainting them with it.

Your Committee, having thus detailed the proceedings now carrying on in India, for promoting the diffusion of the Scriptures, have only further to add, that they have considered it their duty to aid them by pecuniary supplies, commensurate to their extent and importance. They have accordingly, in addition to the 5000l. granted for the disbursements of the preceding five years in translating and printing the Scriptures in India, voted 2000l. annually, for the three successive years.

Your Committee cannot conclude their report respecting India, without observing, that in all the proceedings of the Corresponding Committee at Calcutta, the fundamental principle of the Society, to circulate the Holy Scriptures exclusively, without note or comment, has been distinctly recognized. In strict conformity to this principle, the Corresponding Committee have excluded from admission into the *Bibliotheca Biblica*, Bibles with comments, for sale; nor will they allow religious books or tracts of any kind to be sold, excepting the Reports of the British and Foreign Bible Society.

It remains only to notice under this head, that the Hon. Sir Alexander Johnstone, Chief Justice of Ceylon, who is returning to that station, has obligingly undertaken the charge of a large supply of English, Dutch, and Portuguese Bibles and Testaments for the use of that Island, together with a supply of paper for the purpose of printing 1000 copies of the New Testament in the Cingalese language.

Your Committee will next advert to America; and they are happy to observe, that the zeal excited in that country, for the diffusion of the Holy Scriptures, continues to operate with increasing energy and activity. Ten new Bible Societies, in addition to the six mentioned in your Committee's last Report, have been established within the United States: The specification of the whole is as follows:

Philadelphia, 1; *New-York*, *New-York Bible Society*, *New-York Bible and Common Prayer-Book Society*, *Albany Bible Society*, 3; *New-Hampshire*, 1; *Massachusetts*, *Boston*, *Salem*, *Merrimack*, 3; *Connecticut*, 1; *New-Jersey*, 1; *Baltimore*, 1; *South Carolina*, *Charleston*, *Beaufort*, 2; *Savannah*, 1; *Kentucky*, 1; *Maine*, 1. All these associations may be considered as emanations from the British and Foreign Bible Society; of which the greater number have been assisted from its funds, and the remainder will receive proportionable aid, as soon as they shall have been regularly brought under the cognizance of the Committee. It must be gratifying to the Members of the Institution to see such an ample recog-

nition of its principles on the new Continent: and to contemplate the beneficial effects which may be expected from the aggregate zeal and efforts of so many Societies directed to one object—the circulation of the Bible.

To the above intelligence, it may be added, that a Bible Society having been formed, on the recommendation of your Committee, at Truro, for the eastern part of Nova-Scotia, your Committee, desirous of encouraging the efforts of its Members for promoting the circulation of the Holy Scriptures, have presented them with 250 Bibles, and 1000 New Testaments.

Your Committee will now proceed to report briefly, the most material occurrences of the last year, within the United Kingdom, in connexion with the British and Foreign Bible Society.

The editions of the New Testament in Modern Greek, with the Ancient in parallel columns; in Irish; and in Manks; mentioned in the last Report as then in progress, have all been printed, and are now in circulation.

The Right Rev. the Bishop of Sodor and Man, having recommended to his Clergy to ascertain the want of the Scriptures in their respective parishes, and returns having been made in compliance with that recommendation, 1326 copies of the Manks Testament, together with some English Bibles and Testaments, charged at reduced prices, have been sent to the Bishop, for the accommodation of the inhabitants of the Island.

A large supply of the Modern Greek Testaments has been sent to the Mediterranean, and of the Irish Testaments to Ireland. The price of the latter has been fixed at a rate particularly low, with a view to encourage the greater circulation.

Your Committee have the pleasure to report, that a stereotype edition of the French Bible is nearly completed, a similar edition of the Italian Testament is in progress; a large impression of the Dutch Bible is also in the press; and that the printing of 5000 German Testaments has advanced to the Acts of the Apostles.

Your Committee, excited by a representation transmitted to them from the Edinburgh Bible Society, and encouraged by the intelligence recently detailed to them by Mr. Salte, have concluded to print an Ethiopic version of the Book of Psalms, for the use of the natives of Abyssinia; and they are endeavoring to procure a version of the Gospels in that language, with a view to the same object.

As nothing can prove more decisively the interest excited in the country for the diffusion of the Scriptures, and the approbation with which your Institution is regarded with a view to that object, than the increase of Auxiliary Societies, your Committee have great satisfaction in reporting the following addition to their number since the enumeration given at the last General Meeting.

1. "The Swansea Auxiliary Bible Society." The Rt. Rev. the Lord Bishop of St. David's President.

2. "The Uttoxeter Bible Society." A. Rhudde, Esq. President.

3. "The Bible Society of Bishop Wearmouth, Sunderland, Monk Wearmouth, and their vicinity." The Rev. Dr. Grey, President.

4. "The Auxiliary Bible Society of Neath, and its vicinity." The Right Hon. Lord Vernon, President.

5. "The West Lothian Bible Society." The Rev. John Brown, President.

6. "The Rotherham Auxiliary Bible Society."

7. "Auxiliary Bible Society of Uxbridge, and the neighborhood." The Rt. Hon. Lord Gambier, President. At the formation, and the first Anniversary of this Society, your Secretaries attended by special invitation, and witnessed a degree of harmony and zeal on both those occasions which promise to render this Society an efficient instrument of local usefulness, as well as general support to the Parent Institution.

8 "Cornwall Auxiliary Bible Society." The Rt. Hon. Lord Viscount Falmouth, President.

9. "Weymouth Auxiliary Bible Society." The Rt. Hon. Sir James Pulteney, Bart. M. P. President.

10. "The Liverpool Auxiliary Bible Society." The Rt. Hon. the Earl of Derby, President.

11. "Auxiliary Bible Society at Huddersfield."

12. "The Montrose Bible Society." Andrew Thom, Esq. Provost of Montrose, President.

13. "Dumfries-shire Bible Society." His Grace the Duke of Buccleugh, President.

14. "Baccup Auxiliary Bible Society."

15. "Knutsford Auxiliary Bible Society."

16. "Bury Auxiliary Bible Society."

17. "Warrington Auxiliary Bible Society." The Rev. R. A. Rawstone, Rector, President.*

It now becomes the pleasing duty of your Committee to report, that your Secretaries, actuated by that zeal for the Society's interest which they have manifested on every occasion, accepted an invitation from the Mayor and Rectors of Liverpool to assist personally in forming an Auxiliary Bible Society in that populous and opulent town. The event of their attendance and exertions was such as from the nature of the cause, their well-known qualifications for conducting it, and the predisposition manifested in its favor by the principal inhabitants of Liverpool, might reasonably have been anticipated. Under the auspices of the Mayor, the clergy, the dissenting ministers, and some of the most respectable characters among the laity, an Auxiliary Bible Society was formed on the 25th of March, and the zeal and harmony which characterized its formation, afford a pledge of its becoming a powerful Auxiliary, both in strengthening the funds and promoting the operations of the Parent Institution.

In connexion with this object and in compliance with the most earnest and respectful application, your Secretaries attended the first anni-

*The 14th, 15th, 16th, and 17th, as Branch Societies, transmit their funds through the Manchester and Salford Auxiliary Society.

versary of the Manchester and Salford Auxiliary Bible Society; and special public meetings of the friends and supporters of the Parent Institution, both at Birmingham and Sheffield. How highly their services were appreciated in each of these places, your Committee have been enabled to judge, as well from details officially transmitted, as from Reports in the provincial papers to which they have been referred; and your Committee are only restrained by a feeling of delicacy towards officers so nearly identified with themselves, from expressing the sense they entertain of the value of these services to the local and general interests of the Society, with more explicitness and detail.

It should not be passed over in silence, that the treatment experienced by the Secretaries on visiting the places above enumerated, corresponded with the respectful terms in which their attendance had been invited, and with the character of that body which they had the honor to represent.

It would also be injustice to the Auxiliary Societies formerly reported, and to the cause in which they are united and identified with the Parent Institution, not to mention, with the commendations which it deserves, the activity of operation by which they have been generally characterized, and by which some among them have been peculiarly distinguished in the course of the present year. As the particulars of each case will appear in the Appendix, extracted from their several Annual Reports, as presented to your Committee, it may be sufficient in this place to observe, that in raising funds, organizing Branch Societies, and distributing to the ignorant and necessitous the words of eternal life, while Bristol and Manchester have been distinguished by extraordinary exertions, the different Auxiliary Societies have, in their several degrees, and in proportion to their respective means and circumstances, established new claims to gratitude and affection

from every individual member of the Aggregate Association.

Your Committee, on this division of their Report, have only further to remark, that, finding it requisite to establish some general principles, for supplying Auxiliary Societies with Bibles and Testaments, and being desirous of holding out to such Societies the greatest possible encouragement to ascertain the want of the Holy Scriptures in their respective districts, and to supply it at their discretion, have accordingly arranged a plan for these purposes, the particulars of which will be inserted in the Appendix.

Your Committee, have the satisfaction to state, that the Regulations contained in that plan have been already approved and adopted by many Auxiliary Bible Societies; and they take this public opportunity of earnestly recommending them to the attention of such other Auxiliary Bible Societies throughout the country as have not yet become acquainted with them.

(To be continued.)

MISSION AMONG THE NAMAQUAS.

(Continued from p. 236.)

Mr. Christian Albrecht, finding that a place called *the Warm Bath* was best situated to become his stated residence, determined to abide there, intending, when the number of the Missionaries should be increased, to make, from that centre, preaching excursions to the surrounding tribes. This method, on many accounts eligible, was particularly desirable, in order to prevent the jealousy of the natives, who think it a privilege to be near the residence, or enjoy the labors of the Missionaries.

The brethren had the pleasure of baptizing nine of the Namaquas, and afterwards of administering the ordinance of the Lord's Supper to them, and to others who had been baptized before. Thus a foundation has been laid, in this remote wilderness, of a Christian Church. "After the ordinance (say the Missionaries)

we invited them to dine with us, and we shed tears of joy and thankfulness for the great blessings we have received from the Lord, in making us, his poor and unworthy servants, useful to the heathen. To one man named John, we lent some clothes, such as he had never before worn; and while we were dressing him, he burst into tears, and joyfully cried, 'O what great things has God done for me, who am a poor sinner! O God, strengthen me, that I may always remain faithful to thee, to the last moment of my life!'

There is a pleasing prospect of being able greatly to extend the Namaqua Mission, if a sufficient number of laborers can be procured. A chief, named Kagap, accompanied by his sons and others, expressed a wish that the Missionaries would go with them to instruct their people; they also assured them that another nation, called *Field-shoe wearers*, and another, residing at *Karaghill* wished to hear the Gospel.

Mr. Albrecht informs us, that upwards of 1200 persons, including men, women, and children, are under Missionary instruction, of whom 300 reside at Warm Bath, the rest live at the distance of from half a day to three days journey; about two hundred attend the service every Lord's day.

The Missionaries have made a trial to grow cotton, and they find it answers very well, produces a fine sort; and promises to be of great advantage to the settlement.

The brethren are anxious to obtain more laborers, for, say they, "it is impossible for us to attend so large a congregation, compelled as they are to lead a wandering kind of life. Besides Warm Bath, there are other stations, in each of which two Missionaries might be fully employed." They also mention Mollerbrunnen as a fourth place, into which the Gospel may probably be introduced, as they have received pressing invitations from the chiefs.

The Directors, attentive to these pressing calls of their Missionary brethren, and considering them as also indicating the call of God, have engaged five German brethren, who

were for several years under the tuition of their valuable friend, the Rev. Mr. Jznicke, of Berlin, who have been several months in London, have received ordination according to the forms of the Lutheran church, and who have also been instructed in various useful arts, which may effectually conduce to the improvement of the natives. To those brethren they have added a young man, a negro, of the name of Corner, who was born at Demarara, and being sent to Scotland, was, by the generosity of a pious lady, put to school; and discovering a desire for instruction, and a serious regard to religion, was placed under the care of the Perth Missionary Society. The addition of six Missionaries to those already employed in Africa, will, the Directors trust, greatly strengthen and extend the work in that country.

It afforded the Directors great satisfaction to learn that Miss Burgman, who was mentioned in the last report as on her way to this station, arrived safely at the Cape, and was married to Mr. Christian Albrecht, to whom she had been engaged for several years. On the 16th of the same month they left the Cape, and proceeded on their long journey to Namaqua land.

MISSION IN BENGAL.

The following anecdote from a late number of the accounts of the Baptist Mission in India cannot fail to interest our readers.

"SITTING at my studies, one Saturday afternoon, in a small room adjoining the school rooms, which are by the road on the banks of the river, I heard a plaintive voice without (it was in June or July, the rainy season) conversing with one or two of our boatmen, who by their tone of voice, seemed more inclined to deride than to pity distress. Going out, I found a poor young woman apparently about 25, who after going many hundred miles on a pilgrimage to Juggernaut in Orissa, was returning to her own country, but exhausted with fatigue and want, and an impatient fever, had sat down under a small shed (left open for such purposes

ous, in the outside of the premises) to shelter herself from the rain. Moved with her distress, I called one of our servants, (whom she could better understand, and whom she would be more likely to credit than an European stranger) to desire her to remain at the house of one of our native sisters for a few days, at least till she could recover her strength, and to assure her, that not the least violence should be done to her cast. She should eat what she chose. The poor creature accepted the offer with thankfulness; and I desired our native friend to take the utmost care of her at our expense. In a few days the woman grew quite well, and ate with her kind hostess, as a matter of choice, listening also with much attention to what she heard about the Savior! Some time after, she came to Mrs. Marshman, requesting employment, saying that she was now healthy and strong, and did not wish to live without working. Not having domestic employment in the house, (which a Hindoo woman could feel happy in doing) we gave her papers to stitch, at our friend's house. Some time after, a friend in Calcutta employed her, as a kind of confidential servant to oversee her small family and purchase things in the market, who gives her the most pleasing character for diligence, good conduct, and integrity. For these eight or nine months, i. e. from about a month after her coming among us, she has evinced a most earnest concern about the salvation of her soul; and all our Christian friends, among whom she has been conversant, bear testimony to the reality of her faith in Christ and her love to him, his people, and his word. She is found at all the means of grace in the Bengalee language, and all her deportment bespeaks a serious yet cheerful mind."

CORBAN SOCIETY.

A SOCIETY with the above designation has been formed by a respectable number of ladies in Boston, for the purpose of affording pecuniary assistance to pious young men, in indigent circumstances, who are desir-

ous of being educated for the Gospel Ministry. The term of admission is an engagement to pay two dollars annually. The Society has already received several donations from gentlemen, and though it has been in operation only a few weeks, has afforded substantial aid to young men of the character specified.

FOREIGN MISSION SOCIETY.

A SOCIETY has been formed at Newburyport similar to the Foreign Mission Society of Boston and the Vicinity, the constitution of which was inserted in our last number. The following gentlemen were chosen officers of the Society, on the 10th instant.

THOMAS M. CLARK, Esq.

President.

JOHN PEARSON, Esq.

Vice President.

MR. SAMUEL TENNEY, Sec'y.

MR. RICHARD BARTLET,

Treasurer.

REV. DANIEL DANA, Auditor.

The amount of subscriptions obtained at that time was \$217 annual and \$116 donations.

REVIVAL OF RELIGION IN MIDDLEBURY COLLEGE.

It must be grateful to the readers of the Panoplist to be informed, that in the Literary Institution at Middlebury (Vt.) the great truths of the Gospel, are, in a remarkable manner, arresting the attention and impressing the consciences of the students. A letter from one of them, dated Nov. 14, says,

"It is a time of uncommon attention to religion in the College. In the course of three weeks past, fourteen of the students have been hopefully converted. They profess a strong attachment to the doctrine of the Divine sovereignty. Though we apprehend the work is declining, yet some are under serious impressions. The professors of religion, added to the new converts, compose more than half the number of students. Opposition is strong and determined."

"When it is remembered, that there are in the College 135 students,

the fact, that more than half are exemplary professors of religion, cannot but strike the mind of every one, who is acquainted with the general state of our Colleges. Happy would it be for our country, should such a

proportion of all the young men, whose minds are enlightened by literature and science, have their hearts also purified by the principles, and gladdened with the hopes, of the Gospel.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

The General Repository and Review. To be continued quarterly. No. I. Cambridge, (Mass.) William Hilliard. 1812. 8vo. pp. 228.

A Sketch of the History of Maryland, during the three first years after its settlement: to which is prefixed a copious introduction. By John Leeds Bozman. Baltimore: Edward J. Coale: 1811. 8vo. pp. 387.

Miscellaneous Poems, on Moral and Religious Subjects. By Osander Hudson; William E. Norman. 1811. 12mo. pp. 180.

Travels in various countries of Europe, Asia, and Africa. By Edward Daniel Clarke, L. L. D. Part the first. Russia, Tartary, and Turkey. Philadelphia. Anthony Finley. 1811. 8vo. pp. 612.

Two Lectures on Comets, by Professor Winthrop. Also an Essay on Comets, by A. Oliver, jun. Esq with sketches of the lives of Professor Winthrop and Mr. Oliver. Likewise a Supplement relative to the present comet of 1811. Boston; T. B. Wait and Co. 1812. 12mo. pp. 191.

Sixteen Introductory Lectures to courses of Lectures upon the Institutes and Practice of Medicine, with a syllabus of the latter. To which are added Two Lectures upon the pleasures of the senses and of the mind; with an inquiry into their proximate cause. Delivered in the University of Pennsylvania. By Benjamin Rush, M. D. Professor of the Institutes and Practice of Medicine, in the said University. Philadelphia; Bradford and Inskeep. 1811. 8vo. pp. 455.

Collection of the New York Historical Society, for the year 1809.

Volume I. New York; I. Riley. 1811. 8vo. pp. 428.

The Elements of War. By Isaac Maltby, Brigadier General in the Fourth Massachusetts Division. Boston; T. B. Wait & Co. 1811.

WORKS IN PRESS.

In the presses of Samuel T. Armstrong the following works are in a state of forwardness, and subscriptions are still received.

The second volume of *Owen on the Hebrews*, may be expected shortly, and the 3d and 4th volumes to complete the work by the end of May next, from this press.

The Life of Brainerd will be published early in February.

Sermons to Mariners by Rev. A. Abbot, of Beverly, by the end of that month.

A correct edition of the **NEW TESTAMENT**, in 12mo size on good paper, is intended. Missionary and Bible Societies and wholesale purchasers may be accommodated with this edition on low terms.

FIRE AT NEWBURYPORT.

We have it in our power to conclude the publication of the donations to sufferers by the fire at Newburyport.

| | |
|----------------------|--------|
| Alfred an Waterboro' | |
| Baptist Society, | \$5 50 |
| Bolton, | 49 2½ |
| Chelsea, (Vt.) | 11 85 |
| Charlton, | |
| Cong. Society | 18 00 |
| Baptist do. | 6 75 |
| Canton, | 34 00 |

Carried forward 125,31

| | |
|---|----------------|
| <i>Brought forward</i> | 125 31 |
| Colerain, | 46 00 |
| Dudley, Cong. Society | 20 00 |
| Edgarton, | 50 87 |
| Greenfield, | 43 00 |
| Georgetown, (Dist. Columbia.) | 435 00 |
| Montpelier, | 18 00 |
| Malden, | 156 69 |
| Newark, (N. J.) Bap. Soc. | 30 79 |
| Nantucket, (an addition.) | 208 11 |
| New York, (N.Y.) additional donation from a number of individuals of the Society of Friends. | |
| Oxford, | 25 00 |
| Paxton, | 40 00 |
| Princeton, | 81 67 |
| Philipsburg, | 12 78 |
| Plastow, (N.H.) | 39 00 |
| Rutland, | 40 31 |
| Savoy, (Baptist Society.) | 6 22 |
| Saco, | 74 46 |
| Taunton, | |
| 1st Cong. Soc. | 65 18 |
| 2d. do. do. | 22 04 |
| Baptist Societies 4 | 25—91 47 |
| Western, (Worc. County.) | 31 21 |
| Westhampton, | 36 00 |
| Ward, | 21 35 |
| Waterford, | 15 00 |
| Donations from the State of Connecti- cut: amount collect- ed in the several so- cieties and deposi- ted in Hartford Bank, 6005 | 53 |
| Additional donations from New Ha- ven, | 806 00 |
| Ditto from Hartford in provisions, clothing, &c. probable amo. | 300 00—7111 58 |
| | <hr/> |
| | \$8,759 77 |
| Deduct \$47 repeated under Falmouth in the Nov. Panoplist, | 47 00 |
| | <hr/> |
| | 8,712 77 |
| Add the donation of the Legislature of Mas- sachusetts. | 10,000 00 |
| Amount in our num- ber for November, | 104,551 14 |
| | <hr/> |
| Total, | \$123,263 9 |

N. B. Instead of Salem (N. H.) \$20, as stated in the Nov. Panoplist, it should have been New Salem (Mass.)

A particular account of the donations from Connecticut could not be obtained.

The public are indebted to one of our obliging correspondents for this particular and accurate account of donations.

We cannot help congratulating our country on the very beneficent spirit which has been manifested in these donations. Nor is it improper to mention, that the town of Newburyport has been fortunate in the men who have had the management of the business. The written correspondence has been conducted with delicacy, propriety, and dignity. We give as a specimen the letter from the Selectmen of Newburyport, acknowledging the receipt of the donations from Philadelphia. It is addressed to *Robert Wharton, Samuel Coates, and Robert Ralston, Esqs.* and dated August 21, 1811.

"Gentlemen,

"Your letter of the 15th August with its enclosure, has been received, making with what we have acknowledged at prior dates, the liberal amount of *Ten Thousand, Seven Hundred and Thirty one Dollars, Sixty-six Cents*, which sum shall be distributed upon the principles which have been matured with great pains and caution, and we trust free from prejudices and partialities, and which have been honored by the approbation of Committees of the first respectability in the large towns of *Boston and Salem*, places where the unfortunate never fail to find assistance and wise advice.

"When our calamity first fell upon us, we were almost disconsolate to see so fair a portion of our town so suddenly and dreadfully swept away. To listen to the cries of the widow and the orphan, and to behold the aged and the infirm, bending in silent grief over the ruins, produced sensations you can better imagine than we describe. We knew our

fellow citizens around us were able, and would certainly deal generously with us, but so great was the extent of our misfortunes, that we ventured to look at a distance, and we have not looked in vain. We knew the children of PENN were enlightened, opulent, and generous, but the common impressions were on our minds that the distance of the place would operate on the feelings of the heart like the lapse of years; but your humanity was controlled by no ordinary laws. The receipt of so large a sum from your city, gives us other pleasures than those which flow from present relief. We believe sympathies between distant places in our country, encouraged and kept alive, will be the golden chain that will bind our States in Union, in every convulsion of the world, and every change of time.

“Accept, Gentlemen, our unfeigned thanks to you, personally, for the trouble you must have had in this business, and our best wishes, for your health and prosperity and that of the inhabitants of your city, and the adjoining districts.

“We are, gentlemen, with sentiments of esteem and friendship, your most obedient, humble servants,

JEREMIAH NELSON,
JACOB STONE,
ISAAC ADAMS,
ELEAZER JOHNSON,
NICHOLAS JOHNSON, Jun.
Selectmen of Newburyport.”

AWFUL CONFLAGRATION.

THE theatre at Richmond, (Virginia,) suddenly caught fire on the evening of the 26th ult., about eleven o'clock, and, before the audience could escape, the whole house was enveloped in flames. The result was most melancholy and distressing. It had been ascertained, before the last accounts left the place, that not less than about seventy persons, and probably more than that number, perished by this shocking calamity. Among these were the Governor of the state, Mr. *Venable*, formerly a member of Congress, Mr. *Botts*, an eminent lawyer, and many ladies of very respectable families

and of every age. Several lost their lives by leaping from high windows; others were trodden to death by the crowd, but much the greater proportion were consumed by the devouring element. The scene, as described by eye-witnesses especially by some who were among the last that escaped from the house, was one of the most horrible that the imagination can paint. Husbands and wives, parents and children, perished together. Many females were seen in the boxes calling in vain for help, writhing in agony, and soon shrouded in a tempest of smoke and flame. The fire caught in the scenery, and rapidly ascended to the roof of the building, so that, in a very few minutes, the whole inside was in a blaze.

The impression made upon the people of Richmond is, as might be supposed, of the most serious nature.

A meeting of the citizens held on the next day recommended a day of fasting and prayer to be observed on Wednesday the 1st. inst. The government of the city advised a suspension from business for 48 hours, prohibited all public amusements for four months, and devised means for the erection of a monument to contain the remains of all the persons, who could not be distinguished.

The citizens are also subscribing to build a church on the ground which the theatre occupied. We have hopes that God will overrule this awful event so as to promote the good of the survivors. Thinking, as we do, that the theatre, as it always has been and probably always will be conducted, is an unlawful amusement, we cannot but contemplate with peculiar pain the loss of so many lives on such an occasion. We earnestly request our young readers to reflect on their exposure to sudden death, and on the importance of engaging in no amusement from which they would be unwilling to be removed into eternity.

It was supposed by many persons that the Boston theatre would be shut on the Monday evening after the foregoing intelligence reached this town; so great was the impression made on

the minds of people generally by the melancholy tidings. But it seems the actors could not forego their profits, nor the votaries of pleasure their accustomed enjoyments, for a single night. It has been often remarked by thorough observers of mankind, that no persons are so callous to every sympathetic feeling, which interferes with their pleasures, as those who are supremely devoted to amusement.

We are unwilling to close this article without remarking on the very strange manner in which Mr. Dawson introduced his resolution in Congress, on the subject of this calamity. In the prefatory observations which he made, when about to offer the resolution, we are told with re-

spect to the deceased, "that their spirits have ascended to heaven." Two sentences afterwards we are also told, that "the decrees of fate are irrevocable, and ought to be submitted to with humility." No mention is made of God or Divine Providence, in the remarks or the resolution; though such mention ought to have been made in both. It would seem from the above quotations, that those who ascend to heaven are bound to thank the decrees of fate for their salvation, instead of ascribing it to the love of God manifested in our Lord Jesus Christ! Such heathenish ignorance ought not to have been expected in one of the high legislators of a Christian country.

OBITUARY.

DIED at Charlestown, on the 29th ult. Commodore SAMUEL NICHOLSON, senior officer in the Navy of the U. S. aged 69.

At Norfolk, (Vir.) Mr. MERCER, son of the gallant Gen. Mercer, a midshipman in the navy. He was killed in a duel, in which the parties held their pistols to each other's breast, fired together at the word, and both fell dead. The seconds escaped with all possible speed, leaving their friends dead on the spot, with no one present to take care of their bodies. Even duellists will acknowledge that this was murder. For ourselves, we think it is duelling carried to perfection; at least only one thing is wanting, and that is, the hanging of the seconds.

In New Haven, during the year 1811, the deaths were 121. Of these

11 were of persons between 70 and 90 years of age; and 40 were under five years.

In the 1st and 2d parishes of Springfield, which contain about 3,000 souls, the deaths during last year were 27. Of these 12 were of children under three years, and 8 were between 60 and 85.

Killed on the 7th of November last, in the battle with the Indians near the Prophet's town on the Washash, Col. ABRAHAM OWENS, aide-camp to the Commander in chief: Also Capt W. C. BEAN, acting Major of U. S. Infantry. The men killed in the action, added to those who had died of their wounds before the 18th of Nov. were 62. The number of wounded, who survived at that date, was 126.

TO CORRESPONDENTS.

THE continuation of the *Review of Watts on Christian Communion* is unavoidably deferred.

Several original communications are on hand.

ERRATA.

In the communication on Sleep, p. 202, instead of *the sound of the archangel's trump*, read *the sound of a world in motion*. We are obliged to W. for this correction of our error.

In the account of the meeting of the General Association of New Hampshire, p. 229, instead of the *Rev. Holloway Fish*, read the *Rev. Holloway Fish*.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 9.

FEBRUARY, 1812.

VOL. IV.

BIOGRAPHY.

AN ACCOUNT OF MR. JEREMIAH MAYHEW, JUN. A MEMBER OF THE THEOLOGICAL INSTITUTION AT ANDOVER, WHO DIED AT NEW BEDFORD, JANUARY 4TH, 1811, AGED 22 YEARS.

THIS amiable youth was descended from the ancient and respectable family of the Mayhews on Martha's Vineyard, so well known in the Ecclesiastical Annals of our country, as having afforded eminent Ministers of the Gospel, and particularly faithful Missionaries among the Aborigines in that and the adjacent Islands. It is worthy of notice, that Missionaries of five successive generations have labored in the evangelical work, and all been held in high esteem as men of distinguished talents and unaffected piety. To the sorrow of the churches in the vicinity, and of the Indians on Martha's Vineyard, the labors of this extraordinary succession of Missionaries were closed, in 1803, by the death of Mr. Zechariah Mayhew, at the advanced age of eighty-eight.

Capt. Jeremiah Mayhew, of New Bedford, discovering in his son, the subject of this sketch, at a very early age, a mind inclined to study and reflection, was induced to give him a liberal education. His son accordingly engaged in a course of study pre-

paratory* to his admission into College. Being very regular in his habits, and possessing a strong attachment to study, he spent much of that time at his books, which others of his age frequently spend in idleness or amusements. At the several Academies, where he studied, he gained the affection of his fellow students. He was never known to be guilty of any indecorum towards others, but always treated their characters and persons with the greatest delicacy. The progress he made in his studies, and the diligent improvement of his time, showed his ardent thirst for knowledge and his just appreciation of his advantages. After going through his preparatory studies, he was admitted a member of Brown University in 1804.

While at that Institution he persevered in the same habits which have been described. Not content with running superficially over his studies, he made it his object to become thoroughly acquainted with all the subjects, to which he attended.

VOL. IV. *New Series.*

Possessing a judgment sound and correct, a taste more than commonly refined, and a sensibility unusually delicate, he was enabled to render his literary productions highly interesting. Far from aiming at tinsel ornament and show, he exhibited thoughts valuable and mature, clothed in chaste and easy language.

In College he secured, to a remarkable degree, the esteem and confidence of his fellow students. This, however, was not owing to a studied effort to render himself acceptable, but to his amiable and engaging deportment, which was the natural expression of a disposition combining all the friendly and tender affections. Such a disposition spread a mildness over his manners; and while it rendered him easy of access, it invited others of similar character to habits of intimacy.

A few months before he completed his collegiate course, an important era occurred in his life. At a time of some religious attention among the students, he experienced a great change in his religious views and feelings, as appeared, not only from his account of himself at the time, but especially from his subsequent life. Although he was early taught to reverence religion and its institutions, and was never known to treat sacred things in a disrespectful manner; still his inoffensive life was not sufficient to shield him from the terrors of the law, when set in array against him. He was convinced from the evidence which a view of his own heart furnished, that he was radically defective in what constituted a real Christian. He found himself o

be in the hands of an angry God, justly exposed to his eternal displeasure. He was conscious that he possessed a carnal mind not subject to the law of God, and felt that, unless he were transformed by the renewing of his mind, he should not be prepared to serve God in this world, nor to enjoy him in the next. He saw that he had always acted from a self-righteous spirit and not from a sincere regard to the glory of God. But the distress, which a sense of his guilt and an apprehension of his danger occasioned, was at length removed, and he found peace in believing. He could now rejoice in finding himself to be at the disposal of God. The holiness, justice, and sovereignty of God, with all the distinguishing doctrines of revelation, were subjects of delight to him. He perceived, however, so much sin remaining in his heart, that it was with a trembling solicitude, that he indulged the hope of having passed from death unto life. But by comparing his prevailing exercises with the word of God, he discovered satisfactory evidence, that a work of grace had been wrought in his heart. After mature reflection, and prayerful examination, he offered himself to the communion of the third Congregational church in Providence. Speaking of the public profession which he was about to make, he says, in a letter to his father, "This I consider as no unimportant event in my life. It is an event of the most serious nature, and one that requires much solemn reflection and preparation of heart. It is no less than entering into an everlasting cove-

nant with the eternal God. Oh, that he would grant me all needful grace, that I may be duly prepared for the solemn occasion."

About this time, which was in the summer before he took his degree, he had a severe turn of raising blood, which seemed to threaten his speedy dissolution. His complaint was an affection of the lungs, occasioned probably by too constant and intense application to study, a cause which brings many young men of the most promising genius to an untimely grave. As the disease assumed a very threatening aspect, little hope was entertained of his surviving for any length of time. He was restored, however, and was enabled to take a part in the exercises at Commencement.

His eye was now turned towards the work of the Gospel ministry; and after his health was in some measure confirmed, he united himself to the Theological Seminary in Andover; where he began to apply himself in earnest to prepare for the sacred office. His heart was set on the glorious work in which he hoped to honor his Savior, and to be instrumental in advancing the cause of truth in the world. He could not but anticipate the happiness he should enjoy in serving at the altar, and in bearing the messages of grace to his fellow men. In looking around upon a world lying in wickedness, and in beholding millions of the human race hurrying on to perdition, he was melted into tenderness for them, and longed to be the means of rescuing them from their danger, and of directing their feet to

the path of life. While preparing for this important calling, he labored to acquaint himself thoroughly with the distinguishing doctrines of the Gospel. His solicitude on this subject may be seen in the following extract from a letter. "Pray for me, my dear father, that I may shun the fatal heresies of the day, the rocks, on which many split; that I may preach no other Gospel than the true." "Could I possess that zeal and diligence in propagating the Gospel, which characterized some of our pious ancestors, how rich would be the blessing! Could I be, as one of them is described in history to have been, "a faithful, judicious, and constant preacher of the Gospel, who, on week days as well as on the Lord's days, was an unwearied worker with God and for him;" could I, as is said of another, "exhibit great benevolence, zeal, diligence, and self-denial;" the honors, riches, and pleasures of the world might court my affections in vain."

Like others, who delight to live upon the sincere milk of the word, he resorted daily to the Bible for spiritual nourishment. Few, perhaps, have feasted more frequently upon the bread of life, or realized more sensibly its spiritual effects. While he received the precious contents of the sacred volume as communicated by God himself for our instruction in righteousness, he perused them, not from the impulse of a speculative curiosity, but with a heart lifted to God for the enlightening influence of his Spirit, and desirous that Divine truth might be quickening to his soul. Among his papers, in which his views and exercises

on this subject, are expressed, is found the following: "Resolved to imitate the good President Edwards in studying the Scriptures so constantly, steadily, and frequently, as that I may find and plainly perceive myself to grow in the knowledge of the same."

Except the Bible, perhaps no books were more edifying and interesting to him, than the lives of eminent servants of Jesus Christ. It was his delight to contemplate the characters of those, who exhibited the real features of the Christian, who in their lives appeared to be under the constant influence of a deep rooted piety and an unrelaxed devotedness to the best of causes. The lives of Edwards, Brainerd, Doddridge, Pearce, and others distinguished for their piety and active benevolence, occupied many of his broken hours, and seasons of devotional reading. And so desirous was he of incorporating their excellencies into his own life, that he noted down in his diary many of their most distinguishing characteristics and pious resolutions, for his more particular observance and imitation.

To all who knew Mr. Mayhew, his humility evidently appeared to be a striking trait in his character. This Christian temper, cherished as it was by a growing sense of his imperfections and the plague of his heart, had a steady influence on his conversation, behavior, and religious duties, and led him to pray daily to be kept low in the dust before God. While it taught him not to think of himself more highly than he ought to think, it perhaps carried him to excess in withdrawing from public notice. But while

he was far from being envious or ambitious, he was as far from the affectation of humility.

His religion, being peculiarly experimental, took a strong hold of his heart. Instead of permitting his religious opinions to float loosely in his imagination, without affecting his heart, it reduced them to a practical use. It enlisted in its cause the noblest powers, and the strongest sensibilities of his soul. "A hope of reconciliation with God," says he in a letter to a friend, "surely adds greatly to the peace of a Christian. But what is it, when compared with the delight he takes in the service of his God? Here is happiness which the world knows nothing of, and which its riches, honors, and pleasures can never bestow. What can compare with the sweet satisfaction a Christian takes in devotion, in pouring out his soul in humble supplication at the mercy seat of Christ?"

Viewing himself as bought with a price, and desiring that the claims which God had upon him might be answered, he made a dedication of himself to God, soon after going to Andover, according to the method recommended by Dr. Doddridge. "Having," says he, in his diary, "reflected on the great importance of making an express self-dedication to God and made it a subject of prayer, I do now resolve, in humble dependance, as I trust, on Divine aid, to give myself away to God, to be his, and altogether his, for time and eternity."

Though Mr. Mayhew was not permitted to labor publicly in the Ministry, we have reason to hope he was the means of lasting good

to some persons, in a more private way. In his letters to his friends and acquaintances, he generally took occasion in a friendly, but faithful manner, to press the subject of religion upon the heart and conscience. By those, who knew the mildness of his temper and his tender regard to the feelings of others, it would be thought hardly possible for him to address them with such plainness as he sometimes did. The following is an extract of a letter addressed to one, who can now bless God that he was favored with a friend, who ventured to be faithful, and who would not suffer the love of an immortal soul to be stifled by a fear of disturbing the feelings of impenitent security. "Alas! you think you are entirely willing to throw yourself upon the merits of Christ for salvation. But is it not the fact, that you are not willing to submit to Gospel terms? Think not to make Christ your slave. Unless you cheerfully sacrifice all your selfish desires upon the altar of disinterested love, and accept salvation as a free gift, vain are all your cries, tears, and prayers. Until this is done, all you can do will not advance you a single step towards heaven. If ever you are brought to the knowledge of the truth, the praise will be God's. I have not a ray of hope, except what arises from rich, free and sovereign grace."

The following extract, designed to enforce the importance of self-examination, and of guarding against self-deception, was addressed to the same person, soon after his entertaining a hope of an interest in Christ. "But oh, be not deceived in a matter of

such vast concern!—how dreadful the thought, to find all our past hopes and joys as empty as air, to meet with a disappointment then, and that disappointment eternal, to enter upon an eternity of wretchedness instead of anticipated bliss! Alas, who can endure the thought? What godly jealousy then have we need to exercise, what searchings of heart, what fervent supplications to God to keep us from self-deception."

His disorder, which by occasional returns, had somewhat interrupted his studies, became at length so firmly seated, as to oblige him to relinquish them altogether. He was accordingly carried home about the last of June, 1810. He then bade a final adieu to his instructors and fellow students, no more to join them in his favorite studies, and acts of devotion; no more to see their faces forever. He left the consecrated walls of the College, that he might die in the bosom of his friends, and find a grave in the town that gave him birth. He survived, however, several months, during which time he was favored with the Divine presence, and enabled to manifest the Christian character in an eminent degree. He said, "I have a desire to live that I may be useful in the Church, but if God, has designed otherwise, I am willing his will should be done. I rejoice that his cause is in his own hands, and that he will promote it by such means as he shall choose." He manifested unshaken confidence in the rectitude of the Divine government, and rejoiced in the assurance, that every thing would be ordered for the best. He bore

his sickness with great patience and composure, and was never heard to complain.

His desire to do good to the souls of others did not forsake him in his sickness. He felt particularly interested in the welfare of those, who visited him during his confinement, and lost no suitable opportunity of urging upon them an attention to religion. To an intimate friend, who visited him, he said; "Do you think this the time to begin to attend to religion? What would you think of my case, if you saw me destitute of religion?" To another, "We shall never see each other again, but may we meet in heaven. Oh be careful to secure an interest there."

Nov. 29, 1810, the day of public thanksgiving, was a precious day to him. He observed to one that was by him, "a year ago to-day I renewed the dedication of myself to God, and have renewed it again to-day."

About a fortnight before his death, being questioned respecting the state of his mind, he said, "I feel resigned and happy." Several days after, being asked whether he was enabled still to put his trust in God, he replied, "Oh yes, I think so;" adding, "it is dreadful to think of appearing at the bar of God with a false hope." From this time his strength failed more rapidly; yet as his outward man decayed, his inward man acquired new strength.

Jan. 2, 1811. To something that was said to him, he returned this answer, "Oh Mr. —, I love to hear about Christ—that rejoices me—Oh for the happiness of being in the immediate

presence of my Redeemer, where I shall be forever freed from sin."

The next day he appeared to be engaged the most of the time in prayer, and conversed but little. To some Christian friends, who were speaking of some prayer-meetings which they had formerly held with him, he said, "Oh those were sweet seasons." Late in the night of the same day, he seemed to have a near view of death, but appeared composed and happy. As he approached the dark valley, his prospects brightened. His fears were all removed and his confidence in his Savior was unshaken. Being asked if he found equal joy and peace in religion now, as he did in more prosperous circumstances, and if the Savior appeared as good and glorious as ever? he readily replied, "O yes, yes." He was then asked, if he felt willing to endure additional pain and distress for a long time should it please God to continue his illness? He said, "The heart is deceitful, but I now feel resigned to the will of God, and think I can cheerfully submit to that, which shall be most for his glory; yet I cannot but rejoice that the conflict is almost over." He gently fell asleep in Christ the next morning, enjoying to the last the comforting presence of his God and Savior, and recommending to others that religion, of which he had been such an ornament. Thus was the family called to resign the object of their fondest hopes, and the Theological Institution, for the third time in the course of thirteen months, to bewail the death of a beloved member.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FOREIGN MISSIONS.*

Mr. Editor,

To an honest mind it is painful to receive undeserved praise. And perhaps the feeling is sometimes as strong, as that which results from a calumnious imputation. No man or body of men, while in the exercise of a becoming temper, and peculiarly while under the influence of a Christian spirit, can consent that the mistaking public should not be undeceived, if it ascribe to such individual, or body, qualities or exertions never possessed or manifested.

This idea was forcibly impressed on my mind while reading lately the following lines of a popular poet:

"Where roll Ohio's streams, Missouri's
floods,
"Beneath the umbrage of eternal woods,
"The Red Man roamed, a hunter-warrior
wild;
"On him the everlasting Gospel smiled;
"His heart was awed, confounded, pier-
ced, subdued,
"Divinely melted, moulded, and renewed;
"The bold, base Savage, nature's, harsh-
est clod,
"Rose from the dust the image of his
God."

Montgomery, West Ind.

Of these lines, it would be said from their connexion, the reference is to the labors of the Moravian Missionaries. But turn-

* By inserting the following communication we do not intend to express our approbation of every hint suggested by the writer. We see not, for instance, the necessity of withdrawing any part of the funds

ing to the Rev. Dr. Buchanan's second Sermon before the University of Cambridge, we read, as follows:

"Christianity hath again, after a lapse of many ages, assumed its true character as "the LIGHT of the world." We now behold it animated by its original spirit, which was to extend its blessings "to ALL NATIONS." The Scriptures are preparing in almost every language, and preachers are going forth in almost every clime. Within the period of which we speak men have heard the Gospel "in their own tongue wherein they were born," in INDIA, throughout many of its provinces; in different parts of AFRICA; in the interior of ASIA; in the western parts of America; in New-Holland; and in the Isles of the Pacific Sea; in the West Indies, and in the northern regions of Greenland and Labrador. Malays, Chinese, Persians, and Arabians begin now to hear, or read, "in their own tongues the wonderful works of God," Acts ii, 11."

Delightful picture! And is it then true that, "where roll Missouri's floods," "in the western

appropriated to domestic Missions from their present destination. We hope, on the contrary, that all the Missionary Societies in the United States will have their funds increased, and be able to extend their labors. As to the support of Foreign Missions, we have a strong confidence that it will be ample, as soon as Christians throughout this country shall be well acquainted with the object.

Ed.

parts of America,** during *this* remarkable "Era of Light," the adventurous missionary has displayed "the everlasting Gospel" in such manner, that "the image of God" is seen in the once base, bold, and cruel Savage? Oh that it were!

How far westward the Moravian Brethren have extended their exemplary and evangelical diligence I am unable to ascertain. The fate of their Indian settlements of Gradenhutten, Shoeburn and Salem is detailed in the appendix to the Rev. Mr. Harris's "Tour to the State of Ohio." Possibly they may have advanced to the Illinois—I know not but beyond.

The spiritual industry and Christian benevolence of our own countrymen have effected a Mission at Sandusky, among the Wyandots, and this, under the patronage of the "Western Missionary Society," aided by the exertions of other Societies and individuals, maintains its ground; and, under the smiles of Him, who reigns in His Church forever, will doubtless be a mean of great benefit.

It is asserted by persons, who have some acquaintance with the subject, that as far, as is known to them, *no Protestant Missionary has, as yet, crossed the Mississippi* for evangelical labor.

The benevolence of British Christians had left to us this field. From the extracts above it would seem they have supposed it occupied and tilled. But it is yet a *vast moral waste*.

*We supposed Dr. Buchanan to refer, in these words, to the Missionary attempts on the western coast of America.

Ed.

Another extensive field of labor is also opened to the Christian benevolence of the people of the United States. With a population of a million of blacks, who either were themselves torn from Africa, or descend from ancestors who were, it cannot but seem an incumbent duty to reflect on, and endeavor to promote, the good of that benighted country, the sweat of whose natives has so long been enriching our own. Several have felt this to be a duty. The late Dr. Hopkins entertained a high hope on this subject, and made exertions to evangelize some part of Africa *by means of Africans themselves*. And many good men beside have favorable thoughts of the utility, and a strong sense of the consequent obligation, of supporting an *African mission conducted by blacks*. It is confidently said to be the opinion of Sir Joseph Banks, so many years versed in the concerns of the African Institution, that, whenever it is practicable, it will be best to employ the natives of Africa, in the intercourse with that country. If this opinion should prevail, what a triumph of Christian principle would be exhibited to the heathen! And perhaps it may prevail, considering the immense advantage, with which an African, liberated himself from slavery, and having renounced idolatry and embraced the religion of Christ, might address his heathenish countrymen, and exhibit to them the blessings of Christianity, among which *his own mission* would not be the least. He might show them the sincerity of the change of disposition, which the Christian nations profess in relinquishing the

practice of enslaving their fellow men. We should then virtually address them thus; "Your happiness is dear to us, as friends of the Redeemer; behold the proof! We send you the religion of Jesus by means of these your countrymen, whom, under other views, and for far different purposes, we drew into slavery. Forgive us the wrong; and thankfully adore the Providence of God, who in the land of their captivity has given them the light of the Gospel, and by his grace induced and enabled us to turn your former injury into your eternal benefit. Rejoice, then, with us in a like precious faith!"

Doubtless among the many professors of religion among the blacks in our country several might be found willing to undertake the duty, if judged fit,* and adequately patronized. Should there not be a sufficiency already, we may educate some hopeful youths of them—may give them a knowledge of medicine, surgery, natural history, agriculture, and the arts, in addition to sacred instruction.

This great subject is, perhaps, contemplated by the American Board of Commissioners for Foreign Missions, and, in conjunction with the design of evangelizing the West, forms a part of the extensive plan of their ultimate operations. But a mission to the Northern Indians, and the important service in prospect

among the inhabitants of the Birman Empire must require not only the present funds of the Board, but also the results of an ordinary public benevolence.

I was gratified with the proposal of "a Subscriber" in the Panoplist for November, p. 269, and pleased with the prompt sincerity, with which the *first fruits* of his resolution were devoted to the Missionary service. A general disuse of ardent spirits, and the diversion of the sums which they cost into a channel of Christian beneficence, might form a fund amply sufficient for every charitable purpose.

But, when objects of so great importance open on us, the exertions of the friends of Zion must be increased. Let us then venture to hope that, in view of the wide field of Missionary labor presented to the contemplation of the highly respectable Board, whose interesting Address your readers have lately perused, it may appear the duty of the several Societies (in New England at least) already embodied for the purpose of Missions, and whose efforts are circumscribed, although of incalculable benefit "to the new settlements and destitute places of the United States," to devote to the use of that Board, for propagating the Gospel in the Western regions of America, in India, and in Africa, the TENTH PART OF THEIR ANNUAL INCOME.

* Accounts have not long since reached us of the active and intelligent exertions of a negro captain of a vessel, owned by himself, and manned with blacks, and now employed, as is believed, in the service of the "African Institution" in England. This is evidence of a capacity for improvement.

I am sensible, Mr. Editor, it will be said that objects sufficiently numerous and interesting have been already presented; that we had better attempt to instruct and evangelize the negroes of our own country, before we send to Africa; and occupy

the religious attention of the Indian tribes within the original United States, before we cross the Mississippi. But, by attempting great things abroad, we shall be most likely to do great things at home, as well as abroad. This the experience of the Church proves decisively.

It seems, indeed, that the erection of such a Board, as we have seen formed in New England, is to be proposed to the General Assembly of the Presbyterian Church in the United States. Perhaps it may be thought, that it belongs to them to realize the expectations of European Christians in respect to the Western Indians; to which I have alluded, and to make use of the striking facilities, with which we are furnished, to send back to Africa the payment of the debt, which we owe to humanity. But New England has a large and interesting population of her sons advancing to the West, for whom she should be provident.

I will only observe, further, that it will be a circumstance peculiarly deserving notice, should a public Body, formed in the State, which first emancipated its negro slaves, be foremost in striking off the fetters of sin and ignorance from the minds of heathenish Africans, debased and polluted by idolatry and crimes.

The time may come, when the messengers of peace, who enter Africa from the West, shall be met in their zealous course of Christian benevolence by enlightened and converted natives from the eastern and southern shores of that vast continent, engaged in the same evangelical labor. The re-introduction of

the Scriptures into Abyssinia, and their extensive influence there may be hoped for among the great events of the present period. *Ethiopia shall then stretch out her hands to God*, and with emulous zeal shall be welcomed into the kingdom of Christ by his friends in America, as well as in Asia and Europe.

ELIHU.

For the Panoplist.

ON WRITTEN ACCOUNTS OF REVIVALS OF RELIGION.

IN many accounts which I have read of revivals of religion, after a general description of the origin, progress, and issue of the work, a few instances of remarkable conversions are subjoined. These consist usually of aged persons, or of persons who have been unusually irreligious and dissolute, or of persons awakened and converted without the intervention of the ordinary means of grace. The object in producing these select and signal cases is to evince, that the work is the work of God, and to illustrate his adorable sovereignty. And they furnish, no doubt, unquestionable evidence on these subjects. But while they are produced, (and properly enough) for these purposes, the question has occurred to me, Whether sufficient care has been taken to guard against misconception, and the perversion of these examples? Indeed, I have thought, that such accounts have frequently occupied an undue proportion of the narrative; for though the power of God, and his sovereignty, are gloriously manifested in such special cases, there are other truths, of no less

consequence, illustrated during the progress of almost every revival. The greatest number of converts, in every day of God's power, are probably the immediate or remote descendants of a pious ancestry, religiously educated, and personally attentive to the means of grace. And this is the subject, which I think should stand in the fore ground, and occupy the largest space; lest, seeing so many instances of the conversion of aged persons, and of irreligious and profligate persons, with the scanty accounts of the conversion of sober youths, who had been religiously educated, the reader should form too low an apprehension of the danger of impiety, vice, and procrastination, depreciate the importance of using means, and be inspired with presumption to continue in sin, from the expectation that grace may be as likely to abound to persons in such courses, as to any others. God is certainly a sovereign, but the exercise of his sovereignty is never at war with the declarations and institutions of his word. It is never so exercised as to diminish the danger of sin, or the importance of Divine ordinances; and if any such impression is made by a narrative of a revival of religion, it must arise from a defective history of the work. Hence there is great need of fidelity and judgment to give to the parts of the account their due proportion, according to the state of facts. The writer of such an account should note especially the ordinary course of Providence, and not confine himself principally to deviations from that course. The defect, concerning which I am speaking, con-

sists not in stating facts which ought to be omitted, but in omitting facts which ought to be stated. Every revival illustrates, if I mistake not, the covenant faithfulness of God to his people, in the conversion of their children. It shews, also, the importance of the means of grace, and the danger of irreligion and immoral habits, and of deferring religion to old age. If children of worldly and irreligious families are sometimes compelled to come in, how much more manifestly is the blessing of the Lord in the house of the righteous, than in that of the wicked. If one infidel, or one drunkard, or one aged sinner is plucked as a brand from the burning, how important is it that such a fact should be so stated as not to admit the inference, that infidels, and drunkards, and aged sinners, are as likely to be saved as those whose doctrinal views are correct, their conduct regular, and who have been solicitous about their souls from early childhood. It should be stated, on the other hand, that no religious advantages, however great, no external propriety of conduct, no correctness of speculative faith, no anxiety about the soul, can insure salvation, or render a person worthy of the Divine favor.

As to those cases, in which persons are awakened without the visible operation of means, the inference is too hastily and too strongly drawn, that they are not awakened by the ordinary means of grace. The Bible, and the Sabbath, and the Gospel Ministry have had an effect upon them in a thousand ways. They have heard something in the family, something in the school, and occasionally something on the

Sabbath, beside the knowledge which is gained by being daily conversant with friends and neighbors, who are acting every moment more or less under the influence of Christian institutions. The Scriptures nowhere teach us to expect the whole efficacy of the Ministry immediately. Often one minister sows the seed, and another reaps the harvest. There is a kind of religious atmosphere created, an omnipresent influence of truth upon every body, where the Sabbath is observed, and the Gospel preached: so that, in whatever state people are awakened, it is effected usually, if not always, by the instrumentality of truth already in the mind, in consequence of Divine institutions; but which has been suffered to remain for a while ineffectual. L.

ON THE PART WHICH AMERICA IS
TO TAKE IN EVANGELIZING
THE WORLD.

Mr. Editor,

I have lately been reading Dr. Buchanan's Christian Researches in India, together with his Memoir on the subject of an Ecclesiastical Establishment in the same country. The facts which he discloses, and the remarks which he makes, are very interesting to the Christian world. Christians in Great Britain must feel a peculiar interest in the subjects there treated, on account of the intimate political relation, which subsists between the two countries. Other Christians will feel solicitous for the further diffusion of Gospel light among the inhabitants of the East, in proportion as they love

the Redeemer's cause, and the happiness of their fellow men. The prophecies contained in the Old and New Testaments have, of late, been greatly elucidated by the disclosure of such facts, as are contained in Dr. Buchanan's books, and by the exertions and writings of other men of the present day. It is greatly to be wished, that the labors of good and intelligent men, might be further directed to this most important object, and that they may not cease until, by the Divine blessing, the knowledge of the Lord shall fill the whole earth.

But while the attention of the whole Christian world has been turned to Europe, Asia, and Africa; and while materials for the illustration of prophecy have been sedulously and copiously gathered from those quarters of the globe, the writer must confess, that he has often considered it a matter of regret, that so little has been said concerning the state of Christianity on this continent which we inhabit. A question has often arisen in the writer's mind, what part in those great events which are to precede the millennial state of the Church is America to take? Or, of all the world, is America alone excluded from the tumult of nations, spoken of in Holy Writ? Is she to have no agency in bringing to pass the predicted order of events; and is she to have no share, either in the sufferings or in the blessings, which are to come? It seems scarcely credible that one half the globe should form no part of prophecy, especially when so much is prophesied in general terms which seem to include the whole human race. In point of numbers, America,

indeed, cannot compare with the other quarters of the earth; but she greatly exceeds, in that respect, some countries to which the finger of prophecy is acknowledged to be directed. If, however, the millennial state is to commence, as some calculate, two centuries hence, surely it cannot be said that America is too inconsiderable, by any rational mode of estimation, to be contemplated in prophecy. It is no amplification of rational conjecture, to suppose that, at that period, she may exceed Europe, in population, wealth, and political importance. She may exceed it in the number of Christian believers, in the purity of their articles of faith, and moral deportment. In her hands, the sceptre may, ere then, be placed, and other nations be controlled by her authority, and by her example. But it is not necessary to place the event of the millenium so remotely, in order to give to this continent such a consequence, as to afford a sort of presumptive evidence, (for it is presumptive evidence merely,) that she may be pointed out, among other nations, in prophecy. Let that event take place fifty years hence, and who will say that America is excluded? Or even what improbability is there, that, as she is already, she may be instrumental in accomplishing, or passive in sustaining, some part of the great whole that is to be achieved before the glorious times spoken of shall come?

If the Gospel is to be published among all nations in any measure through the instrumentality of exertions made by Christians; and if these exertions are not to be confined to Christians

of any one country, or language; we may certainly conclude that there is some ground for imagining, if not for determining, that America is to have her share in accomplishing this object; and that a part is assigned her in prophecy. If these exertions are to be confined to Christians of any particular country, where is the evidence? If they are not, why is Christian America overlooked? *And why do American Christians overlook themselves?* That Christian writers on the other side of the Atlantic, should have paid so little attention to this part of their subject, is no great wonder, when we consider how little knowledge they have concerning us. The writer of this article by no means intends to cast any censure on those writers, or other Christians on the Eastern Continent, by this remark; but it is a duty which he owes to his countrymen, to the world, and to the cause of Christianity, that induces him to make it. For it is a fact well known to many here, that the greater part, even of the best informed European authors, possess very little correct information of the real state of this country, especially with regard to the knowledge, and the morals, and religious habits of the people. This he believes to be as true of those Europeans who have written on the present state of the world as delineated in Scripture prophecy, as it is of other writers; not but that they are fully aware and acknowledge that there are Christians here; but few of them, I believe, understand how many there are, or how much they comport in faith and practice with other Christians who maintain a life of

piety according to the Gospel. It cannot be unacceptable to the Christian world to state a few facts which will serve to place this matter in a proper light; for the truth of the facts, an appeal is made to every man who is acquainted with history, and with this country.

The United States contain a population of seven millions of inhabitants. These people, taken in the gross, are called Christians; and if this name ought to be applied to the people of any country, taken collectively, it is certainly well applied to those of the United States. It is not pretended that there are better Christians here, than are to be found elsewhere; nor that we have not individuals as bad as other countries produce. But it is asked with confidence, in what other country can be found a greater proportion of people whose lives give evidence of piety, or a less proportion of such as are obviously immoral? In no other country that ever existed, was less restraint put upon men with regard to their religious, or moral sentiments, and behavior. Here, if a man is corrupt in his religious sentiments, there is nothing to obstruct his publishing them to others, beyond the restraint which he feels from the opinions and frowns of the virtuous; or the superior deference which the truth always challenges from falsehood. Here, if any where, men speak and act for themselves; yet in no other country did Christianity ever command more respect, from the people at large, or exhibit a greater influence on the minds and conduct of men taken in a mass. It ought to be remarked,

further, that this influence is not that which superior knowledge is wont to exert over consummate ignorance; for no where else, are the great body of the people so well enlightened; so capable of thinking and judging for themselves.

Such the writer verily believes to be briefly, the state of facts, with regard to the United States at large. But he cannot avoid stating some additional ones with regard to that portion of the United States, which is called New-England. Whatever has been said concerning the country, generally, is still more applicable to this part of it. The population of New-England amounts, within a fraction, to one million and a half. Here are witnessed the blessings of Christianity, and of a general diffusion of knowledge, beyond any example which history can furnish. In these respects, Massachusetts and Connecticut, are without a parallel. In the whole history of mankind, it is believed that no other community of equal extent, ever enjoyed so great a combination of blessings. Of these blessings Christianity is the real source. The people of these States have been happy, because they have understood, and practised, self-government, and sound morality; they have practised these, because they were virtuous; they have been virtuous, because they have been taught Christianity. No where else were the *national* fruits, so to speak, of the Christian religion, ever so practically visible; no where else were its genuine doctrines ever better understood, or more successfully inculcated; no where else did those doctrines ever give so gen-

eral, uniform, and powerful a direction to the sentiments, views, habits and conduct of the great body of the people. Never did any people possess so much general useful knowledge. Other nations have produced individuals who were more learned, than any which these States can boast of; but no other nation ever did produce so few ignorant inhabitants. Of all other countries, Connecticut is the only one that can say, or ever could say, that her treasury gives out, for the purpose of schooling, more money than it receives and pays over for all the necessary purposes of her government. Houses for worship, and schools for instruction, are placed at such intervals, that the Gospel, and the means of a necessary education in letters, are in every one's reach. This is not only true of Connecticut and Massachusetts proper, but of all New-England, with the exception of some towns but newly settled, where, however, these privileges are rapidly extending; and of another very small portion of her territory, which stands as an admonitory example of the practical bad consequences of inattention to education and religion.

Let not the writer be understood to mean, by the foregoing remarks, that the great body of the people of the United States, or that a majority of them, are Christians in the most important sense of that term; what he intends is, that the proportion of such Christians is comparatively large, and that the influence of Christian doctrine and example, over the great mass of the people, is such as to warrant all he has said.

Northward of the United States are the Canadas, and other British settlements, which are rapidly increasing in population and political importance. The inhabitants are Christians and Pagans. Of the former, the greater part are, probably, Protestants; the rest are Roman Catholics, but less bigotted than their brethren, generally, in Europe. The Spanish and Portuguese settlements in North and South America, are Roman Catholic. What the number of their inhabitants is, the writer can form no accurate judgment. We know, however, that it must be considerable. From the present aspect of things in some of these countries, there is reason to expect such a revolution in their affairs as will materially affect the state of their religion, government, and national character. What the issue will be, it is impossible to divine; but, leaving that to the direction of Heaven, the intelligent Christian must feel his curiosity to be awake at the prospect before him. The remaining inhabitants of this continent are Pagans; and though scattered in their habitations, are still numerous, and exhibit to us a hideous picture of the boasted dignity of human nature, without education, and without revealed religion.

Such is a concise view of the present moral state of that portion of the great human family, which inhabits this western continent. Every short period of years brings a fresh accession of moral and political importance to this quarter of the globe, and excites new interest in the view of those who have a Christian concern for the well-being of

their fellow men. If the Scriptures are to be published to all people, and if some of every tribe and nation under Heaven are to be redeemed, the religious state of America ought not to be neglected. Though America was unknown to the rest of the world when the Scriptures of truth were given to men, and for a long subsequent period of time, yet was it ever equally known and present to Him, with whom a thousand years are as one day, and one day as a thousand years. His purposes concerning us were established of old, even from everlasting; but the question occurs, has He revealed any of these purposes in his holy word? This point appears to need elucidation. That some one might be induced to turn his attention to this subject, and offer the result of his investigation to the public, the writer has ventured to publish the foregoing observations. It would seem that American theologians must feel a lively interest in this undertaking; an undertaking that respects the immortal concerns of their countrymen, and of others whose lot Providence has cast with theirs in this great division of the globe.

The present age is distinguished beyond all others in extensive and successful attempts to publish the Gospel. A wide field is open to Christians in this country, in which to exercise their benevolence, for the same objects. This field is peculiarly *ours*; and Christian people in the United States are answerable for the manner in which they cultivate it. Though the writer would by no means discourage contributing to the support of mis-

sions among the heathen in the East, but wishes his countrymen to lend all the aid they can reasonably furnish for that object, yet he thinks that something ought to be done for sending the Gospel among the heathen of our own continent, more than has yet been attempted. If we neglect it, from what other quarter are we to expect that these people will receive the word of life? To whom can they so naturally look? To whom can we more naturally lend our Christian aid? How many thousand Pagans border on, and near us; who know not the way of salvation! How many thousand Roman Catholics adjoin us, destitute of the Bible, and dependent on an ignorant and corrupt clergy for what little they know of God and the way to Heaven! Multitudes of these Catholics *might* receive the Bible from us, were we disposed to give it; and would most cordially thank us for the unspeakable gift. Multitudes of those Pagans who now live without God and without hope in the world, through our instrumentality, and the Divine blessing, might be brought to the knowledge of the truth as it is in Jesus. Connected with the business, would be the investigation of scriptural prophecy, as it respects this part of the world; and who can tell but such an investigation may contribute much towards enlivening our Christian zeal in the cause of these Catholics, and heathen? Let every man do his duty, and the Divine blessing will not be withheld.

It is hoped that this very imperfect attempt of the writer to draw the attention of Christians

to what he conceived to be a very important matter, will be neither unacceptable, nor unavailing. Certainly it will not be without avail, should any able hand, by

the means, be induced to take up the subject, and treat it according to its merits.

ACLETUS.

SELECTIONS,

ACCOUNT OF THE REVIVAL OF RELIGION IN BOSTON, A. D. 1741.
BY THE REV. MR. PRINCE.

(Continued from p. 369.)

As to Mr. Tennent's preaching; it was frequently both terrible and searching. It was often for matter justly terrible, as he according to the inspired oracles exhibited the dreadful holiness, justice, law, threatenings, truth, power, majesty of God; and his anger with rebellious, impenitent, unbelieving and Christless sinners; the awful danger they were every moment in of being struck down to hell, and being damned for ever; with the amazing miseries of that place of torment. But his exhibitions both for matter and manner fell inconceivably below the reality: and though this terrible preaching may strongly work on the natural passions and frighten the hearers, rouse the soul, and prepare the way for terrible convictions; yet those mere natural terrors, and these convictions are quite different things.

Nothing is more obvious than for people to be greatly terrified with the apprehensions of God, eternity and hell, and yet have no convictions.

As in Old England and New I have been a constant preacher and observer of the religious state of those who heard me, for above thirty years; they have

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passed under many scores of most dreadful tempests of thunder and lightning; wherein as the Psalmist represents, 'the voice of the Lord was upon the waters, the God of glory thundered, the voice of the Lord was powerful, the voice of the Lord was full of majesty; the voice of the Lord broke the cedars, divided the flames of fire, shook the wilderness, and (in the darkest night) discovered the forest.' Yea, even since the revival, viz. on Friday night July 30, 1742, at the lecture in the South Church, near nine o'clock, being very dark, there came on a terrible storm of thunder and lightning: and just as the blessing was given, an amazing clap broke over the Church with piercing repetitions, which set many a shrieking, and the whole assembly into great consternation; God then appeared "terrible out of his high places; they heard attentively the noise of his voice, and the sound that went out of his mouth; he directed it under the whole heaven, and his lightning to the ends of the earth; after it a voice roared, he thundered marvellously with his voice: and at this the hearts of many (as Elihu's) trembled, and were moved out of their places, for near two hours together. And yet in all these displays of the majesty of God, and terrifying

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apprehensions of danger of sudden destruction, neither in this surprising night, nor in all the course of thirty years have I scarce known any by these kinds of terrors brought under genuine convictions. And what minister has a voice like God, and who can thunder like Him?

So on Lord's-day, June 3d last, in our time of public worship in the forenoon, when we had been about a quarter of an hour in prayer, the mighty power of God came on with a surprising roar and earthquake; which made the house with all the galleries to rock and tremble, with such a grating noise as if the bricks were moving out of their places to come down and bury us: which exceedingly disturbed the congregation, excited the shrieks of many, put many on flying out, and the generality in motion. But though many were greatly terrified, yet in a day or two their terrors seemed to vanish; and I know of but two or three seized by convictions on this awful occasion.

No! conviction is quite another sort of a thing. It is the work of the Spirit of God, a sovereign, free and Almighty agent; where in he gives the sinful soul such a clear and lively view of the glory of the Divine sovereignty, omnipresence, holiness, justice, truth and power; the extensiveness, spirituality and strictness of his law; the binding nature, efficacy and dreadfulness of his curses; the multitude and heinousness of its sins both of commission and omission; the horrible vileness, wickedness, perverseness and hypocrisy of the heart, with its utter impotence either rightly to repent, or be-

lieve in Christ, or change itself: so that it sees itself in a lost, undone and perishing state; without the least degree of worthiness to recommend it to the holy and righteous God, and the least degree of strength to help itself out of this condition. These discoveries are made by means of some revealed truths, either in the reading, hearing, or remembrance: when in the hearing sometimes by words of terror, and sometimes by words of tenderness: and the Holy Spirit with such internal evidence and power so applies them to the conscience, that they become as sharp arrows piercing into the heart, wounding, paining and sticking in it, when all the mechanical impressions of frightful sounds are over, sometimes for many days, weeks, and months, if not years together; until this Divine agent, by these and other convictions agreeable to his inspired word, intirely subdues the soul to Christ; or being ungratefully treated, withdraws his convincing influence, and leaves the heart and conscience to greater and more dangerous hardness and stupidity than ever.

Such were the convictions wrought in many hundreds in this town by Mr. Tennant's searching ministry: and such was the case of those many scores of several other congregations as well as mine, who came to me and others for direction under them.* And, indeed by all their converse I found it was not so much the terror as the

*The same kind of searching preaching by our own ministers and others, I also observed was the most successful means of bringing people into

searching nature of his ministry, that was the principal means of their conviction. It was not merely, nor so much, his laying open the terrors of the law and wrath of God, or damnation of hell; (for this they could pretty well bear as long as they hoped these belonged not to them, or they could easily avoid them;) as his laying open their many vain and secret shifts and refuges, counterfeit resemblances of grace, delusive and damning hopes; their utter impotence, and impending danger of destruction: whereby they found all their hopes and refuges of lies to fail them, and themselves exposed to eternal ruin, unable to help themselves, and in a lost condition. This searching preaching was both the suitable and principal means of their conviction: though it is most evident, the most proper means are utterly insufficient; and wholly depend on the sovereign will of God, to put forth his power and apply them by this or that instrument, on this or that person, at this or that season, in this or that way or manner, with these or those permitted circumstances, infirmities, corruptions, errors, agencies, oppositions; and to what degree, duration and event he pleases.

A remarkable instance of conviction also, has been sometimes under the ministry of the Rev. Mr. Edwards of Northampton; a preacher of a low and moderate voice, a natural way of delivery, and without any agitation of body

powerful convictions, or clear and awakening views of their sinful and lost condition, and their absolute need of Christ to find and save them.

or any thing else in the manner to excite attention; except his habitual and great solemnity, looking and speaking as in the presence of God, and with a weighty sense of the matter delivered. And on the other hand, I have known several very worthy ministers of loud and rousing voices; and yet to their great sorrow the generality of their people, for a long course of years asleep in deep security. It is just as the Holy Spirit pleases, to hide occasions of pride from man: and if Mr. Tennent was to come here again and preach more rousingly than ever, it may be not one soul would come under conviction by him.

On Monday, March 2, 1740—1, Mr. Tennent preached his farewell sermon to the people of Boston, from Acts xi, 23, to an auditory extremely crowded, very attentive, and much affected, in Dr. Colman's house of worship. It was an affectionate parting, and as great numbers of all conditions and ages appeared awakened by him, there seemed to be a general sadness at his going away.

Though it was natural for them to resort abundantly to him, by whom it pleased the sovereign God chiefly to awaken them, for advice in their soul concerns; yet while he was here, many repaired to their ministers also, and many more and oftener when he was gone. Mr. Tennent's ministry, with the various cases of those resorting to us, excited us to treat more largely of the workings of the Spirit of Grace, as a spirit of conviction and conversion, consolation and edification in the souls of men, agreea-

ble to the Holy Scriptures, and the common experiences of true believers.

And now was such a time as we never knew. The Rev. Mr. Cooper was wont to say, that more came to him in one week in deep concern about their souls, than in the whole twenty-four years of his preceding ministry. I can also say the same as to the numbers who repaired to me. By Mr. Cooper's letter to his friend in Scotland, it appears, he has had about six hundred different persons in three months time: and Mr. Webb informs me, he has had in the same space above a thousand.

Agreeable to the numerous bills of the awakened put up in public, sometimes rising to the number of sixty at once, there repaired to us both boys and girls, young men and women, Indians and Negroes, heads of families, aged persons; those who had been in full communion and going on in a course of religion many years. And their cases represented were; a blind mind, a vile and hard heart, and some under a deep sense thereof; some under great temptations; some in great concern for their souls; some in great distress of mind for fear of being unconverted; others for fear they had been all along building on a righteousness of their own, and were still in the gall of bitterness and bond of iniquity. Some under slighty, others under strong convictions of their sins and sinfulness, guilt and condemnation, the wrath and curse of God upon them, their impotence and misery; some for a long time, even for several months under these convictions: some fearing lest the Holy Spirit

should withdraw; others having quenched his operations, were in great distress lest he should leave them forever: persons far advanced in years, afraid of being left behind, while others were hastening to the great Redeemer.

Nor were the same persons satisfied with coming once or twice, as formerly, but again and again, I know not how often; complaining of their evil and cursed hearts; of their past and present unbelief, pride, hypocrisy, perfidiousness, contempt of Christ and God, alienation from them, their love and captivity to sin, and utter impotence to help themselves, or even to believe on Christ, &c. renouncing every degree of worthiness in and utterly condemning themselves; greatly afraid of deceiving their own souls; and earnestly desirous of being searched, discovered and shown the true way of salvation.

Both people and ministers seemed under a Divine influence to quicken each other. The people seemed to have a renewed taste for those old pious and experimental writers, Mr. Hooker, Shepard, Gurnal, William Guthrie, Joseph Alein, Isaac Ambrose, Dr. Owen, and others; as well as later, such as Mr. Mead, Flavel, Shaw, Willard, Stoddard, Dr. Increase and Cotton Mather, Mr. Mather of Windsor, Mr. Boston, &c. The evangelical writings of these deceased authors, as well as of others alive, both in England, Scotland, and New-England, were now read with singular pleasure; some of them reprinted and in great numbers quickly bought and studied. And the

more experimental our religion was, like their's, the more it was relished.

The people seemed to love to hear us more than ever: The weekly Tuesday evening lectures at the church in Brattle street were much crowded and not sufficient. April 17, 1741, another lecture was therefore opened every Friday evening at the south church; when a seasonable discourse was given by the Rev. Dr. Sewall from John xvi, 8: And soon after, another lecture every Tuesday and Friday evening was opened at the New North: three of the most capacious houses of public worship in town; the least of which I suppose will hold three thousand people. Besides the ancient lecture every Thursday noon at the old church; and other lectures in other churches.

Dr. Sewall's discourse, with three other excellent sermons on the same text were soon after published. In the first of which he says, p. 20, "As more lately we have received good news of this kind from more distant places upon this continent; so I cannot but hope that God's sending one and another of his servants among us who had been personally acquainted with these later wonderful works of grace, together with their very laborious and fervent preaching, and the ministry of others his servants, has been blessed to convince many of their sins, and awaken them to a serious concern about their souls. Yea, it is hopeful that there are a number converted, and brought home to Christ. Let us give the praise to the God of all grace." In the second he says, p. 66, "To conclude, let us with humble thankful-

ness behold that remarkable work of grace which I trust God is carrying on in this town and other places; and be encouraged to seek the Lord more earnestly, that his kingdom may come with power by the more plentiful effusions of his Holy Spirit; and that the Lord would rebuke Satan in all his attempts to hinder or reproach this work, and *bruise him under our feet*. Let us bless God for his Spirit and grace manifested in and with his servants that have preached the Gospel among us, and for the great success which has attended their painful labors." In the fourth he says, p. last, "And let such as are under good impressions from the Spirit, take heed to themselves, and beware of apostasy. O ponder those awful words! *If any man draw back, my soul shall have no pleasure in him*, Heb. x, 38. But if there should come a falling away respecting some that have promised fair, let us not be shaken in mind as if the main work was not of God; nor take up an evil report against it. Scripture and experience warn us to fear and prepare for such a trial."

And in the preface he says, "It hath pleased the sovereign and gracious God, *in whose hand our times* are, to ordain that we should live under some peculiar advantages for our precious souls. For to the ordinary means, we have superadded the manifestation of the Spirit, in extraordinary works of grace. We have lately heard glad tidings from one place and another, that many are inquiring the way to Zion, with their faces thitherward; and some are declaring what God hath done for their souls. Yea, God hath

brought this work home to our own doors, and we hear many crying out, *What must we do to be saved!* And there are a number hopefully rejoicing in God's salvation. Of such a season as this it may well be said, *I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now is the accepted time; Behold now is the day of salvation* I hope God's people are reaping the fruit of their prayers, particularly on extraordinary days of fasting observed with an especial view to this great blessing, the plentiful effusion of the Holy Spirit. O there is great reason to fear that another like season will never, never return upon you. O sleeper! awake, and hearken, there's a noise, and a shaking among the dry bones. Some it may be of your own acquaintance, secure like you a little while ago, are now in deep concern, and can no longer relish those carnal pleasures in which you were companions. Now, destruction from God is a terror to them, and they are fleeing from the wrath to come. What a reproof doth God give to your stupidity in the awakenings of others? And here, among you with whom the Spirit is striving at this day, we behold many of our young people. O our children! God is drawing nigh to you in a distinguishing manner, &c."

Nor were the people satisfied with all these lectures: But as private societies for religious exercises, both of elder and younger persons, both of males and females by themselves, in several parts of the town, now increased to a much greater number than ever, viz. to near the

number of thirty, meeting on Lord's day, Monday, Wednesday, and Thursday evenings; so the people were constantly employing the ministers to pray and preach at those societies, as also at many private houses where no formed society met: And such numbers flocked to hear us as greatly crowded them, as well as more than usually filled our houses of public worship, both on Lord's days and lectures, especially evening lectures, for about a twelvemonth after.

Some of our ministers, to oblige the people, have sometimes preached in public and private, at one house or another, even every evening, except after Saturday for a week together: and the more we prayed and preached, the more enlarged were our hearts, and the more delightful the employment. And O how many, how serious and attentive were our hearers! How many awakened and hopefully converted by their Ministers! And how many of such added soon to our churches, as we hope will be saved eternally? Scarce a sermon seemed to be preached without some good impressions.

As to the church to which I belong—Within six months from the end of January, 1740—1, were threescore joined to our communicants: the greater part of whom gave a more exact account of the work of the Spirit of God on their souls in effectual calling, as described in the Westminster Assembly's shorter Catechism, than I was wont to meet with before: besides many others I could not but have charity for, who refrained from coming to the table of Christ for want of a satisfying view of the work of

reparation in them. Mr. Tennent being so exceedingly strict in cautioning people from running into churches, taking the sacred covenant, and receiving the Lord's Supper the seal thereof, till they had saving grace; that divers brought to very hopeful dispositions, yea, some I doubt not, to embrace the Savior in all his offices, were through fear and darkness kept from coming into full communion. Or otherwise, many more I believe, would have entered; who had they the like experiences a year before, I doubt not would have readily offered themselves, and we should have as readily received them, and would now, as some of the most hopeful Christians. So far did Mr. Tennent's awakening ministry shake their hopes and hinder them, that those whom I apprehended to be thirsty, and thought myself obliged to encourage, I found the impressions of his preaching had discouraged.

Yea, some who had been in full communion were made so suspicious of themselves, as to refrain partaking; and I had no small pains to remove their scruples. For as to my own opinion, it seems to me, that where there is a thirst for Christ and his spiritual benefits, that thirst is raised by the Spirit of Christ: And in raising such a thirst, he qualifies for them, shows his readiness to satiate it, invites, requires, and gives sufficient grounds for coming to him at these pipes of living waters; though we may not be sure whether this thirst arises from a renewed heart or no: And thither therefore should we come with a humble sense of our emptiness and unworthiness, and with

our thirsty souls reaching forth to him, to receive from his open, offered and overflowing fulness. If I am mistaken, I desire to see it.

However, in many of these people, their convictions in a judgment of charity, appeared by the same Spirit to be carried further than an awakening view of their sins, their sinfulness and misery; even to what the Assembly's Catechism agreeable to Scripture, calls an enlightening their minds in the knowledge of Christ, or clear, lively and attractive views of his perfect suitability, all-sufficiency, and willingness as the Son of God incarnate and Mediator, to receive them, and by his merits, intercession, grace, and Spirit to reconcile them to the holy God, and save and make them completely and eternally holy and happy, though now the chief of sinners: And in such views as these he melted their frozen hearts, renewed their wills, overcame them with affection to him, and persuaded and enabled them to embrace him in his person and all his offices and benefits, as offered in the Gospel.

By Dr. Colman's letter of June 8, 1741, it appears, "that in 1741, in April, there were nine or ten, and in May were nineteen added to his church: Among whom, says the Doctor, were many of the rich and polite of our sons and daughters."*

And the Rev. Mr. Webb, senior pastor of the New North, just now informs me with respect to his church and people, in the fol-

*Preface to his Sermon of Souls flying to Christ. Printed at London in 1742.

lowing words—"Admissions to full communion of those hopefully wrought upon in the late day of grace about one hundred and sixty: Of which one hundred and two from January 1740—1 to January 1741—2. Of the above-mentioned, by far the greater part have since given hopeful signs of saving conversion. And many more give good evidences of grace; but for the reasons in your account [above] cannot be prevailed upon to come to the table of the Lord."

In this year 1741, the very face of the town seemed to be strangely altered. Some who had not been here since the fall before, have told me their great surprise at the change in the general look and carriage of people, as soon as they landed. Even the Negroes and boys in the streets surprisingly left their usual rudeness: I knew many of these had been greatly affected, and now were formed into religious societies. And one of our worthy gentlemen expressing his wonder at the remarkable change, informed me, that whereas he used with others on Saturday evenings to visit the taverns, in order to clear them of town inhabitants, they were wont to find many there, and meet with trouble to get them away; but now having gone at those seasons again, he found them empty of all but lodgers.

Of that time the Rev. Dr. Colman justly writes to the Rev. Dr. Watts, on Sept. 15, 1741, in the following terms, "Thanks be to God, in our Province the impressions of religion grow and

increase in a happy, wise, sedate manner, such as gives a joyous prospect relating to the next generation, that our young ones will be wise, grave, devout parents to their children. I know not how to admire the pleasant, gracious work of God: Our lectures flourish, our Sabbaths are joyous, our churches increase, our ministers have new life and spirit in their work."

Of the same time the Rev. Mr. Cooper also writes on Nov. 20, 1741, in his noble Preface to Mr. Edwards's most excellent, solid, judicious, and scriptural performance, as the Rev. Mr. Willison of Scotland rightly styles them, in the following manner—"I verily believe in this our metropolis, there were the last winter some thousands under such religious impressions as they never felt before. And as to the fruits of this work, which we have been bid so often to wait for, blessed be God! so far as there has been time for observation they appear to be abiding. I don't mean, that none have lost their impressions, or that there are no instances of hypocrisy and apostasy. Scripture and experience lead us to expect these at such a season. It is to me matter of surprise and thankfulness, that as yet there have been no more. But I mean, that a great number of those who have been awakened are still seeking and striving to enter in at the strait gate. The most of those who have been thought to be converted, continue to give evidences of their being new creatures, and seem to cleave to the Lord with full purpose of heart. To be sure a new face of things continues in this town; though

*His letter at the end of Mr. Edwards's aforesaid sermon, printed at London in 1742.

many circumstances concur to render such a work not so observable here, as in smaller and distant places. Many things not becoming the profession of the Gospel are in a measure reformed. Taverns, dancing-schools, and such meetings as have been called assemblies; which have always proved unfriendly to serious godliness, are much less frequented. Many have reduced their dress and apparel, so as to make them look more like the followers of the humble Jesus. And it has been both surprising and pleasant to see how some younger people, and of that sex too which is most fond of such vanities, have put off the bravery of their ornaments, as the effect and indication of their seeking the inward glories of the King's daughter. Religion is now much more the subject of conversation at friends' houses, than ever I knew it. The doctrines of grace are espoused and relished. Private religious meetings are greatly multiplied. The public assemblies (especially lectures) are much better attended: And our auditories were never so attentive and serious. There is indeed an extraordinary appetite after the sincere milk of the word. It is more than a twelvemonth since an evening lecture was set up in this town; there are now several; two constantly on Tuesday and Friday evenings; when some of our most capacious houses are well filled with hearers who by their looks and deportment seem to come to hear that their souls might live. An evening in God's courts is now esteemed better than many elsewhere. There is also great resort to ministers in private. Our

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hands continue full of work: And many times we have more than we can discourse with distinctly and separately."

Jan. 11, 1741—2, most of the associate pastors of this town agreed on a course of days of prayer in their several churches; as the Rev. Dr. Sewall well expresses it, in his sermon on that occasion preached in the South Church, Feb. 26, 1741—2, "to bless the name of God for spiritual blessings already received in the remarkable revival of his work among us and in many other places; to seek of God the more plentiful effusion of his Holy Spirit; that the Lord would preserve us and his people from every thing that hath a tendency to quench his Spirit and obstruct the progress and success of his good work; and that it may go on and prosper, till the whole land shall be filled with the blessed fruits of the Spirit." And in his sermon, he says, "We ought to praise the Lord that he has not left us without a witness of his Divine power and grace in the wonderful operations of his Spirit in our times. Let the success which God hath of late given to the ministers of the word above what we have known in times past animate us to labor more abundantly. And let not any pervert what has been said to prejudice themselves or others against that wonderful work of grace, which, I verily believe, God has wrought in this town and other places."

In some, this further work of conviction and effectual calling was clearer, in others more obscure, in others less or more doubtful. And so various likewise were the joys and consolations

tions rising from the various changes or exercises in them, or their various applications to Christ for mercy. But herein their pastors labored to preserve them from mistakes, to discover their dangers on every side, to lead them to a thorough conviction and humiliation, and through these to right views of Christ and closing with him in a saving manner; that they might not be deceived with joys or consolations which belonged not to them.

Of those who came not into full communion with our churches—some, who were under strong convictions and in a hopeful way, have since sadly lost them; the Spirit of God has ceased striving, and they are more blind and hard than ever: And, some of these like those under his ineffectual influence in the apostle's days; *After they have escaped the pollution of the world through the*

knowledge of the Lord and Savior Jesus Christ, are again entangled therein and overcome; their latter end is worse with them than the beginning; and it has happened to them according to the true Proverb "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire," 2 Pet. ii, 20—22. And some who had fair resemblances both of saving grace and holy joy, whereby they for a time deceived both themselves and others; after high appearances have fallen away: as some who first followed Christ himself, yet afterwards left him; and as he has represented the various events of impressions made by his own and his successors' preaching, in the parable of the sower, Mat. xiii, Mark iv, and Luke viii.

(To be continued.)

MISCELLANEOUS:

ON THE SALARIES OF MINISTERS.

To the Editor of the Panoplist.

SIR,

If you should think the following statements calculated to promote the interests of the Redeemer's kingdom, you will give them a place in the Panoplist; if otherwise, the writer will not be offended.

A minister of a church and congregation, in a country town of some consequence, read the thoughts of A. B. on the *Salaries of Ministers*, published in the Panoplist for November last. The striking resemblance between those thoughts and his own circumstances, in many

points, led him at first to suspect, that A. B. was some thinking member of his own church. This suspicion, however, was soon given up, on considering, that if there were a solitary individual in the church, who could think and write in that manner, his influence would be felt, and things would not remain as they are.

Deeply impressed with the painful thought, that a dissolution of the pastoral connexion must take place, the minister in question was, in his own mind, preparing to bring it about, in a way least injurious to the cause of religion, when the production

of A. B. came to hand. That, together with other considerations, has led him to defer, for the present, this painful work; and to lay his case before the Christian public, hoping that A. B. or some other able and pious friend to Christ and his ministers, will plainly point out to him the path of duty. That it may be in the power of such a person to offer judicious counsel, facts must be stated; which facts may possibly designate who the minister is, and wound the feelings of some of his flock. But would not their feelings be more deeply wounded, should they be visited with a famine of the word of life. Such a famine seems inevitable, if things remain as they are. In that case, the triumph of Infidelity would be great. The enemy would seize the ground. The sheep of Christ would be scattered.

The facts which seem necessary to a full understanding of the case are the following:

The minister, his wife and children, are so many in number, that his salary when divided into the same number of parts, will afford to each of them between ten and eleven cents a day for their support. The children are all under fifteen years of age. In this estimate no deduction is made from the salary to pay for hired help, which is commonly needed in a large family of small children. The articles to feed and clothe this family are to be purchased from day to day, and on credit too, which is a disadvantage unknown to those who are able to pay when they purchase. The business done by country merchants and mechanics is much in the barter way, which has carried the prices of

the necessaries of life; in many instances, above the Boston prices. The merchant gives the farmer his price for his produce, but pays in goods from the shop: he knows how to manage. The minister must deal with both; and must be charged by both their barter price. And soon the books must be settled. If he has not the money to pay, the best that can be done is to give his note on interest; and, when the year comes round, to renew the note and include the interest. Notes of this nature are fast increasing against this minister. His salary is not paid agreeably to contract. The payments have long been six months behind the stated period, when they are due; and he loses the interest, and experiences all the other disadvantages of delay, and would do so, if the payments were years behind. When the salary is paid, three quarters, or thereabouts, come in orders drawn by him on the treasurer in favor of individuals. Thus, by barter dealing, and delay of payment, the salary is in fact diminished, in his judgment, one third; which reduces his daily stipend, when divided between himself and his dependants, to about seven cents each. It ought to be added that he has no farm worth mentioning.

The minister being fully persuaded that his people would not raise his salary; (for some of them complained bitterly, in his hearing, of the great minister tax they had to pay;) and doubting whether they would settle another, were he to be removed; thought it his duty to follow the example of Paul, that eminent servant of Christ, and began to administer to the necessities of

himself and his dependants with the labor of his own hands. The men of the world smiled; some professors of religion were offended: but the general opinion was, that this was needless. Some of the brethren individually undertook to reprove the minister for his worldly-mindedness. He stated to them the absolute necessity that drove him to labor with his own hands. However, they could not see as he did, and would have it, that the minister had no need at all to attend to secular business. The common arts to destroy a minister's usefulness were resorted to, and with too much success.

Justice would not be done to the minister without stating, that amidst all his secular avocations, his ministerial labors have greatly increased. It is thought that no minister within fifty miles of him has more abounded in *extra* labors. Never did he decline, when asked, to preach a funeral sermon, at any house where persons, by reason of age or infirmity, were unable to attend public worship. He usually is present at two conference meetings in a week; and has not been negligent in visiting the sick and dying. Frequently his feeble assistance has been afforded to his brethren in the ministry, when their fields of labor, through the blessed influences of the Spirit, have been rendered white ready to harvest.

But to return from this digression. The minister is wretchedly involved in debt, even beyond the possibility of extricating himself, unless by selling the little real estate he possesses; and he must, unless his salary should be enlarged, go still deeper in the bitter waters. He is most

destitute of books. Some affecting objects of charity dwell near him. The cries of Christians in the East for Bibles from *professors* in the West; the pressing calls for money to expend in translating and printing the Scriptures in the heathen languages; and, above all, the earnest demand for pecuniary assistance, which the American Board of Commissioners for Foreign Missions have made on the Christian public, penetrate his heart. He abundantly urges on Christians the duty of giving, by the positive requirements of the Gospel; by bowels of compassion for the heathen; by the distinguished mercies conferred on the people of this land; by the example of the Apostles who forsook all to spread the Gospel, who accounted not their lives dear to themselves, and actually suffered martyrdom, rather than heathens should perish for lack of vision; by the example of primitive Christians, who sold their possessions, and laid the prices at the Apostles' feet; and, finally, by the example of Christ, who was the Owner of the universe, yet for the everlasting good of hell-deserving sinners, He emptied himself of infinite fulness, became a servant, had not where to lay his head, was spit upon, mocked, scourged, crowned with thorns, and died the accursed death of the cross. But this preaching avails nothing; these arguments fall to the ground. And doubtless this is partly because the minister does not set the example. He has not a dollar, nor even *two mites*, to put into the box; and therefore it remains empty. This minister was one of the small circle who first

signed the constitution of the Massachusetts Missionary Society. He then saw, by faith, the present and future splendor of this Society, gladdening the hearts of thousands, who, but for this labor of love, would have been descending rapidly into heathenism. For a number of years, however, it has been impracticable for him to pay his annual tax to that institution. He was among those, who first advocated the publishing of the Magazine, and has ever been deeply concerned to have that publication, in some form, live; yea, more than live, become great, emphatically good, and enlightening multitudes. But he has not been able for a number of years to meet the most reasonable demands of the Editors; and, of course, at times has not been a subscriber. Thus he is pressed on every hand; teased and threatened by his creditors; distracted how to meet the daily wants of his family; half-unmanned, or more, with respect to the duties of his sacred office; halting between different opinions as to the course he ought to pursue; afraid to preach to his people that part of the Gospel which they most need, namely, the duty of ministering to the temporal wants of their teacher.

Now, Mr. Editor, what shall this minister do? Shall he bring about a dissolution of the sacred connexion between himself and the dear people of his charge, in the best way he can; sell, at a great disadvantage, the little property he has; redeem his debts; and divide the remainder, if there should be a remainder, between his hungry children and the heathen world, the inhabi-

tants of which are, at this moment, perishing with a famine infinitely worse than the severest famine for bread? Shall he leave a very important stand, where, as he has reason to believe, his services are peculiarly needed? Or shall he attempt to convince those who cannot, who will not be convinced, that ten cents and a half a day to each member of his family, paid as above stated, will not furnish comfortable food and clothing, enable him to educate his children respectably, and treat his brethren in the ministry and his extensive Christian acquaintance hospitably, and leave from twenty to fifty dollars annually, to devote to the poor, and to Missionary and Bible Societies? He is pained to know his duty, that he may do it.

You, Sir, have correspondents, who make mathematical and other calculations, and state the voluntary tribute paid for ardent spirits, at theatres, for dress, &c. Their superior talents the writer would take the liberty to put in requisition to afford reasonable counsel to this minister, or to his people, or, if it is thought expedient, to both. And if, in this case, such able advice should be given, it may, with small variations, suit many cases, and be extensively useful.

Should this communication be published, many ministers will be accused and condemned as its authors. For, in the country, those ministers generally, who preach the unadulterated doctrines for which the Apostles laid down their lives, are under absolute necessity to attend to secular pursuits; even to the neglect of the infinitely momentous duties of their sacred office.

The present is confessedly one of the most eventful periods the Church ever saw; a period big with most astonishing revolutions, which convulse the civilized world to its centre; and every event has an important bearing on the interests of Zion. At this crisis, so eventful, must the few watchmen on the walls of Zion, who are faithful to the Jehovah of Israel, and to precious souls, be driven from their watch to earn their bread by the labor of their hands? God forbid. Must the watchman quit the watch tower, at the moment when the unclean spirits are arranging, organizing, and animating the unnumbered legions of Gog to attack the holy city? and when false teachers swarm on every side, and are so expert in the arts of deception, that, were it possible, they would deceive the very elect? At the present time ministers peculiarly need to be furnished with every possible source of information. They ought to have time, and advantages, to read, and study, as well as hearts to labor in their ministry, and pray, more than ever. If they were able to devote all their strength to the peculiar duties of their office, and to set the example, (and a noble one,) of contributing to the necessities of the heathen, of the Jews, and of Christians, in the east, there would soon be no want of money to carry into effect the sublime plans conceived by the Hornes and the Buchananans of the day.

D. C.

P. S. The writer cheerfully submits the foregoing production to the Editor of the Panoplist,

to be published in whole, or in part, or with amendments, or to be rejected altogether, at discretion; not expecting any acknowledgments, apologies, or reasons, whatever.*

ON SAVING FOR THE MISSIONARY CAUSE.

To the Editor of the Panoplist.

SIR,

With great pleasure I have observed the increasing zeal of the Christian community in promoting the missionary cause. Of late this zeal has been astonishing. It has been my earnest desire to do something to favor this blessed cause, besides merely *wishing* it success. But how I should do it, I found it difficult to contrive. I am a plain man in a country town, with a wife, and a large family of children. Though I feel myself rich and happy in these, I am in very moderate worldly circumstances. My difficulty has been, how I could afford any thing from that property, which has been just sufficient to support my family; It has been grievous to me to think of doing nothing in so good a cause; and yet it has seemed almost impossible for me to spare even a few dollars without injury to my own household. I have finally had a serious conversation on the subject with my wife, whose heart feels as much for

*After receiving such full power, perhaps it ought to be stated, that only a few alterations have been made in the communication of D. C., and they were of small consequence, relating, principally, to the phraseology.

E. I.

the poor heathen as mine does. We have finally hit upon a method, which I am more and more pleased with, the more I think of it; and if you think it will do any good, you have my consent to publish it.—You must know, then, that it is the practice in country towns, even among people as poor as I am, to have a great variety of things on the tea table, especially when they have company. I believe they are almost as extravagant at tea, as your rich people in seaports are at dinner. We have resolved to save from the tea table for the help of missionaries. Truly, Sir, we find we can spare half the dainties, commonly set upon the table, to the benefit of our health; and at the same time avoid much of the labor and inconvenience of preparing for company. If we keep close to our plan we can afford at least five dollars a year for the support of missions, besides doing some good in other ways. I suppose we shall be thought a little singular; and perhaps our visitants will think we have grown covetous. But I mean to be honest with them, and tell them my motive. Perhaps they will some of them take the hint, and do likewise. But whatever they do; we are fixed. And though we don't mean to censure others severely; we do mean to set an example, which may be safely followed. And if others refuse to follow it; I think we shall have the advantage over them in two or three respects. First; we shall have better health; and shall probably reduce the doctor's bill one third. Secondly; we shall have the happiness of doing good; which is infinitely above the pleasure of a feast.

Thirdly; we shall have joy in remembering what we have done at the judgment day.

I am, Sir, your friend and humble servant,
M. A.

Essex, Feb. 15, 1812.

P. S. I forgot to tell you, that we have determined to add still more to our charitable treasure, by leaving off several articles of finery, which we have put upon our children, and which have never done them any good at all; but to make them proud and ungovernable. I should add something about spirituous liquors; but I desire to be thankful we left off using them, except for medicine, some time ago, and have found the benefit in many ways.

DEATH OF THE REV. MR. SPENCER.

To the Editor of the Panoplist.

SIR,

I enclose an account of a young minister's death, which I received last week in a letter from my sister in the neighborhood of London. If you think it worth placing in your excellent periodical publication, it is very much at your service. G. J.

"I believe, my dear brother, you recollect my mentioning to you, before you left England, the Rev. Mr. Spencer, late of Hoxton Academy, as a young man of the most popular talents, and remarkably engaged in winning souls to Christ. He preached with great acceptance at the Rev. Rowland Hill's Chapel and most of the Evangelical Meeting Houses in and near London. In January last, he had a unanimous call to the church of Christ

amongst the Independents at Liverpool. The congregation in a very short time so much increased, that hundreds could not get in. The Society agreed to build him a new Meeting House that would contain two thousand persons; and he laid the first stone in April last, in the presence of five thousand spectators.

"He was ordained in June, and crowds were pressing to hear him from Sabbath to Sabbath, but that God,

"Who moves in a mysterious way
His wonders to perform,"

saw proper to remove him in a moment. On the first Sabbath in August the services of the day had been remarkably solemn and impressive, and the ordinance of the Lord's Supper was administered.

"On the Monday after, he went, but with some reluctance, to bathe, thinking it might invigorate his nerves for study; but as soon as he went into the water, he sunk, never to rise more. The body was not found until fifty minutes afterwards. The respect paid to his memory at his funeral, was such as has not been shewn since that of Lord Nelson. It was supposed that not less than *thirty thousand* spectators were present to see the procession.

"This circumstance is one of those mysterious dispensations, that will never be unfolded in the present world; but it becomes us to bow with submission, knowing that the Judge of all the earth must do right."

REVIEW.

XXVIII. *Watts on Christian Communion.*

(Continued from p. 323.)

THE first question which our author considers is this:

"What is Christian Communion? And what are the general and agreed terms of it?"

After a few brief observations on Christian communion, as that fellowship which Christians have with God the Father, with Christ, and with one another, especially in the public ordinances of worship, he proceeds to inquire into the general terms of it. Here the author barely states, though very perspicuously and impressively, the same views, which President Edwards, with great variety and

irresistible force of argument, labors to defend, in his piece on the same subject. The reformed churches in general have agreed with these authors in this position; *that a credible profession of real Christianity is the term of communion with Christians.*

"As in order to hold an inward and spiritual communion with Christ and his people, we must be sincere believers, or real Christians; so every person seeking visible communion with the church of Christ should satisfy his own conscience with nothing short of real Christianity: But Christians and churches not being able to search the heart as Christ and conscience can, the term of our visible communion with Christians is a credible profession of real Christianity, or a professed subjection to the Gospel of Christ, as the apostle expresses

it, 2 Cor. ix, 13, that is, such an outward profession of inward and hearty Christianity, as gives just and credible evidence that this profession is sincere, and that the person thus professing is a hearty Christian: Rom. x, 9, 10. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* If a man profess Christianity in any manner or form of profession soever, and yet make it plainly and openly appear by other parts of his conduct, that his profession is not sincere and hearty, he has no right to salvation according to this text, and has always been deemed unworthy of Christian communion in all the Scripture history, and in the best and purest ages of the Church. Those that *profess they know God, but in works deny him* are to be accounted abominable amongst all Christians. Tit. i, 17.

"It is not therefore real and inward Christianity in the heart that can give any man a right to communion in outward ordinances, unless it be professed in a credible manner to the world; nor can the want of such real and inward religion exclude any person from communion while he makes such a credible profession, for as God only is the Judge of hearts, and not man, we must act according to outward appearances: There will be hypocrites in the Church of Christ in this world, and there is no help for it; The wheat and tares will grow together in the same field till the time of harvest. The day of judgment is the only time to decide the matter completely, and distinguish hypocrites for ever from real Christians; and therefore all that have the credible form and appearance of Christianity must be admitted into the Church of Christ on earth.

"This is the common sentiment and practice of all the reformed churches, that a credible profession is the general term of communion, though they differ about some particular circumstances of this profession that go to make up the credibility of it. These things are so gener-

ally acknowledged by the most and best of the writers of our day, that I shall not stay here to prove them." pp. 5, 6.

We do indeed consider this point as so plain, that it hardly needs any labored proof; and yet so important, that the proof of it can hardly be labored too much. The most plausible arguments in support of the more lax and easy method of admission into the Church have been drawn from *the practice*, under the former dispensation, of admitting the whole or the greater part of the nation into covenant with God, and from the connexion of baptized children with the Church. As to the former, it must be evident on the least reflection, that *the practice of so irregular and corrupt a nation, as that of the Israelites, cannot be relied upon, as a just exposition of the nature of the religious ordinances which were given them.* On the contrary, it plainly appears, that in various respects, even where some external regard was shown to the Divine institution, they deviated so essentially from its genuine spirit, as to incur the displeasure of God, which was expressly made known by the severest reproofs of his prophets. The proper, and, so far as this subject is concerned, the only questions are, *What was the nature of the church of God under the former dispensation? and what qualifications were requisite to membership according to the Divine prescription?* Here it will be found, that entering into covenant with God, and attending Divine ordinances, according to the principles of the ancient economy, always implied *circumcision of heart, real obedience,*

or, in one word, *holiness*. If men covenanted with God, and attended Divine ordinances without this, it was their fault. But surely their hypocritical observances, so frequently and pointedly reprobated by the prophets of God, cannot be pleaded, as precedents, to justify the same hypocrisy at the present day. If the priests, to whom the administration of religion was intrusted, were negligent or unfaithful; was their negligence, or unfaithfulness, an example worthy to be followed? So far from it, that it was highly criminal; and yet much less criminal, than similar negligence or unfaithfulness, under the superior light and advantages of the Christian dispensation.

The other principal topic of argument against the strictness which we plead for, is *the relation in which baptized children are considered as standing to the Church*. To discuss this subject minutely falls not within our province. Our present design, however, requires us to make one remark, the truth and pertinence of which will, we think, be quite obvious. The remark is this; that *the peculiar advantage and benefits of Christian baptism in infancy, and of the Christian education connected with it, cannot in any view, diminish men's obligations to holiness, or give them a title to adult membership in the Church upon lower terms, than those which are prescribed for others*. The general principle then holds good, that, as the Searcher of hearts absolutely, and under the highest sanctions, requires of all men evangelical holiness, and receives none as members of

his kingdom without it; so a credible profession or manifestation of this, is the only condition on which any church of Christ can admit persons to its holy communion.

Honestly entertaining these views, we cannot but tremble for the safety of the Church, when we see upon what lax principles men are often admitted into it. And if we would show ourselves friends to its purity and prosperity, we must labor to increase the vigilance and caution of those, who are set to keep the door of entrance. No society on earth can be preserved from disorder, or even from the danger of dissolution, whose members are received promiscuously, and without attention to their qualifications. The man, who came in the night and sowed tares in the field among the wheat, was by the owner of the field pronounced *an enemy*. And with good reason. It was the work of an enemy. Nor can the adversaries of the Church adopt any measure more hostile in its nature, and involving in its operation more certain, or more desolating mischief, than to lower down, as Dr. Bell has done,* the sanctity of the Christian profession, and demolish the barriers, which separate the kingdom of God from the world. What city or nation could even hope to stand, which should invite and receive into its borders an invincible host, that disliked its laws and all its most useful institutions, and were resolved to establish a new government upon the ruins of the

* William Bell, D.D. in his "Inquiry into the authority, nature, and design of the Lord's Supper."

old? When we open our eyes upon that body of men in Christendom, which is called the Church, and survey, with every allowance that candor can suggest, what is visible in the characters of its members, do we not find at once the principal source of its divisions and distractions, of the loss of that discipline which should have guarded its honor, and the boldness and triumph of the heresies which have invaded its faith? How can a community, constituted as the Church now is, be *the ground and pillar of the truth, a garden enclosed, the fold of Christ, the heritage and habitation of God?*

We offer no apology for the length of our remarks on the first question, but the importance of the subject which it introduces.

To the second question, "*Who are the proper judges of the credibility of our profession?*" the author gives substantially the following answer; which is printed as if quoted from him, though it is only a summary of what he has written.

"Jesus Christ in his word is the Supreme Judge of what is truth and what is duty; what sort of persons should be admitted to Christian communion, and who should be forbidden. But as he does not apply his own rules to particular persons; it must of necessity be left to some man or men to determine whether particular persons have those characters of worthy communicants, which Christ has appointed in his word."

"Every man must use his own best judgment to determine whether he has complied with the terms of salvation, and whether it is proper to propose himself to Christian communion. But no man must determine for himself, whether he shall be received by others and partake of their sacred privileges. No man can impose himself on a church,

merely because he thinks himself qualified. Such a license as this would throw down the fences of the garden of Christ, and reduce it to a wilderness. If then a credible profession of Christianity be the appointed term of communion, there must be some present judges of the credibility of this profession. And who can be so proper judges as those, with whom communion is desired? As a person must judge for himself whether he will offer himself to a particular church; that church must judge whether he is fit to be received as one of their number. Even the light of nature teaches, that every voluntary society must determine who shall be members and enjoy fellowship with them in their peculiar privileges."

"It must indeed be confessed, that the Church, though a voluntary society, professes subjection to a Sovereign, who has given them a rule, according to which they are bound to admit persons to their communion. Still the church, who are called to be active in this affair, must judge concerning the true sense and just application of this rule to particular cases. The society ought surely to have the same liberty with the person proposed; and if he has liberty to judge whether he will seek communion with them; they ought to have liberty to judge whether they will receive him. They must each judge of the sense of scripture rules, so far as relates to their own actions."

"Considering the difficulty as well as importance of this business; it is abundantly convenient, if not necessary, to commit the *first and special*, though not exclusive care of it to men of superior knowledge in the things of God and in human nature: qualified with due zeal for the honor and purity of the church, with great tenderness, and compassion, meekness, condescension, and charity; that if possible, they may not give occasion to the church to exclude any of the sheep of Christ from the visible fold, nor admit unclean animals into the flock."

In answering some difficult questions respecting divisions

which may arise on this subject between a minister and his church, or between different parts of the church, Dr. Watts, at the close of this chapter, shows his characteristic candor and prudence in an amiable point of light.

QUEST. 3. *What are the particular terms of Christian Communion? Or, what things are necessary to make the profession of Christianity credible?*

SEC. 1. Having inquired who are the persons that must judge of the credibility of our profession in order to Christian Communion, we proceed next to inquire, What things go to make up a credible profession; and we must take great care in this matter not to make new terms and conditions of our profession, which Christ the Lord and Head of his church has not made; nor to insist upon any thing as necessary to render a profession credible, which may not be fairly deduced from the rules and examples recorded in the New Testament, and the application of them to our present age, according to the different circumstances of times, places, and persons.

"It must be granted that there are several parts of necessary conduct in Christian churches and sacred ordinances, that arise from the very nature and reason of things, from the very being of societies, and from the circumstances of all human affairs; and we must not expect that all these should be dictated by Divine revelation, and written down with all their minute particulars in express words of Scripture." pp. 23, 24.

After a diligent search into the holy Scriptures, and careful observation of Christian churches; the author thinks these three things necessary, at least in our times, to make a profession of Christianity sufficiently credible for Christian communion, viz.

"First, A confession of all the necessary articles of Christian religion.

"Secondly, A professed subjection to all the necessary rules of Christian duty.

"Thirdly, Such a blameless and holy practice in life, as may make the profession of the lips appear, in the common judgment of men, to be the sincere sense of the heart.

"Note, under the first head, I say, a confession of all the necessary articles of Christian religion, rather than the Christian faith, that I may plainly include the practical articles of repentance and new obedience, &c. as well as the doctrinal ones.

"Reason and revelation, nature and Scripture, seem to make these three things necessary to a credible profession of Christianity.

"For if a man makes never so fair an appearance of Christian duties in his practice, yet if in words he refuse to profess the Christian faith, or deny any necessary doctrine or duty of it, he is not worthy of Christian communion.

"Or if a man give never so good an account of his knowledge and belief of all the articles of the Christian religion, and his moral conversation and carriage towards men, has been generally blameless in the eye of the world; yet if he utterly refuse to declare his sincere intention to practise any of the plain and necessary duties of the Christian religion, he cannot be accounted worthy of Christian communion.

"Or if his words make never so full a confession of all the doctrines and duties of Christianity, and profess a sincere belief of and submission to them, yet if in his constant practice he be a liar, an adulterer, a drunkard, a known cheat, or a robber, &c. his wicked practice makes his profession incredible, he is not worthy of Christian communion." pp. 25, 26.

Our author then delivers his thoughts more fully on the three particulars, which make up the credibility of a profession.

"First, a confession of all the necessary articles of Christian religion, includes in it those articles that are necessary to salvation, and those that are necessary to maintain and practise this communion; which two are certainly different from each other." p. 26.

"Secondly, a professed subjection to all the necessary rules of Christian duty, includes in it not only those duties that are necessary to salvation, but those duties also that are necessary to practise Christian communion.

"The first sort of Christian duties are those that are necessary to salvation, such as the fear, love, and worship of God; faith, love, and obedience towards our Lord Jesus Christ; repentance of sin, and an humble trust or hope in the promises of the Gospel, as shall be shewn at large under the seventh question. Now this profession does not signify a mere engagement or promise hereafter to fulfil these duties, but also a profession that we have begun to practise them already; for we are not received into a church in order to receive Jesus Christ the Lord, but upon a credible profession that we have received Jesus Christ already, Rom. xv, 7. *Receive ye one another as Christ has received us.* We must have therefore some evidence and hope that we have received Christ in all his necessary offices, as our Lord and Savior, and consequently that he has received us, before we should propose ourselves to be received by any visible church.

"Now if a man professes repentance, it implies that he has been made sensible of sin, that he has been taught the evil of it, that he mourns for what is past, and is daily watching against it. If a man profess faith in Christ as a propitiation and atonement, it implies that he is acquainted with his guilt in the sight of God, that he is in danger of Divine wrath, and that he is not able to make atonement for his own sins, and therefore he flies for refuge to Jesus Christ, that he may obtain peace with God. If he professes a hope of heaven, it implies in it that he is endeavoring to prepare for this heaven, for every man that hath this hope purifieth himself. If he professes to take Christ for his example, it implies a desire and attempt to imitate our blessed Lord in self-denial, patience, zeal, &c.

"In order to make this profession of our faith, and hope credible, it is the custom of some churches to re-

quire no more than the person's own general profession that he does believe and repent and hope, as in Acts viii, 37, *I believe, &c.* It is the custom of other churches to desire also some further evidences of the truth of his faith, hope, and repentance, by a more particular account of some of those things which are implied in the exercise of those graces; and this has been usually called, though not properly, the rendering a reason of the hope that is in him, 1 Pet. iii, 15." pp. 27, 28.

"Every church must judge for itself how large, or how narrow, how general or how particular, a profession of Christianity must be, in order to render it credible to themselves; yet let each church take heed that they make not the door of admission larger or straiter than Christ has made it.

"The second sort of Christian duties are those that are necessary to practise Christian communion, (especially if constant communion be desired) such as, to meet at the same time, and in the same place with some church of Christ to perform Christian worship with them there, to agree to the general methods of worship, the customs, order, and discipline that are practised in that church, so far as they can find them agreeable to the will of Christ in his word, or so far as they are necessary to maintain the being, order, and peace of all religious societies. This is so much, and so plainly implied in the very nature of communion or fellowship, that it is always supposed to be consented to, even where it is not expressly mentioned." p. 29

"The third thing that goes to make up the credibility of our profession, is such a blameless and holy practice in life, as may make the profession of the lips appear, in the common judgment of men, to be the sincere sense of the heart." p. 30.

"Objection. But why should there be so many things required to make a profession of Christ, so credible in our day, beyond what was required in the primitive times? Then they only confessed Christ to be the Messiah, the Son of God, or that he was raised from the dead, in order to bap-

tism and admission into the church." p. 34.

"Answer 1. The account that the Scripture gives of these transactions is very short, yet sufficient to inform us that there was more discourse on both sides, in order to the baptizing their converts, than is expressly written down; for even the confessions that Lydia and the Jailor made are not written, but it is said in general, they believed; therefore we are not to take it for granted there was nothing else required, because the Scripture in those places mentions no more than a word or two of short confession.

"Answ. 2. In several places where such transactions are recorded in Scripture, there is no mention of their works or conversation at all; and surely no minister or church in our day would imagine, that a mere confession, that Jesus is the Christ, without any further inquiry either after knowledge, faith, or works, is sufficient ground for admission into sacred ordinances; for then we must take in almost whole nations. Besides, if a man did make such a profession, that Christ was the Son of God, and his conversation were blameless to outward appearance; yet who of our ministers or which of our churches would receive him without some further inquiry into his knowledge of God, and Christ, and the Gospel? Therefore it is sufficiently plain, by the acknowledgment and practice of those who make this objection, that they themselves do not think it necessary to confine their inquiries only to such a single sentence of profession as the scripture history expresses, and seek no further.

"Answ. 3. It is sufficiently evident to me, that the fundamental or necessary articles of religion are not the same in all ages and places; but more or less knowledge is necessary, in order to salvation, according to the degrees of Divine Revelation in several nations or ages. The belief of the crucifixion and resurrection of Christ was not a fundamental in Christ's own life time." pp. 34—36.

"So in the very first promulgation of the Gospel, before Judaism was quite destroyed, the apostles themselves had not so full a knowledge of Christianity as they afterwards, by degrees, received from the instructions of the blessed Spirit. Many passages of Scripture discover this, as Acts x, and xv; and Gal. ii, &c. At this time there was scarce any thing of the New Testament written; and though the evidences of the Christian religion were great, yet the opportunities of a large and extensive knowledge were exceeding few and small among the common converts if compared with our age." p. 36.

"Answ. 4. If the essentials of any doctrine were perfectly the same in all ages, yet the credibility of its profession is exceeding different, according to different circumstances of time, place, and persons. Where hardships and sufferings attend the professors of any religion, a very slight profession of it will persuade me that a man understands it, and is very sincere in it; because he exposes himself to suffering by this means: But where there is full liberty given, or especially if external advantages attend it, there every one will be ready to profess, though he has little knowledge or sincerity.

"Those first times of the Gospel, were times of reproach and persecution; the sect of Christians was every where spoken against, and death and dangers attended it on all sides. Now to confess the name of Christ amidst the reproaches of the world, against the opposition of the wise and the foolish, the Jews and the Greeks, the threatening of kings, and violence of the people, was a more powerful and evident proof of the truth of their faith, than if they had made long speeches, and had the testimony of a continued blameless conversation in a land and age of Christians. Surely that confession, which was sufficient for martyrdom, if their enemies knew it; must be sufficient for communion, when made known to the church. But in our age and nation where Christianity is the profession of the time and the country,

a mere acknowledgment of the name, or death and resurrection of Christ, is not sufficient to prove us knowing or sincere Christians; and there ought to be so much larger a confession, and so many more credible circumstances attending it, before we can reasonably, or upon just grounds, believe a man to be a true Christian. All these requirements which I have before mentioned being put together, do not amount to so credible a profession, as for a man to say boldly this one sentence, I am a Christian, in the face of death and martyrdom.

Ans. 5. I might add also in the last place, that a great number of the conversions of the primitive Christians were so sudden and surprising by the extraordinary effusion of the Holy Spirit, that the very miracle of their conversion did sufficiently answer the end of a large and particular confession. The work of God on the souls of men was sometimes in an instant, and they were made believers out of unbelievers, at once; the Spirit fell on them while they heard the word; and when they who just before professed Judaism or Heathenism, and neither knew nor loved Jesus Christ, confessed his name and his religion at once; the wonderful change was evident to all, and they had no long accounts to give either of their faith or conver-

sion, their knowledge or conversation; nor was it required, because the miracle itself made their profession sufficiently credible. Besides, spiritual gifts were conferred on multitudes in that day as soon as they were converted, and gave sufficient evidence for acceptance unto baptism, as Acts x, 44, 46, 47: *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. For they heard them speak with tongues and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*

“He that well considers all these things, and sets the affairs of the primitive times in a due light, and thus compares them with our own, will see plainly that something more is necessary to make a profession of Christianity credible in our day, than was needful in the first age of the Church. And yet still we may be said to follow the rules and examples of Scripture, while we require nothing more in order to communion than what is necessary to make our profession credible; for so much as this has been always required even in scripture times, and the word of God and the very nature of things seem to demand it.” pp. 37—39.

(*To be continued.*)

RELIGIOUS INTELLIGENCE.

SEVENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(*Continued from p. 378.*)

THE distribution of the Scriptures is the next subject for report, in the order of arrangement. Under this head your Committee include, as usual, not only donations, but supplies of the Bible and New Testament, by the British and Foreign Bible Society, to other associations and individuals at the cost, or reduced prices, and principally for the accommodation of the poorer classes and individuals.

Copies of the Scriptures, either in

whole or in part, and in various languages, exclusively of those mentioned in the former part of the Report, have been sent abroad as follows:

In America.

To St. Mary's Fall, Upper Canada.

To New York, for distribution by the Bible and Common Prayer Book Society, under the patronage of Bishop Moore.

To a Welsh Colony at Grantham Lincoln, in Upper Canada.

To Quebec, Nova Scotia, and Labrador.

To a Committee in the connexion of the late Rev. John Wesley, for distribution in the West Indies and Newfoundland.

In Africa.

To the Society for Missions to Africa and the East, for distribution at Sierra Leone and Boshia.

To the Cape of Good Hope, for the British soldiers and poor inhabitants, and for various parts of Southern Africa.

To Senegal and Goree, for the use of the inhabitants and garrison.

In Europe.

To Waldbach, in Alsace.

To Germany, for distribution among Roman Catholics.

To Lisbon.

To Messina and Palermo, in Sicily.

To Malta.

To Guernsey and Alderney.

To the Morea.

AND

To the Island of Ceylon, in the East Indies; and to Port Jackson in New South Wales.

At Home.

To the Female Penitentiary at Plymouth.

To the London Female Penitentiary.

To the Prisoners of war at the several Depots; and particularly to those who have returned to France in the Cartels, in order that they might convey them to their respective families and connexions.

To poor Danes.

To Falmouth, for the Crews of the Post Office Packets.

To the poor Miners in Cornwall.

To the poor in Hospitals at Bath.

To the poor in Workhouses and Parishes connected with the Uxbridge Auxiliary Society.

To the Kendal Bible Society, for the Poor, and School of Industry.

To the Sunderland Bible Society, in consideration of the peculiar circumstances of that district.

To the Hibernian Societies in London and Dublin.

To poor Germans at Hull.

To sundry Workhouses and Gaols. To various Military and Naval Stations, for sale at reduced prices, to the Soldiers and Sailors.

The preceding enumeration, which might be more detailed, will sufficiently demonstrate the attention of your Committee to the accommodation of individuals with the Holy Scriptures. The total distribution under the stated heads, may be estimated at not less than 4,000 Bibles and 20,000 Testaments; and, further, an order has been sent to Stockholm for the purchase of 1,000 Swedish and Finnish Testaments for the use of the Swedish Seamen employed in the British service.

The Members of the Society will learn, with pleasure, that its benevolence has been gratefully acknowledged, nor are instances wanting of the most pleasing effects produced by it.

Among others, Prisoners of War have expressed the liveliest gratitude for the Bibles and Testaments distributed to them.

The warmest acknowledgments have been received from various Ministers among the Hottentots, for a seasonable supply of the Dutch Scriptures, which could not otherwise have been procured; accompanied by information, that several of the Hottentots can read very well, and are sensible of the obligations thus conferred upon them. For the attention paid by the Committee to the wants of the settlers at Van Dieman's Land, they have received the thanks of the late Governor Collins.

The Portuguese Testaments, sent to Lisbon, have been circulated with great rapidity there, and are represented as held in high estimation by persons of all ranks.

The same success has attended the distribution of Italian Testaments at Malta and Messina, and different other places in the Mediterranean.

At Messina it was at first opposed, on the ground of some objections to the translation. These objections were referred to a meeting, at which the Bishop presided, to the examination of several of the most learned among the Clergy; and the result

was so favorable, that the Bishop not only permitted the Italian Testaments to be retained by those who had received them, and from whom they had been at first demanded, but allowed the further distribution of them, under such restrictions as were not likely to interfere with the general circulation. Some copies have been sent from Malta to Trepolezza, a town in the Morea, and have been cordially accepted.

Of the disposition of the Roman Catholics to receive the Scriptures, other instances might be quoted. They have been gratefully accepted by the Priests of that persuasion in South America, and by many Roman Catholics in Germany, Switzerland, and France. Your Committee have anxiously availed themselves of any indication of such disposition to afford the Members of that communion the benefit of the Institution, and have even, in many cases, anticipated it.

The Gospel of St. John, published in the Esquimaux language for the inhabitants of Labrador, has reached its destination, and has proved a most acceptable present. Their thanks for this precious gift, have been conveyed to the Society, by the Rev. Benjamin Kohlmeister, and other Ministers of the United Brethren associated with him, who have also translated the Gospel of St. Luke, the Acts of the Apostles, and the Epistle to the Romans.

Your Committee have also received the most gratifying testimonies of the beneficial effects among the Negroes in the West Indian islands of Barbadoes, Antigua, and St. Kitts, from the copies of the Scriptures furnished by the Society.

Their Correspondent states, that many of the Negroes steal time from their rest to learn to read, that they may be able to read the Scriptures; while others, who have acquired this talent spend many an hour in the night, in exercising themselves in reading (to use the simple language of the relator) "the most blessed of all books." Such testimonies afford the most gratifying proof of the utility of the British and Foreign Bible Society.

VOL. IV. *New Series.*

Your Committee have again to repeat their acknowledgments to the Correspondent mentioned in the last Report, for a continuance of that active zeal which has so largely contributed to extend the benefits of the Institution to the Army and Navy, and Prisoners of War, at one of the principal naval stations; to whom with the assistance of the commanding officer, who has the superintendance of the Carrels, they are indebted for the introduction of no less than 2,000 French Testaments into the various families of the prisoners who have returned to France. This Correspondent alone has circulated through these several channels, during the last year, no less than 8,396 Bibles and Testaments, either by sale or gratuitous distribution.

It only remains to add, under this head, that the grants made to Ireland have been gratefully acknowledged. By the Annual Reports received from the Hibernian and the Cork Bible Societies, it appears, that each of these Institutions is advancing in patronage, influence, and operation; and that the demand for the Scriptures throughout that part of the United Kingdom keeps an almost equal pace with the increasing circulation of them.

(*To be continued.*)

ORDINATION.

ORDAINED, on Thursday the 6th instant, at the Tabernacle in Salem, the Rev. Messrs. SAMUEL NEWELL, ADONIRAM JUDSON, SAMUEL NOTT, GORDON HALL, and LUTHER RICE, to the work of the Gospel Ministry, as Missionaries to the heathen in Asia. The ordaining Council was composed of the pastors of the north Congregational church in Newburyport, the Congregational church in Charlestown, and the Tabernacle church in Salem, and delegates from the same churches; and of the Rev. Dr. Griffin, pastor of Park Street church, Boston, late professor at Andover, and the Rev. Dr. Woods, Professor at Andover. The Rev. Professor Stuart was invited to attend; but was necessarily prevented.

The young gentlemen were examined with respect to their doctrinal views, their personal hopes of the Divine favor, and their motives and prospects in offering themselves to this important service among the heathen.

The parts in the solemnities of the day were as follows. The Rev. Dr. Griffin made the introductory prayer; the Rev. Dr. Woods preached the Sermon from Psalm lxvii; the Rev. Dr. Morse made the consecrating prayer; the Rev. Dr. Spring delivered the charge; the Rev. Dr. Worcester presented the right hand of fellowship; and the Rev. Dr. Spring made the concluding prayer. The exercises were solemn and appropriate, and evidently made a deep impression on a crowded audience. The Sermon, Charge, and Right Hand of Fellowship, are printed. A very large impression is struck off, and the profits will be applied to the support of this mission.

This transaction may justly be considered as forming a new and important era in the annals of the American churches, the ERA OF FOREIGN MISSIONS. It would be natural to indulge in pleasing anticipations of the blessings, which, with the Divine assistance, these missionaries may be the means of communicating to Asia. But, while we leave the issue of this benevolent enterprise to the disposal of infinite wisdom, the good effects of these missionary exertions among ourselves ought to be mentioned with devout gratitude. Christians feel more sensibly than ever the value of their holy religion, while devoting their money and their time to extend its blessings to the heathen. Christians of different denominations, who love our Lord Jesus Christ in sincerity,

experience the blessedness of uniting in this great catholic labor of love.

Messrs. Newell and Judson, with their wives, sailed from Salem in the brig Caravan, Capt. Heard, on Wednesday the 19th inst. amidst the prayers and benedictions of multitudes, whose hearts go with them, and who will not cease to remember them at the throne of grace.

Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, sailed from Philadelphia in the ship Harmony, Capt. Brown, on the 18th inst. They and their brethren from Salem, probably lost sight of the shores of their native country about the same time. Though they never expect to return, they will not be forgotten, and, if they obtain grace to be faithful to their Lord and Master, their memories will be blessed.

It ought to be mentioned, that the owners of both the vessels were very favorable as to the terms of passage, and very accommodating in the whole business.

The Rev. Messrs. Johns, Lawson, and May, with their wives, also sailed in the ship Harmony. The two former gentlemen are missionaries from the Baptist Missionary Society in England; the latter is sent by the London Missionary Society.

We embrace this opportunity of correcting an error in our number for Sept. last, p. 187. It is there stated that Messrs. *Chater* and *Felix Carey*, missionaries at Rangoon, are under the care of the London Missionary Society. It should have read, *the Baptist Missionary Society*. Messrs. *Pritchett* and *Brain*, (the latter of whom is dead,) were under the London Missionary Society. The mistake was occasioned by inadvertence.

LINES

Written: a durable ink on a cambric work-bag presented to the wife of one of the young Missionaries, by her sister:

May He, whose word the winds and waves obey,
Convey you safe o'er ocean's dang'rous way,
From ev'ry danger, ev'ry ill defend,
Be your Support, your Father, and your Friend.

ON THE OTHER SIDE:

The Christian's God in heathen India reigns,
 Whose grace divine the feeblest heart sustains:
 That thou may'st prove his constant guardian care,
 Shall be thy sister's ardent, daily prayer.
 Be thine the joy to hear thy Savior's praise
 Resound from pagan fanes in Christian lays;
 And when this varying scene of life is o'er,
 O may we meet thee on that blissful shore,
 Where friends shall never part, farewells be heard no more.

FOREIGN MISSION SOCIETIES.

The Officers of the Foreign Mission Society of Boston and the Vicinity, elected Jan. 15, 1812, are

WILLIAM PHILLIPS, Esq. *President.*
 SAMUEL SALISBURY, Esq. *Vice President.*
 REV. JOSHUA HUNTINGTON, *Secretary.*
 JEREMIAH EVARTS, Esq. *Treasurer.*
 BENJAMIN GREEN, Esq. *Auditor.*

The Officers of the Foreign Mission Society of Portland and the Vicinity, elected the 25th instant, are

HON. SAMUEL FREEMAN, Esq. *President.*
 REV. EDWARD PAYSON, *Vice President.*
 WOODBURY STORER, jun. Esq. *Secretary.*
 MR. LEVI CUTTER, *Treasurer.*
 MR. JOHN P. THURSTON, *Auditor.*
 REV. ASA LYMAN, } *Assistants.*
 REV. JOSHUA TAYLOR, }

The Members of this Society have already subscribed \$297 annually, and 48 in donations.

The Officers of the Foreign Mission Society of Salem and the Vicinity are,

ERENEZER BECKFORD, Esq. *President.*
 REV. RUFUS ANDERSON, of Wenham, *Vice President.*
 REV. SAMUEL WALKER, of Danvers, *Secretary.*
 MR. JOHN JENKS, *Treasurer.*
 MR. ELIPHALET KIMBALL, *Auditor.*

The Officers of the Piscataqua Branch of the Foreign Missionary Society are,

His Excellency JOHN LANGDON, Esq. *President.*
 REV. CHARLES BURROUGHS, *Secretary.*
 PEYTON B. FREEMAN, Esq. *Treasurer.*

This Society was organized on the 30th ult. at which time, or soon after, \$245 annually were subscribed.

DONATIONS TO FOREIGN MISSIONS.

| | |
|--|-------------------|
| Jan. 15, 1812. From a subscriber to the Panoplist in Richmond, Virginia, | 10 00 |
| From the church in Plainfield, (Mass.) and several persons in the society, by the hands of Dea. Richards, | 38 00 |
| From females in Plainfield, by the hands of Dea. Richards, | 7 75 |
| Jan 15—Feb. 15. From the Foreign Mission Society of Boston and the vicinity,* | 1,075 17 |
| Feb. 6. From several gentlemen in Boston, towards the medical education of two of the intended missionaries, received sometime since, but now entered on the Treasury books, | 70 24 |
| The following sums have been received, and paid over, by Mr. Ezekiel Rich, viz. From Mary Weeks, of Greenland, (N. H.) | \$5 |
| From Ann Weeks \$6. Anna Brackett \$16— | 22. |
| Col. George Weeks \$11. Dea. John Weeks \$20— | 31 |
| George Brackett, Esq. \$30. A friend to missions \$50— | 80 |
| Small sums from several persons, | 29—167 00 |
| By the hands of Mr. Rich from Dea. Thomas Odi- orne, of Exeter, (N. H.) | 10 |
| A young female friend of Missions, | 10 |
| A female of color \$5. Freeworthy Robertson \$5— | 10 |
| Martha Poor \$5. Josiah Folsom 10— | 15 |
| Ward C. Dean \$44. From several persons \$27— | 71—116 00 |
| By the hands of Mr. Rich from the Hon. Jonathan Steel, of Durham. (N. H.) | 5 |
| Abraham Perkins \$5. Joseph Coe \$5— | 10 |
| Smaller sums from three persons— | 10—25 00 |
| By the hands of Mr. Rich from a friend of Missions in Haverhill, (Mass.) | 5 00 |
| Also from three friends of missions in Northwood and Stratham, (N. H.) and Franklin, (Mass.) | 5 50 |
| Feb 6—24. From seven persons in different parts of the country, in sums less than \$5 each, | 15 30 |
| A donation from Robert Ralston, Esq. of Philadelphia, by the hands of Mr. Newell, | 100 00 |
| Donations in Haverhill, (Mass.) received by Mr. Newell, | 30 24 |
| Donations by the hands of the Rev. Dr. Griffin, of Boston, delivered to Mr. Newell in January, | 24 00 |
| Collections at evening lectures in Philadelphia, and received by Messrs. Newell and Hall in January, | 60 96 |
| From a benevolent society of females, | 70 00 |
| Feb. 6—15 A New Year offering by the ladies in Bever- ly, for the support of Foreign Missions, received by the hands of the Rev. Joseph Emerson, | 150 00 |
| Feb. 6. Collection at the Tabernacle church, Salem, at the close of the ordination, | 220 20 |
| Carried forward. | <u>\$2,190 36</u> |

*Of this sum \$525 were collected in donations from Feb. 12th to the 15th in Boston, and received by the hands of the Rev. Dr. Griffin.

| | | |
|--|--------------------|------------|
| | Brought forward. - | \$2,190 36 |
| Feb. 6—10. The following sums were received by the hands of Mr. John Frost; viz. | | |
| From the Piscataqua Branch of the Foreign Missionary Society, | 234 00 | |
| From the Merrimack Branch of the Foreign Missionary Society, | 20 00 | |
| From a friend of missions in Portland, | 40 00 | |
| From a female professor of religion, by the hands of the Rev. William Jenks, Bath, (Maine,) | 5 00 | |
| From two female professors of religion, Biddeford, (Maine,) | 8 00 | |
| From annual subscribers to Missions, at Saco, (Maine,) | 23 | |
| From four friends to missions, in Saco, Hallowell, and Portland, | 3 50— | 333 50 |
| Feb. 8. From four friends of missions in Dedham (three of whom gave \$25 each,) by the hands of the Rev. Joshua Bates, | | 77 00 |
| Feb. 11. A donation from Col. Micah Stone, Framingham, | 25 | |
| From Ebenezer Eaton, | 25 | |
| Rebekah Eaton \$5. Betsey Eaton, \$5, | 10 | |
| Rebekah Eaton \$5. Uriah Rice \$5, | 10 | |
| From others in Framingham, | 19 75— | 89 75 |
| Feb. 14. By the hands of the Rev. Samuel Osgood, Springfield, from four persons in his Society, | | 26 00 |
| Feb. 17. Collection in Park Street Church after sermon; Sabbath evening, the 16th inst. | | 339 65 |
| Collection in a small religious conference, by the hands of the Rev. Dr. Morse, Charlestown, | 40 20 | |
| Feb. 18—19. Donations from several persons in Charlestown, by the hands of the Rev. Dr. Morse, | | 37 14 |
| Feb. 19. From A. B. who was prevented attending the collection in Park Street Church, | 5 | |
| From the Hon. Joshua Darling, of Henneker, (N. H.) | 5 | |
| Feb. 20. From the north parish in Bridgewater, by the hands of Mr. Ichabod Howard, | | 80 44 |
| Feb. 8—21. By the hands of Mr. Richard Hall, contributed by several persons in New Ipswich, (N. H.) | | 133 87 |
| From a young lady, a friend of missions, by the hands of Mr. Hall, | | 20 00 |
| Feb. 21. From individuals in the Rev. Mr. Colburn's Society, Taunton, | | 16 00 |
| From Henry Gray, Esq. of Boston, by the hands of the Rev. Dr. Griffin, | | 200 00 |
| Feb. 25. From Capt. Jeremiah Mayhew, of New Bedford \$10. From two other persons \$2— | | 12 00 |
| Monies received by the hands of Mr. Luther Rice; viz. Contributions in the Rev. Dr. Austin's Church in Worcester, | 136 12 | |
| From Mr. Asaph Rice, Northborough, | 50 00 | |
| From various persons in Leicester, | 24 29— | 210 41 |
| By the hands of Mr. Rice from various persons in Paxton \$7 10. In Northborough \$23 50. In Westborough \$23 50— | 54 10 | |
| From other persons in various places, | 37 21— | 91 31 |
| | Carried forward. | \$3,907 63 |

| | | |
|---|------------------|---------------|
| | Brought forward. | \$3,907 63 |
| Contributions in New York received by Mr. Rice, | | 96 12 |
| Donations in New York received by Mr. Hall, | | 12 50 |
| Feb. 6—27. The following sums have been received by the hands of the Rev. Dr. Worcester, viz: | | |
| From a female friend, | | 15 |
| From do. \$6. From a friend \$10— | | 16 |
| From various persons by the hands of Mr. Joseph Howard,* | | 172 |
| A donation from the Foreign Mission Society of Salem, and the vicinity, | | 196 |
| From a friend \$20. From four persons, \$12— | | 32 |
| From the Merrimack Branch of the Foreign Missionary Society, | | 500 |
| From ladies in Salem by the hands of Miss Judith King,† | | 271 75 |
| From females in Marblehead, | | 118 |
| From various persons in Danvers by the hands of Mrs. Walker, | | 80—1,400 75 |
| Collections in Philadelphia, by the hands of Robert Ralston, Esq. viz. | | |
| From the First Presbyterian Church, the Rev. Dr. Wilson, pastor, | | 205 05 |
| From the Second, the Rev. Dr. Green and the Rev. Mr. Janeway, pastors, | | 230 15 |
| From the Third, the Rev. Dr. Alexander, pastor, | | 101 28 |
| From the Fourth, the Rev. Mr. Potts, | | 21 48 |
| From the German Reformed, the Rev. Mr. Burch, | | 110 12 |
| From the Independent Tabernacle, the Rev. Mr. Joyce, | 100 | |
| From the same at the evening prayer meeting \$56— | | 156 00—824 08 |
| A donation from the Rev. Mr. Janeway, | | 50 00 |
| From a lady, by the Rev. Dr. Green, | | 50 00 |
| Donations received by Mr. Hall, while on his way to Philadelphia, | | 16 00 |
| From gentlemen in Philadelphia, in medical books by the hands of Mr. Hall, | | 25 00 |
| From gentlemen in Boston and the vicinity, in medical books, surgical instruments, medicines, &c. by the hands of Mr. Hall, | | 45 50 |
| From Mr. Solomon Goodell,‡ of Jamaica, Vermont, | | 50 00 |
| From a Cent Society in Rindge, (N. H.) by the hands of the Rev. Dr. Payson, | | 40 77 |
| | | \$6,518 35 |

DONATIONS TOWARDS A PERMANENT FUND.

| | |
|--|-------|
| From a friend to missions, by the hands of the Rev. Calvin Chapin, | 200 |
| From two other persons by do. | 6 |
| | \$206 |

* Of this sum one gentleman gave \$100.

† Of this sum one lady gave \$100, and another \$40.

‡ This gentleman, whose uncommon liberality in the support of missions has been long known to the religious public, has given assurances that he will add \$450 to the above sum, for present use, and \$1,000 towards a permanent fund.

N. B. About \$750 beside the above sums, have been received; the particulars of which will be published at some future time. All persons, who have donations in their hands for the support of Foreign Missions, are respectfully requested to forward them, as soon as convenient, to the Treasurer of the Board, who is also the agent of the Prudential Committee.

We are authorized to state, that the Board will sacredly devote every donation, which shall be accepted, to the purpose for which it is given. If any donor shall give his donation, under such a condition as the Board shall not be able to comply with, or for such a design as the Board shall not be able to effect, the donation will be returned to the donor, with thanks for his benevolent intentions. It is not likely that any such case will occur, but we state the possibility in order to assure the public, that the conditions under which gifts are received will be sacredly regarded. When no condition is specified, the disposition of the gift is considered as left to the discretion of the Board.

As the publication of donations is sometimes deferred, for reasons which need not here be stated, donors will not conclude that their donations have not been received, because they may not be noticed in our monthly lists.

It would be gratifying to us to specify the names of all the donors; but, it is impracticable, and in some cases, inexpedient.

To the Patrons of the Panoplist.

IN our number for November last, we explicitly stated, that the continuation of this work depended upon the increase of punctual and permanent subscribers. Since that time the list of our patrons has been increased, and we have received assurances that many new subscribers will be added before another volume commences. Should the event correspond with these assurances, the work will be continued with brighter hopes and augmented zeal.

An arrangement has been made by which *all the profits*, after supporting the work, are devoted to *Foreign Missions*, under the direction of the American Board of Commissioners. It is desired, therefore, that every friend to the great Missionary cause, who can afford a trifling sum annually for the purpose, would consider whether he can more effectually promote this cause, than by extending the circulation of a work, which is intended to be a vehicle of missionary intelligence, and the profits of which go directly into the missionary funds. It will afford us peculiar pleasure, should the public favor enable us to pay a handsome annual sum towards spreading the Gospel among the heathen of Asia and America. That we shall be able to do this, if patronage is afforded according to the magnitude of the object in view, admits not of a doubt. The Panoplist will possess peculiar advantages to publish the earliest and most authentic information from the missionaries who have lately sailed from our shores; and will eagerly adopt every practicable measure which may tend to diffuse knowledge, beneficence, and charity.

All persons who may be disposed to interest themselves in procuring subscribers, are respectfully informed that we wish to know by the first of May, how many copies of the next volume will be

wanted. Of course it is desirable that subscriptions should be solicited during the two ensuing months, so that the number may be returned to the publisher in Boston, by the time mentioned above. Any number of the *large* or *small* Panoplist can be had, if application be made in season. For terms see the blue cover.

We cannot conclude without stating, that *punctuality* is of the very utmost importance to the success of our undertaking. Subscribers will therefore consider, that those who subscribe and do not pay *according to the terms*, will hang as a dead weight upon a charitable fund, and will thus sink the profits which would otherwise be derived from those who *do* pay.

There is another grievance which ought not to pass unnoticed. It is this: Ministers in the country often take a considerable number of copies, (which are subscribed for by their parishioners,) and become responsible for the whole to the publisher. At the time appointed they feel themselves bound to pay, whether they have received the money or not, and trust to their subscribers to have the money refunded. But time passes on; their subscribers are forgetful; and they often lose such a sum as is seriously felt, when taken from the small salary of a country clergyman. On this account many clergymen have declined all attempts to circulate religious magazines among their people. We urge it peculiarly upon those, therefore, who receive their Panoplist through the hands of ministers, to make regular payment, *according to the terms*, and without waiting to be asked for it. In this way only can they save their ministers from needless trouble, perhaps from loss.

With suitable acknowledgments to those who have paid for the current volume, (and we are able to say with truth, that a respectable number of subscribers have paid without the least delay) we must remind others that three months have elapsed since payment became due.

Should any person be offended with the plainness of this address, let him consider the inconvenience of advancing thousands of dollars to support the work, after the day of payment has elapsed, and the difficulty of collecting small debts, (especially when they are *old*,) scattered from one extremity of the United States to the other. If this does not convince him, it would be useless to say more.

If all our subscribers would settle it in their minds to make payment on the delivery of the sixth number, about the first of December annually, they would find it as easy to pay this as at any other time; our agents would cheerfully and punctually perform their part of the business; and we should be saved from much anxiety and embarrassment, and from the disagreeable necessity of saying a word upon the subject.

TO CORRESPONDENTS.

We are obliged to omit corrections of donations to the Newburyport sufferers. They will appear hereafter.

Several original communications are now on hand.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 10.

MARCH, 1812.

VOL. IV.

BIOGRAPHY.

A BRIEF ACCOUNT OF THE LIFE AND CHARACTER OF THE LATE
HON. SIMEON STRONG, Esq. LL. D.

To the Editor of the Panoplist.

Sir,

It seems highly proper that some traits in the character of so valuable a member of society as was the late Hon. Judge Strong should be noticed and preserved in your valuable publication. For this purpose the following brief memoir is furnished. Yours, &c.

THE HON. SIMEON STRONG was born at Northampton in 1735. His parents were virtuous and respectable, and he was descended from one of the first settlers of that town. When he was seven or eight years old, his father removed to Amherst. From his early youth the subject of this memoir was distinguished by the sobriety and decency of his manners, and by a reflecting and sagacious mind. At a proper age, he had the advantage of a liberal and public education in Yale College, where he was graduated in 1756, and was esteemed one of the first scholars of his time. At the expiration of his collegiate term, a premium, instituted by the great Berkely, and usually called the Dean's bounty, was adjudged to him, by which he was enabled to spend a fifth year at that seat of learning. He early commenced the study of theology, which was his favorite science through life, and in which

he was a great proficient. In the knowledge of the Hebrew language he was tolerably versed; but of the original of the New Testament he was a perfect master.

Soon after he left College, Mr. Strong commenced a preacher of the Gospel, and continued a candidate for the ministry for several years. His public performances were so judicious and edifying, that he had several invitations to settle in the work of the ministry: but being afflicted with pulmonary complaints, which at times alarmed him, he declined all such invitations, and turned his attention to other pursuits.

He commenced the study of law under the instruction of the late eminent Col. Worthington of Springfield, and was sworn an attorney in 1761. As soon as the rules of the court would permit, he was called to the degree of barrister. Having early acquired an established reputation as a

lawyer, he was employed in almost every cause of importance, which occurred in the county of Hampshire during the course of his practice; and he often attended the courts in the counties of Worcester and Berkshire with similar reputation and success. He had a quick apprehension and a retentive memory, and by persevering industry attained a profound knowledge of the law.

To the court his behavior was uniformly respectful, and to the members of the bar courteous and unassuming. He was ever ready to advise and assist his younger brethren, who placed unlimited confidence in his friendship and rectitude, and regarded him with as much veneration as they owed to the judges on the bench.

In the management of causes, he had a perfect command of his temper, and cautiously avoided any unnecessary suggestion, that would tend to irritate his opponent, or wound the feelings of the adverse party or the witnesses. No person ever complained that Mr. Strong endeavored to obtain an unfair advantage; and yet his sagacity was an effectual guard to his clients against the arts and stratagems of others who might be less scrupulous.

As a public speaker, he had a happy faculty of exhibiting a clear view of the subject, and his language was plain and pure, without any attempt at labored ornaments. He spoke with facility, and in a mild and persuasive manner. His reasoning was forcible, and his arguments well arranged. When the circumstances of the case permitted, and there was no danger of giving offence, he sometimes enliv-

ened his audience, and arrested their whole attention, by the most delicate strokes of wit and humor; but on these occasions he never transgressed the strictest rules of decorum, nor suffered the gravity of his own countenance to be discomposed. His wit, softened by benevolence and tempered with discretion, wounded no adversary and lost no friend.

The opinion generally entertained by his fellow-citizens of his uprightness and his other good qualities gave him as much influence with a jury as any man ought to possess; but this influence was well merited, and never abused. His principles of integrity were founded on the broad and solid basis of religion; and confidence was therefore wisely and safely reposed in him. Indeed, the character of Mr. Strong, while at the bar, may be considered as an excellent model for the imitation of those who aspire after eminence in the same profession.

He was a man of singular modesty. Instead of claiming any honor which belonged to others, he often transferred to them the credit which belonged to himself. Though he never sought any public office, he was several years a very useful member of the General Court, both in the Senate and the House of Representatives.

In the year 1800, he was appointed one of the Justices of the Supreme Judicial Court, in which office he continued till his death. On the bench his deportment was the same as at the bar. Always dignified in every employment, he had no occasion for affected reserve, or assumed dig-

nity. As a judge, having no sinister purposes to accomplish, nor any partial affections to gratify, his sole object was to promote justice. He attended patiently to the business brought before him, and investigated truth with unwearied assiduity.

The University of Cambridge conferred on him the degree of Doctor of Laws in the year 1805.

His private conduct was engaging and exemplary, and his domestic character unexceptionable. He early made a public profession of religion, and his subsequent life corresponded with this profession. His religious opinions were truly evangelical. He never ventured to carry his speculations beyond what is written. He was ever opposed to ostentation in religion, and frequently observed, that, as the Spirit of God came with a still small voice, a place of retirement from the world was a situation most favorable to receive and cherish the benign influence.

He was punctual and exact in the private devotional exercises of the family and the closet, and seldom passed a day without reading and meditating upon some portion of the sacred Scriptures. He steadily adhered to the rules, which, from a deliberate consideration of their importance, he had formed for himself; at the same time, he wished to avoid observation, and the affectation of being singular. His real humility was visible in all the duties and events of life.

He entertained a profound veneration for the Holy Sabbath, and was a constant and a devout attendant upon the public worship of God, unless prevented by bod-

ily indisposition; and his grave and serious deportment appeared to have great influence upon the whole assembly.

He was uncommonly affable and instructive in conversation, and remarkable for hospitality; tender and compassionate to the poor and distressed, and ready to relieve them.

Judge Strong was a lover of good men of every class, and particularly of the clergy, whom he was accustomed to treat with peculiar marks of respect, and to esteem highly for their work's sake: and some of them derived great advantages from his pious and instructive conversation. He was seldom heard to make any severe remarks upon the character or performances of ministers; but was disposed to cover their imperfections with the mantle of love, and to put the most favorable construction upon their words and actions.

He bore his last sickness, which was most distressing, with manly and Christian patience and fortitude, desirous of life, and yet resigned to death. He died in the full possession of his reason, Dec. 14, 1805, in the 70th year of his age. Just before he expired, he said, that as he had long been a professor of the religion of Jesus Christ, he hoped to die in the fullest belief of that religion; and that his only hope was through the atonement of the Savior.

This death of a very good and great man ought deeply to impress the minds of the living with the necessity of being interested in the benefits of the atonement of Jesus Christ, and with the value of that religion, which is equally an ornament in life, a

support in death, and an earnest of immortal glory.

The judicious reader will doubtless be of the opinion, that the subject of the preceding notice is justly to be ranked among the worthies, whose useful attainments and disinterested virtue, will long shed a lustre on

the page of our history. Happy the man, he will exclaim, who devotes a long and prosperous life to the service of God, and the good of mankind. Happy the people, who have the wisdom to choose such men to be their rulers.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. XIII.

THE second source of the evidence, which in the last lecture I proposed to adduce in support of the Mosaic deluge, is, *The state of mankind as it is unfolded by history.*

The account, which *Moses* has given us concerning this subject, is, that the whole human race, except one family, were destroyed; and that all the present inhabitants of the earth sprang from *Noah*, the parent of this family. It is my design to evince the probability of this account by several considerations. To avoid extending my observations to an unreasonable length, it will be necessary to select a few out of the many facts, which might fairly be brought to bear on this subject. The settlement of the world, the progress of its population, the numbers of mankind at given periods, their religion, arts, knowledge, and customs, must, according to this story, have spread progressively from the place, where *Noah* established himself after the flood, as from a centre, towards the extremities of the globe.

That the history of the Scriptures is exactly conformed to this scheme every one, who hears me, perfectly well knows. To examine how far profane history accords with it, is our immediate business.

The place, where *Noah* fixed himself after the deluge, is by *Sir Wm. Jones* supposed to be the province of *Hiran*, the ancient *Persia Proper*. I think this more accordant with probability, than the opinions of *Shuckford*, *Bryant*, and others. At the same time it ought to be observed, that the differences of authors in this respect, are of little importance to the principal question.

The five great nations of Asia are the *Chinese*, (including the *Japanese*, *Coreans*, *Tonquinese*, and the inhabitants of *Cochin China*;) the *Hindoos*, the *Tatars*, the *Persians*, and the *Arabians*; to whom perhaps may be added the *Malayans*. Concerning all these nations except the *Chinese*, and perhaps the *Malayans*, *Sir Wm. Jones* has, I think, made it

clearly evident, that they sprang from one common stock.

That the *Hindoos* originated from *Persia* is, I think, argued with the highest probability, from the facts, that the *Hindoo* system of religion, and policy, renders it in the highest degree improbable, that any colonies should have migrated from *Hindoostan* to *Persia*, and that in the *Zendavesta*, a very ancient *Persian* work, seven words out of ten were found by Sir *Wm. Jones* to be pure *Shanscrit*; the ancient language of *Hindoostan*. This agreement of language unanswerably proves, that the nations were originally one.

The *Hindoos* also acknowledge *Noah*, whom they expressly de-

clare to have been preserved from the deluge, and the monarch of the whole earth, as their own most ancient known prince, the author of their religion, laws, and policy. They are accustomed to give many names to the same person. Among those, which they have given to him, is his scriptural name, *Nuh*.

The principal *Tatars* declare themselves to have descended from *Turk*, or *Turgoma*, (or *Togarma*) the son of *Japhet*, the son of *Noah*, who was saved from the deluge in the ark on the mountain of *Baris*, or the ark. The other *Tatars* they say descended from *Gog* and *Magog*, called in the East, *Gin* or *Tchin*, and *Magin* or *Matchin*.

SONS OF JAPHET.

| According to the Persian Historians. | According to the Tatar Historians. | According to Moses. |
|--------------------------------------|------------------------------------|---------------------|
| 1 Gin, Tchin or Sin | 1 Turk or Turgoma | 1 Gomer |
| 2 Seclab | 2 Kars or Chars | 2 Magog |
| 3 Manshui | 3 Saclab | 3 Madai |
| 4 Gomari or Camari | 4 Russ | 4 Javan |
| 5 Turk or Turgoma | 5 Maninach | 5 Tubal |
| 6 Khajai | 6 Zivin | 6 Meshech |
| 7 Khozar | 7 Kamori | 7 Tiras. |
| 8 Rus or Rouss | 8 Tarikh | |
| 9 Sussan or Soussan | | |
| 10 Ghaz | | |
| 11 Taraj or Tarage | | |

The additional number was probably taken, as in the case of *Togarmah*, from the grandsons of this patriarch.

Every judicious person will see, that in these three lists there is a degree of harmony, which could not have been derived from chance, and that, if a reasonable allowance is made for the difficulty of ascertaining the true pronunciation of the Hebrew

language, for the different modes of writing, and pronouncing, the same words among different nations, and the fluctuations of pronunciation during a long progress of years in the same nation, they must be supposed certainly to have been derived from one source. A single instance will sufficiently illustrate the differences of writing and pronouncing the same words, found in

different nations. The name Khosh-kos-rau was written by the Greeks *Κυρος*; and by us Cyrus, pronounced *Sirus*.

The *Arabians* deduce their own origin from *Joktan* or *Yoktan*, the son of *Eber* and grandson of *Shem*; and from *Ishmael*, the son of *Abraham*. With regard to the *Chinese*, their history is so imperfectly known to us, that their origin cannot be traced with the same clearness, as that of the other nations, which I have mentioned. If we may rely on the little, which we have been taught concerning this subject, we cannot rationally hesitate to believe, that they had the same origin. They appear to be of *Tatar* extraction; and were not improbably a collection of colonists from that great nation, who planted themselves at an early period in the fertile regions of *China*. Here, having been reduced under a single government, of the patriarchal form, they have increased their numbers to the present immense population. There is nothing in the nature of the case to make these numbers seem extraordinary. The *United States* contain at present more than 7,000,000 of people, and double in less than 30 years. In 150 years at the same rate of increase they will amount to near 230,000,000. In 180 years their number would exceed the utmost estimate formed of the *Chinese*.

The manners, the religion, and, if I mistake not, the language, of the *Malayans* persuade us to believe without a question, that they were derived originally from *Hindoostan*; being a mere expansion of the vast *Gentoo* colony, round the Bay of *Bengal*, over

the farther peninsula. From the *Malayans* were derived almost all the islanders in the *Indian* and *Pacific* Ocean.

That *Asia* was peopled before any other part of the world will not be questioned.

Egypt is by the Scriptures called the land of *Ham* and of *Misraim*. It has the same names at the present time. The *Arabians* still call the city of *Cairo*, its metropolis, *Mesr*; the father of the *Misraim*; the word *Misraim* denoting only the children of *Mesr*, or *Mesr*.

The inhabitants on both sides of the *Arabian* gulf, near its borders, now call themselves *Cushites*, or the children of *Cush*.

All the ancient Europeans claimed *Japhet* as their father. To this may be referred the Latin proverb *Japheto vetustior*, "more ancient than *Japhet*;" and the *Audax Japheti genus*, "the adventurous race of *Japhet*;"

The *Celta*, one of the great nations of Europe, inhabiting at different periods almost the whole of its southern half, claim *Gomer* as their parent. The *Welsh*, one of the tribes of this nation, are said to style themselves *Gomerai*, and their language *Gomraag*, even at the present time. The progress of this nation from *Asia Minor* has been distinctly traced to the *British* islands through all the intervening countries. See *Davis's Celtic Researches*.

The *Teutones*, by whom I intend the whole *German* nation, had evidently their origin from the same region.

The *Scandinavians* inform us that *Odin*, their great legislator, and the tribes which accompanied him, came from *Scythia*. A

part of these people settled in *Iceland*, and another part, in *Scotland*.

That the *Slavonians*, the remaining great nation of Europe, are of *Scythian*, or *Tatarian*, origin will, I suppose, not be doubted.

As little will a rational enquirer doubt, that the Aboriginal *Americans* came, chiefly at least, from the eastern shores of *Asia*.

With this scheme, and with no other, accords the progress of population. This is plainly derived, as far as it is capable of being traced at all, from the same centre.

The people of *Persia*, and its neighborhood, particularly in the rich lands along the *Tigris* and *Euphrates*, were plainly numerous, when the countries at a considerable distance were generally very thinly inhabited, or were mere deserts. *Egypt* was, however, an exception to this remark, as was also *Palestine*.

The first monarch, who reigned over all *China*, was *Kublai Chan* who reigned 1333 years before Christ. *Troy* was founded by the fourth predecessor of *Priam*. This city and kingdom was, however, older than any of the *Grecian* states; as well as far more populous, and powerful. For ten years it resisted the attacks of 38 *Grecian* tribes: yet the *Trojan* kingdom was founded by the sixth predecessor of *Priam*; and could not have existed much more than 200 years. The *Grecian* states were probably all of a later date. None of *Homer's* heroes have a genealogy beyond a sixth ascent. The time of the settlement of *Egypt* we know almost exactly.

The kingdom of *Argos*, the first in *Greece*, began in the year 1856 before Christ, 75 years after the Covenant made with *Abraham*, Gen. xii. But *Chedorlaomer* invaded *Palestine*, 1913 years before Christ, 57 years earlier. *Persia* at this time was a powerful monarchy: for *Chedorlaomer* led with him into the field three tributary kings, together with their armies. At this time, also, *Egypt* was a powerful kingdom: and several monarchies had been long before established in *Palestine*.

Athens began to be settled by *Cecrops*, an Egyptian, 300 years later; or 1556 before Christ. *Thebes* was settled by *Cadmus* 66 years later still; or ten years after the birth of *Moses*.

Six years after this the first ship, or sea vessel, ever seen in *Greece*, was brought from *Egypt* by *Danaus*.

The first iron, found in *Greece*, was discovered by the burning of a forest, 1406 years before Christ. For many centuries after this the *Greeks* were mere savages; and had very few towns, or villages.

Pelasgus, who settled in *Greece* 1556 years before Christ was believed by the *Arcadians* to have been the first man: so ignorant were the *Grecians* at this time, and for a long period afterwards. (*Pausanias*.)

Pelasgus taught the *Greeks* to build houses; to make clothes of skins; and to eat beech nuts. Before this they lived in caves, and forests, and ate roots and herbs. These houses were what we should call mud huts; being made of clay. Three hundred and seventy years before this

time there were considerable cities in *Palestine*. Bread and wine were brought to *Abraham* by *Melchizedec*. Money was weighed as the price of the field of *Macpelah*; and seems to have been formed into coin, or current pieces of money; for we are told, that the 400 shekels, paid by *Abraham* for this field, were "current money with the merchant."

From this declaration it is further evident, that the business of *merchandize* had become extensively pursued at this period: so far, that men, under the title of merchants, not only were known as a class of mankind, but also had raised their employment to such consequence, as to regulate the standard and value of money. At this time *Italy* was almost, or entirely, uninhabited: mankind not having spread so far; although it was distant but a few miles from *Greece*, across the *Adriatic* Sea. It was then settled by *Oenotrus*, with a colony from *Greece*; and was called from him *Oenotria*.

Money was first made of gold and silver, in *Greece*, at *Argos*; 894 years before Christ; one thousand and twenty seven years after the time, in which we find it used by *Abraham*.

Macedon was settled 824 years before Christ: and *Rome* was founded 753.

The *Romans* built their first ship in the year before Christ 260.

The first library in *Rome* was formed of books, brought from *Macedonia*, in the year 167 before Christ.

Britain was first heard of by the *Romans* 52 years before Christ. Then the inhabitants of that island, and of all the western

countries of *Europe*, were savages.

The first settlement of all the islands in the *Mediterranean* is capable of being traced in history to its beginning; and that, long after the deluge.

The northern and western parts of *Africa*, though peopled somewhat earlier than *Europe*, were settled in the same manner, and by people equally ignorant and savage. For some time after the date of the first accounts concerning this country the inhabitants lived in caves, holes, and forests, in a manner, not a little resembling that of wild beasts. The number of mankind, long after this date, was in almost all parts of these countries extremely small. It ought to be observed here, that the whole population will be very erroneously estimated by the numbers in their armies. All men, then, became soldiers, whenever their country was involved in war: as do the *Aboriginal Americans* at the present time.

The knowledge, arts, and improvements, of nations are in the same manner traced to the same centre. Whenever a colony migrated in considerable numbers, with a regular design of forming a distant settlement, and under intelligent and well informed leaders, they carried with them the antediluvian arts, sciences, and policy. Wherever they straggled away in disorder, and without any fixed design; particularly, whenever they separated finally, and suddenly, from the parent stock; both inclination and necessity soon made them hunters and savages. In this manner the whole of the hunting or savage state of society was

introduced among mankind, throughout the world. With this scheme, the whole state of arts, and knowledge, entirely accords. *Egypt, Persia, and Hindoostan*, were evidently, at very early periods, powerful empires; under the government of wise laws, and possessed of art, and science, which remarkably distinguished them from other countries. Accordingly we find in them great cities; armies under regular discipline; civil officers through their various subordinations; and the several arts agricultural, mechanical, manufactural, and ornamental, which are necessary to the support, comfort, defence, and pleasure, of man.

The servant of *Abraham* presented to *Rebekah* "jewels of silver, and jewels of gold, and raiment."

When the children of *Israel* came out of *Egypt*, they were possessed of the several arts, necessary to form the tabernacle, together with all its appurtenances; and the dress of the high priest, with its appendages; particularly, the art of engraving letters upon gems, and, among them, upon the diamond.

The people in the northeastern corner of *Arabia*, according to the account of *Job*, who was a native of that country, and lived about 1700 years before Christ, had made similar improvements at that time. A part of these he describes in the following manner. "Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth; and brass is molten out of the stone. He (that is man) setteth an end to darkness, and searcheth out all

perfection; the stones of darkness, and the shadow of death. As for the earth; out of it cometh bread; and under it is turned up as it were fire:" (I presume, *gems*, described in this language, because of their lustre.) "The stones of it are the place of sapphires, and it hath dust of gold."

Again; "Wisdom cannot be got for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of *Ophir*, with the precious onyx, or the sapphire. The gold and the chrysal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: For the price of Wisdom is above rubies. The topaz of *Ethiopia* shall not equal it, neither shall it be valued with pure gold."

Once more; he says of man, "He putteth forth his hand upon the rock. He overturneth the mountains by the roots. He cutteth out rivers among the rocks, and his eye seeth every precious thing. He bindeth the floods from overflowing, and the thing that is hid bringeth he forth to light."

From these passages it is evident, that, (beside what is included in the general expressions, "He setteth an end to darkness, and searcheth out all perfection;" "His eye seeth every precious thing;") mankind had at that age, in that country, acquired the knowledge of digging, and refining, silver and gold, brass and iron; of forming canals, and stopping the progress of water by mounds; that they adorned their persons with gems, and pearls, and that they carried on a distant commerce, viz. with *Ethiopia*;

and *Ophir* (or *Sofala*) a country distant from that of *Jed*, not less than 35 degrees of latitude, and on the course, actually pursued, not less, perhaps, than 3000 English miles. How much more must have been known and done, by those, who knew and did these things, I leave to your consideration.

With the account, which I have here given, compare the following facts. Silk was first brought from *India* into *Europe* 274 years after the Christian era. It was first manufactured in *Europe* in the year 551; and was first worn in *England* in 1534.

Glass seems to have been first discovered in 664.

The arithmetical figures were brought into *Europe* in the year 991 by the *Saracens*.

In the year 1015, parents were in *England* forbidden by law to sell their children.

The musical notes were invented in 1070.

In 1180 glass windows were first used in *England*.

Chimnies were unknown in that country in the year 1200.

After the year 1233, houses in the great cities of *England*, *France*, and *Germany*, were thatched with straw.

In 1298, splinters of wood were used instead of candles.

In 1330, gold was first coined in Christendom.

In 1336, two weavers came to *England* from *Brahant*; the first, that ever settled in *Great Britain*.

In 1509, gardening was first introduced into *England* from the *Netherlands*. Until that time the *English* imported their hortuline vegetables from that country.

In 1563, knives were first made in *England*.

These facts, which might easily be swelled to a long list, sufficiently indicate the whole state of society at these several periods; and prove indisputably, that knowledge and arts had their first seat in *Asia*, and that they spread gradually, but irregularly, throughout the several countries of *Europe*; that this has taken place at no great distance of time; at periods, therefore, long since the deluge; and that the whole face of human affairs is such, as comports only with the supposition, that mankind began first to think, and to act, with intelligence and skill on the spot here assigned; as well as at the date, and in the circumstances.

The Chronology of all nations, who have been in possession of a chronology, accords only with this scheme; and as nearly, as the imperfect state of chronological information can be supposed to permit.

It is justly observed by *Howard*, that the pretensions of ancient nations to extreme antiquity fall, because they are obliged to fill up their several epochs with fables of Gods, ruling on earth, instead of men. Other writers have with equal justice observed, that, where these periods are not marked as the reigns of the Gods, they are filled up with the names of men, without any facts; and therefore are to be regarded merely as matters of invention, and not as truth; not as facts, which have descended from antiquity, but as devised, to gratify the wish of being believed to be ancient: a thing, not less coveted by nations, than by families. This is eminently true concerning the accounts of *Manetho*.

The *Chaldean* and *Hindoo* pretensions, of this nature, are plain-ly mere astronomical periods, formed by the multiplication of favorite cycles into each other; and have not a particle of evidence to support them, when considered as realities. *Sir William Jones* has by a most ingenious and satisfactory investigation proved, that the *Hindoo* chronology, when stripped of its astronomical and poetical embellishments, very nearly coincides with the *Mosaic*. From that of *Josephus* it differs still less.

The *Chinese* pretensions are not supported even by their own history. The Authors of the *Kang-mo*, or great annals of the Chinese Empire, fix the beginning of their authentic history, or chronology, within four centuries before Christ: and even these annals are shewn by *M. Sale* and *M. Deguignes*, to be erroneous, and incapable of being relied upon.

The golden age of various nations terminates at the date of the deluge. This indicates the reality of this extraordinary event, and proves its recency.

Not a single nation carries its history, even by tradition, beyond that period. I speak of a history made up of facts; not the recital of mere names. No other cause, beside the deluge, can be assigned for this sudden and universal termination of the history of mankind; especially when the traditions of many nations reach back to this date.

Moses, in the 10th chapter of *Genesis*, has given us an account of the descendants of *Noah*, by whom he says the nations were divided in the earth after the

flood. It is a fact, which in an investigation of this subject ought never to be forgotten, that all the subsequent *scriptural writers* adopt the account of *Moses*, exactly, in their direct recitals, and in their allusions to the history of the Gentiles, whether historical or prophetic. That no one of these writers should have ever found himself under any necessity of varying at all from this account of *Moses*, but that every one of them should have been able to make his own account of nations, tribes and cities, of lakes, rivers, and mountains, provinces, countries, and empires, without even a seeming difficulty, exactly accordant with the narrative of *Moses*, is a proof of its truth, which, it may be boldly said, can never be shaken. The very people, whom he mentions 1500 years before Christ, are found under the very same names by the prophet *Jeremiah*, 900 years afterwards. The very *Babel*, which began to be built 2247 years before Christ, furnished an army, which destroyed *Jerusalem*, 588 years only before the Christian era. In the first of these periods we find *Ashur*, the son of *Shem*, building *Nineveh*, and laying the foundation of an empire. The monarch of this empire, 721 years before the birth of the Savior, conquered the kingdom of *Israel*; and carried the inhabitants captive into the same country, still bearing the same name.

Aram was the father of the *Syrians*. The countries, which they inhabited, were in the time of *Jeremiah* called *Aram Naharaim*; *Syria of the rivers*, or *Mesopotamia*: *Aram Minni*, or *Armenia*: and *Aram*, or *Syria Proper*.

Thus also Elam, or the *Elamites*, the *Medes*, the *Idumeans*, the *Arabians*, the *Cushites*, the *Phenicians*, the *Egyptians*, the *Greeks*, the descendants of *Ophir*, *Havilah*, and *Sheba*, of *Tarshish*, *Canaan*, &c. all inhabited the countries, called by the names of their respective patriarchs.

To this scheme of the descent and location of mankind, also, the nations themselves accord, so far as we have their testimony concerning this subject; and much farther than we should naturally expect from the confusion of languages, their mixture, the fluctuating state of pronunciation, and the extensive loss of traditionary accounts, in periods of extreme ignorance, by migrations, and by conquests. Thus *Egypt* is to this day called the land of *Ham*, and of *Mear*. The people on the mountains of *Habesh* now style themselves the descendants of *Cush*. *Saba* is still the name of the ancient capital of *Abyssinia*. The *Arabians* trace their descent from *Joktan* and *Ishmael*; and style a province, or kingdom, of their peninsula *Hadramauth* from *Hatsermauth*, the son of *Joktan*. *Sidon* is to this day the name of a city, given to it by the first-born of *Canaan*. The *Tatars* to this day claim their descent from *Targoma*, or *Turgoma*; and *Ramah*, the son of *Cush* is the hero, supremely celebrated in the songs and histories of *Hindoostan*.

To this it ought to be added, that ancient historians and geographers, Greek, Roman, and Arabian, call many of the places, mentioned in Scripture, and de-

rived from these descendants of *Noah*, by the same names, or names as little changed, as the convenient adoption of them in their own native languages would admit. A numerous train of specimens may be found in *Bochart's Geog. Sac.* and other books of a similar nature.

Nor ought it to be forgotten, that a single alphabet has spread chiefly through the world; adopted in *Hindoostan*, *Persia*, *Arabia*, *Egypt*, and among the *Celtic* nations, at a period, when there was no commerce between those, by whom it was adopted. It was therefore derived by descent from a common stock; and this common stock is found with certainty in *Noah* and his family.

In a manner, perfectly correspondent with this scheme, and this only, the sphere and the zodiac of *Hindoostan*, *Chaldea*, *Egypt*, and *Greece* is the same, with a small number of variations, formed by the fancy of these people. All of them, therefore, derived it from an original, antediluvian sphere and zodiac, communicated to their descendants by the sons of *Noah*.

If every man of sobriety and intelligence will coolly consider these several facts, if he will mark their perfect consistency with the Mosaic deluge, the necessity, if I may call it such, with which as consequences they flow from that event, and their absolute irreconcilableness with the contrary supposition, he must, I think, be satisfied, that whether Moses was inspired or uninspired this part at least of his story is true.

For the Panoplist.

FOREIGN MISSIONS.

THE minds of Christians in this country seem, and with great reason, to be turned to that most interesting object, the preaching of the Gospel to the heathen. A few miscellaneous thoughts, which have occurred to me while contemplating the subject, are here suggested.

From all that I can observe with respect to the feelings of Christians towards the heathen, it seems to be the fact, that the state of mankind where the Gospel is unknown is not sufficiently made a subject of inquiry and consideration. We are accustomed to say that Christianity is a great blessing. Almost every body says so. Many who practically neglect all religion say so; and even Infidels, unless of the most vulgar and abandoned class, say so too. That Christianity is a blessing, is, then, scarcely denied; but, on the contrary, loudly and perpetually affirmed. But do we seriously consider what is involved in saying that Christianity is a great blessing? Does it not follow irresistibly, that Christians ought, as far as possible, to communicate the Gospel to those who are destitute of it? and that all the real friends of Christ will, so far as they have the knowledge and ability, engage in every promising measure thus to communicate it? The first duty of Christians is to get knowledge on the subject; the second, to act vigorously, and perseveringly, and to make it *one great object of their whole lives* to diffuse the knowledge of their glorious Redeemer.

The true nature of idolatry is seen throughout the Old Testament. It is there exhibited as utterly abominable in the sight of God, and as suited only to bring down his wrath and curse upon the guilty worshippers. Who will pretend that idolatry is better now than it was in the days of Moses, or the days of Jeremiah? Indeed, there is great reason to suppose that it has become, if possible, more corrupt, vile, and debasing. It has always been the parent of cruelty and lewdness. It has always been awfully impious, and flagitiously immoral. All the representations of Infidels, with respect to the happiness and the innocence of heathens, have long since been found to be grossly false. Where the light of the Gospel has never shined, the people are in utter darkness with respect to God, and their duty. They are not only ignorant of the true method of salvation; but have no consistent notions of their *need* of salvation. They are the slaves of sin and Satan, and never heard of any effectual means of deliverance.

The amazing multitudes of immortal beings who are in this state of wretchedness and guilt, almost overpower the imagination. It is computed that not less than five hundred millions of heathens are found in Asia alone, and many, very many, millions in other parts of the globe. We justly think the misery occasioned by a single battle, or by carrying on the slave trade a single year, to be great and incalculable; but what shall be said of the magnitude of that evil which extends over three quarters of the habitable globe, and holds in

chains of ignorance and sin, in Asia alone, about seventy times as many human beings as now inhabit the territory of the United States? Who can compute the innumerable hosts, which have, for four thousand years, been passing onward to judgment, ignorant of God, and of salvation? Let the Christian ponder on these things, till he feels the importance of sending the Gospel to the heathen.

We are accustomed to pray for the heathen. But are we aware what duties such a prayer implies to be binding upon us? Prayer always implies a corresponding duty, when it relates to any thing in which our agency can be of use. And certainly our agency may be employed, in subserviency to Divine Providence, in diffusing a knowledge of Christ among mankind. God works by instruments in his moral as well as his natural kingdom. He has blessed the preaching of the Gospel in many countries to the salvation of myriads of the human race, and he will doubtless continue to bless faithful preaching to the end of the world; and will especially make it the great mean of converting all mankind at the commencement of the millennium.

Christians are not sufficiently convinced that missions among the heathen are practicable, and produce the happiest effects. There is abundance of proof to these points, however, and it is to be regretted that every professor of religion in the United States is not in possession of this proof. Missions among the heathen have almost without exception been the hopeful means of converting some sinners, who

would otherwise have remained ignorant of a Savior; and they have without a single exception, when conducted in a proper spirit, been the means of great and incalculable good to the friends and supporters of them. Such striking facts as the following, relative to this subject, ought to be impressed on every memory.

The Moravians, a very small sect of Christians, began to send the Gospel to the heathen about eighty years ago, and, from that day to the present, have supported missions in Greenland and the West Indies. They now have in their employment one hundred and fifty missionaries, male and female, whom they maintain at an expense of more than 27,000 dollars annually. At all their stations they reckon 20,000 converts. If it is asked how a small sect can do so much? the answer is, *their hearts are engaged in the business.* Instead of spending their money for show and expensive living, they spend it in imparting the Gospel to the heathen. It is worthy of remark, that the people of the United States possess many hundred times as much wealth as the whole sect of the Moravians.

A mission was instituted on the Coromandel coast about a century ago, and the blessed fruits of it are seen at the present day. Dr. Buchanan states, that in consequence of this mission eighty thousand converts have been added to the Christian Church.

The Baptists in England fitted out a mission to India about nineteen years ago. It is little more than twelve years since the principal seat of the mission has been at Serampore. Within that time

natives have been hopefully converted to the faith, and have died with all the consolations of Christianity; and, what is of amazing consequence, the whole Bible has been translated and printed in one language spoken by millions of people, and nearly finished in other languages; and the New Testament has been printed in several languages.

Who will have the hardihood to say that missions do no good? Who does not rather say, that many occurrences at the present time indicate the approaching spread of the Gospel, to a great and most desirable extent? What friend to religion will not put his hand to the plough? There is no prospect of too great exertions, or of too large funds, so long as these exertions, and the disposition of these funds, are under the direction of wise and pious men.

Let it not be forgotten that by missions alone has the Gospel ever been propagated among the heathen. By missions alone was it planted in Europe; and, had it not been for missions, barbarism and wickedness would have reigned triumphant, where all the Christian virtues have been exercised, and all the comforts of this life, and all the hopes of future happiness, have been enjoyed.

If all the Christians in this country were as much engaged in sending the Gospel to every part of the world, as the merchants of this country are in the pursuit of commerce, such a union might be confidently hailed as a token that God would speedily introduce the millennium. In case of such a glorious ardor extending from one ex-

tremity of the United States to the other, every hopeful plan would be immediately adopted for procuring information relative to the state of pagan nations, and missions would be immediately supported in every promising station, as soon as missionaries could be fitted for their employment. A host of Hornes and Buchanans would rise up at home; a host of Vanderkemps, Careys, and Marsdens would labor abroad; and the whole pecuniary resources would be furnished by an innumerable host of willing offerers, from the widow with her two mites to the wealthy man, who should exhibit on this side of the Atlantic the wide and exalted charity of a Thornton. Let the spirit of Apostolic times be revived in the hearts of Christians, and the actions of Apostolic times will necessarily follow.

Let it not be said, that the time is not arrived for the duties and the exertions here recommended. The time is *always* arrived. There never has been a time, since the first promulgation of Christianity, when missions would not have been useful, nor when it has not been the duty of Christians to support them. There never will be a time when civilization will not be preferable to barbarism, the knowledge of God to ignorance of him, truth to falsehood, holiness to sin. The very idea of waiting for a proper time is absurd.

Some persons speak of a year's delay in commencing a mission as a very small thing, because the missionaries will not in that time be able to produce any considerable effect. But this is not a fair statement of the case. We

are to look forward to the state of things a century hence. The blessing of God upon a mission may make it the means of converting a whole nation to Christianity. Admit the probability that many years will be necessary to the completion of such a change; still is it not evident, that he who delays the commencement of a great work delays also the completion of it? We are therefore to regard the tens of thousands who may, a century hence, receive the Gospel a year earlier than they would have done, had the commencement of a foreign mission been a year later than it has actually been.

The example, the authority, and the unparalleled love of Christ, urge all his disciples to be earnest, and animated, in the great warfare which is carrying on against idolatry and falsehood. This is not a cause in which men should be sluggish and torpid.

Finally, Christians should be continually thankful that they live at a time when great efforts are made to proclaim the glad tidings of peace to all people. Now is the time for the exhibition of disinterested love to men; let it not pass away without those labors and sacrifices for which it calls. It is a sublime thought that whoever contributes either his money or his time, to the propagation of the true faith among the heathen, is directly promoting the happiness of future generations throughout the world, and hastening the approach of that glorious day when Christ shall reign in the hearts of penitent sinners from the rising of the sun to his going down.

A. B.

For the Panoplist.

Mr. Editor,

A NEW and wonderful era seems to have commenced in America, the era of Foreign Missions. I live in a large town in New England which has partaken of the Missionary spirit that has been excited for the last two months. This town for its strength and opportunity has done well. And I wish to record it to the praise of God's grace, and for the encouragement of his people, that as soon as a beneficent concern for the heathen was raised among us, the religious aspect of the place began to change for the better. People started from their sleep to ask after the Redeemer's kingdom. Religion appeared an interest with which they had some concern—which ought, at least, to divide their attention with the world. Not all the means which have been used with this town for many years have been so much blessed as this Missionary exertion. The dear young Missionaries who have left their native shore may die as soon as they land in India, or sink in the waves; but the Mission is not lost. Many, I trust, who will ascend to heaven from America, will eternally bless God that it was undertaken. I know not how often that promise has recurred to my mind within the last four weeks, "HE THAT WATERETH SHALL BE WATERED ALSO HIMSELF." I verily believe that this Missionary spirit, whatever becomes of the Heathen, will prove the greatest blessing to our own churches, and the salvation of many of our children.

ONESIMUS.

March 10, 1812.

For the Panoplist.

ON EXAMINATION FOR ADMISSION INTO THE CHURCH.

It is believed to be the universal practice of orthodox churches in this country to examine persons, who apply for admission to church-communication, as to their doctrinal knowledge and belief. This examination is sometimes conducted by the pastor alone; sometimes by the pastor and other officers, or a committee of the church; and sometimes by the pastor in the presence, and with the assistance, of the whole church. Which of these modes is preferable it is not the design of this paper to decide; doubtless, however, different circumstances may make different modes eligible. The examination itself ought never to be omitted; but should be made a matter of the greatest solemnity and importance. No church can justify itself for admitting to its communion any person, who denies any of the fundamental doctrines of Scripture. It is implied, of course, that there *are* fundamental doctrines of Scripture, and that every church of Christ which is faithful to itself and its Divine Lord, will perceive and understand them.

While pondering on the solemn transaction of admission to church-membership, and looking upon the state of some of our churches, the following question has occurred to my mind. Do our churches sufficiently examine applicants for admission to communion as to their practising the *duties* peculiarly enjoined in the New Testament? For my part, I am afraid this branch

of examination is too much neglected.

The great duties, the cardinal virtues of the Christian, are not less plainly expressed in the Bible than the plainest doctrines. It is a glorious distinction of the true religion, that the great doctrines and the great duties, which it enjoins, are *equally* plain. Why should they not both be topics of examination? All will allow that they are equally subjects, concerning which every Christian should examine himself. And why, then, should they not be equally made articles of public inquiry.

If it should be replied, that every body admits the necessity of practising the duties of Christianity, I answer: The *duties* are not plainer than the *doctrines* of Christianity. Further; all professed Christians do not by any means admit the strictness and the binding force of many duties, which a just view of the Scriptures would constrain them to admit. Much less do all professed Christians *practise* all their plain duties.

Possibly it may be said, that the humbling doctrines of the cross are very offensive to the natural man, and are therefore the best articles to be made the topics of inquiry, when the feelings of the heart are to be ascertained. But the humbling duties of the Gospel are not less offensive to the natural man than the humbling doctrines. Indeed, men can quite as easily deceive themselves with respect to doctrines, as with respect to duties; perhaps more easily, if their minds are well enlightened with respect to the spiritual nature of the cardinal Christian virtues.

In accordance with the opinion here stated, the greatest divines have always insisted upon the regular practice of Christian duties as incomparably better evidence of real religion, than any profession of doctrines whatever. And the apostle James, under the influence of the Holy Spirit, insists upon the same thing.

Let it not be inferred that a profession of doctrines is unnecessary or unimportant. On the contrary, the profession of the doctrines, and the practice of the duties of Christianity, are indispensably necessary to the establishment of a Christian character. A true profession of faith, or a true performance of a single Christian duty, would alone prove a man to be a Christian; but as men cannot search the hearts of others, nor be certain in all cases that their own hearts do not deceive them, they are obliged to judge of the credibility of a Christian profession by *appearance*; that is, by the evidence furnished by words and actions: And in thus judging they are less frequently deceived by actions than by words.

Under the denomination of duties, it is obvious that prayer, praise, public and family worship, and other acts of devotion, must be included.

There is a class of persons in this country, and probably in every Christian country, who demand only a general acknowledgment that the Bible is true, and what is called a good moral character, in order to Christian communion. But this good moral character, (which is nothing more than a freedom from gross vice in the eyes of the world,) is

a very different thing from that practice of the Christian virtues, which is here stated as the great proof of real religion. Many, very many, who possess this good moral character, are utterly ignorant of the very rudiments of Christianity, and do not profess to be influenced by its holy motives, or awed by its tremendous sanctions.

But to return to the subject of examination for admission into the church; it seems to be required by faithfulness to the souls of applicants for church communion, that they should undergo a thorough scrutiny, with respect to the great duties of the forgiveness of injuries, kindness, gentleness, charity to the poor, beneficence to all proper objects so far as circumstances shall permit, industry, and all proper acts of devotion. Such a scrutiny would be salutary in the highest degree. It would add great strength to the discipline of our churches. It would certainly tend to prevent the strange inconsistency, sometimes observable, of professing the strictest doctrines, and living careless of the consequent duties. For it must be confessed, that cases have occurred of persons who would contend zealously and ably for the great doctrines of Christianity, and were still un-forgiving, cruel, unkind, and un-charitable. Of all disagreeable objects it is one of the most odious, to behold a man making warm professions of attachment to Christ, and of entire submission to the Divine will, and of cheerful obedience to the Divine authority, while *in fact* he makes no sacrifices, he relieves no distresses, and if a little money, or

a little labor, is extorted from him by solicitation for some charitable object, it seems like tearing off one of his limbs. Yet such objects, disagreeable as they are, have existed.

It is also to be considered, that some most important duties are immediately incumbent on some classes of persons, as the evidence of their real conversion, both to themselves and others. Thus the active, proselyting Infidel, when he becomes a subject of Divine grace, will naturally endeavor to counteract the pernicious influence of his life and example; and he ought to be required to confess his former errors and sins, as publicly as he had exhibited them to the world. I do not refer to a confession in the church; but he ought to testify to the truth in conversation, as publicly as he had taught false-

hood. So the extortioner, the griping usurer, the gambler, the cheat, if sincerely penitent, will make restitution, wherever it is practicable; and the church ought to be assured that restitution is made, in cases where applicants for admission to communion have notoriously sustained any of the above characters. I conclude by expressing a wish, that some able correspondent would furnish for the Panoplist a paper on restitution; as some persons accumulate property in the early part of their lives by dishonest practices; afterwards become more sober and reputable; and at length profess religion: nor think it out of character to live in affluence on their ill-gotten gains, while the widows and children of those whom they have wronged are suffering in poverty.

V. A.

SELECTIONS.

ACCOUNT OF THE REVIVAL OF RELIGION IN BOSTON, A.D. 1741.

BY THE REV. MR. PRINCE:

(Continued from p. 410.)

BUT though their faithful ministers, both in private and public, both in preaching and print, fairly warned and from the word of God foretold of these apostasies, yet they gave occasion to the prejudiced against the work, to cast a slur on the rest in general, to multiply and magnify the instances, and pronounce them all impostors. So I remember, when thirty years since I lived and preached in England, especially in the latter end of Queen Anne's reign; if but one of our congregation, and much more one of

our communion, fell into any scandal, all the country round would ring and echo with it, and the looser people in the Church of England would take occasion to triumph with their reproaches; crying out, "We were all alike, and though we were so precise we would not curse or swear, yet we would lie, and cheat, and steal, and commit any private wickedness;" and the profane would damn us all as a pack of hypocrites.

And indeed in every party, where there is an enmity or pre-

judice against any other person or party, there is always more or less of blindness and partiality, and a powerful bent, on all occasions, to misconstrue, cavil, misrepresent, defame, and vilify. So were the ancient Puritans, with the pious fathers of this country, treated in the reigns of king James I. and Charles I. until they came over hither between 1620 and 1640: and so were the pious Nonconformists in the reign of king Charles II. I believe there scarce ever was a set of men more reproached and stigmatized than those pious Puritans and Nonconformists: and this not only by looser people, but even by learned clergymen of note and figure, as their writings to this day show. And any man who knows them, may see the same aspersing and reviling spirit and way of writing in the present day against the instruments and subjects of this work in general. So the Papists have traduced the Protestants in general, especially Luther, Calvin, Beza, Knox, &c. For by blackening those great reformers they thought to blacken the Reformation advanced by them: yea, to this very day, the most learned in the Christian world cry out of nothing but contention and confusion in that happy work, and deny there has been any reformation at all; yea, assert that those who embraced the pretended reformed religion, grew insolent, censorious, turbulent, and worse in morals. So I have heard an Egyptian traveller who once sailed with me, most zealously represent the Christians, from the numerous instances he knew, as the vilest sect on earth. And so was their

glorious LEADER counted a deceiver; and his Apostles were *despised, buffeted, reviled, persecuted, defamed, made as the filth of the world, and the off-scouring of all things*, 1 Cor. iv.

Some, after all, have no doubt deceived both themselves and others in the extent of their conviction, humiliation, applying to CHRIST, and in the spring and nature of their comforts. Some I was afraid of at the time; as not being duly convinced, humbled, broken-hearted, self-condemned, devoted to God, concerned for his glory, or having a due reverence of him: and some few have given too much occasion for our fears since. Though from my extensive view of the many infirmities and corruptions in the best of saints on earth, I am not apt to be narrow or censorious in these matters: for till persons who seemed to be converted, fall into a course of some sin or other against the common light of conscience, I am not willing to lose my charity.

But the generality of those whom I judged to have passed through a right conviction and humiliation to faith in CHRIST, seemed to come to consolation in him, in a way agreeable to Scripture, the very nature and reason of things, and common experience of those who are thoroughly subdued to Christ, savingly enlightened, are satisfied in Him, rest on Him, and feel themselves in a new state, happily changed and brought into the glorious liberty of the sons of God: as I apprehend those were: and one or other of these are common springs of joy or consolation, especially at the first conversion.

The consolations of some were weaker, of others stronger: in some they rose to joys; in some few to joy unspeakable and full of glory, as the Apostle speaks; though I never saw one either in town or country, in what some wrongly call a vision, trance, or revelation. And where those few instances have happened in some places, appeared but a little while, and vanished;* by what I have heard I apprehend that where they were unfeigned, they were only natural effects of an extraordinary intense exercise of soul; though a Divine influence might be the original of the exercise. Nor do I apprehend such effects a sign either of the person's being unsanctified or sanctified: sanctification being to be judged of by the frame of the whole soul and nature of its exercises when awake, and not by such dreaming ideas: yea, though it were possible they should be inspirations, they would be no more signs in themselves of sanctification than the genuine visions of Balaam and Belshazzar. And I know of none but is of the same opinion with me.

But as for spiritual joys and consolations; whoever has a large experience in his own heart, or a large acquaintance with the various experiences of others, has found those joys arise from such like various causes as these that follow.

1. Some in the progress of

* I never heard of above one or two in this town; and I don't remember I have heard of one in this province to the southward of us, though there has been a remarkable revival in several places in that part of the land.

their conviction towards the depths of humiliation; while their souls were quarrelling with the holiness, justice, law, wrath, curses, truth, and sovereignty of God, so as to throw them into the utmost tumult; they have been at length, and sometimes suddenly subdued, so as to yield, submit, and resign into the sovereign hands of CHRIST: upon which their quarrels and tumults ceasing, a Divine and wondrous calm and pleasure have immediately and genuinely succeeded.

2. Some from a lively view of the exceeding number and heinousness of their sins and vile-ness of their hearts; whereby they thought themselves the worst of sinners; and seeing the all-sufficiency of CHRIST in every thing but willingness to save such horrid wretches, were in great distress; but upon seeing his willingness to save even them in particular, have been overcome with joy at the view, and with such joyful views fled into his arms.

3. Some finding themselves under the love and power of sin, in wretched bondage to their lusts, to horrible suggestions, temptations, oppositions, and utter impotence to free themselves and serve the LORD with pleasure; being unexpectedly delivered, and brought into the glorious liberties of the sons of God; they have been like those in Psal. cxxvi, *When the LORD turned again the captivity of Zion, we were like them that dream: then was our mouth filled with laughter and our tongue with singing: the LORD hath done great things for us, whereof we are glad.*

4. Some laboring under such

blindness of mind, that they could see nothing of the personal and perfect loveliness of CHRIST, have been exceedingly troubled; when they came especially on a sudden to see his perfect and transcendant loveliness, it has raised them to a transport.

5. Some who have found their hearts as hard as a rock, that they could not mourn in the least as they could perceive for their horrid sins and sinfulness, and were in the way of despair; upon their hearts dissolving with godly sorrow for their piercing CHRIST, and even the smallest sins and heart impurities, have been greatly affected with pleasure and gladness.

6. Some after all their genuine changes, their exercise of faith in CHRIST, of love unto Him, repentance, and other graces, have not yet been able to see whether these have been any other than superficial changes and common graces, and been in great perplexity; until the SPIRIT of CHRIST has shone so clearly on them as to give them joyful satisfaction.

7. Some having all the likely marks of conversion, and even some of their graces in some exercise, though very faint and low, and their hearts exceeding cold, flat, and deadened, have been greatly discouraged; but ere they were aware, their souls have been made as the chariots Aminadib, to their great rejoicing.

8. Some have been so greatly troubled with their lamentable distance and estrangement from the blessed JESUS, as they could enjoy no rest; until he has taken them into his banquetting house, exalted them to sit in heavenly

places with Him, and so shown his glories and love unto them (his banner over them was love) as have most powerfully drawn out their hearts to an holy and transporting intimacy with Him; that in the believing views of CHRIST and sensation of this communion, they have rejoiced with joy unspeakable and full of glory. I here write what many holy souls who had communion with CHRIST, by their experience well understand: and by sensation I mean in the like spiritual sense as when CHRIST speaks of his supping with believers and they with Him. Rev. iii, 20.

As for spiritual pride and rash judging—some lately wrought upon, especially in hours of temptation, have grievously exceeded; yea, some whom we judged to be effectually called, as well as many more who had been under very powerful and far advanced, but ineffectual operations; and who ought not to be blended with, as is the way of the prejudiced, but distinguished from the other. Yet some of the hopefully renewed are freer than others from those excesses; and I never knew the most grown, humble, and prudent saint on earth wholly without them; for if I had, I should hold perfection in the present state: much less can we expect the new-born convert to be so humble and wise as those who have been growing in grace and knowledge for several years. Alas! every soul renewed has remains of the same corruptions (though not reigning) as before; they mix with all our graces; unbelief with faith, pride with humility, precipitant zeal or pas-

sion with wisdom, rash judging of others with condemning ourselves: and he seems to be little acquainted with his own heart who sees not in himself a bent to be proud even of his own humility; and who feels not the risings of pride, especially while grace is young, even in his highest enlargements and enjoyments, as well as in his best performances and the applauses of those about him. Even the apostle Paul himself, though one of the greatest mortification and sanctity; yet being favored of God with abundant revelations, found himself so strongly inclined to be above measure exalted, that if there had not been given him a thorn in the flesh, the messenger of Satan to buffet him, he would have been carried away by the natural bias; 2 Cor. xii. And what wonder is it at first to see some undue elations mix with the joys of young and little experienced Christians, before they have much time to grow in the sad, surprising, and abasing views of their remaining corruptions; which at the first sense of their change, their first joyful views of the love and glory of CHRIST, and first elevations of their faith and affections to him, they could scarce perceive, and were therefore ready to think by his blood and Spirit to be almost entirely purged away.

But with the common mixture of their remaining infirmities and corruptions, I have generally seen attending their joys, high, humble, and affectionate admirations of the wonderful grace of God, and astonishing pity and condescension of the Son of his love, in becoming incarnate, dying to save them, bearing so

long with them while they have been spitting and trampling on him; and after all their abuses, sending them his ambassadors and tenders of grace, employing his SPIRIT, overcoming their hearts, and opening his arms to receive them: and with these joys I have also seen all the proper expressions of their lively gratitude, love, praise, devotion to God their Savior, zeal for his glory; love to his word, truths, ordinances, and those in whom the meek, humble, and holy image of CHRIST appears, and concern for others. And as they soon found the activity of their love subsiding, the fountain of corruption in them rising, and their spiritual impotence in a sad degree returning; the HOLY SPIRIT has given them further views of their remaining vileness; and they have generally grown more humble and jealous of themselves, more sensible of their depending on CHRIST continually, and more meek and tender in their carriage to others.

And thus successfully did this Divine work as above described go on in town, without any lisp, as I remember, of a separation either in this town or province, for above a year and a half after Mr. Whitefield left us, viz. the end of June, 1742; when the Rev. Mr. Davenport of Long Island came to Boston. And then through the awful Providence of the sovereign God, the wisdom of whose ways are past finding out, we unexpectedly came to an unhappy period, which it exceedingly grieves me now to write of, though with all convenient brevity.

Friday evening, June 25, he came to Charlestown. Lord's

Day forenoon, he attended the public worship, and at the Lord's Table there: but the afternoon staid at his lodgings from an apprehension of the minister's being unconverted, which greatly alarmed us. Monday afternoon he came over the ferry to Boston: which the associate pastors in this town and Charlestown, then at their stated course of meeting, hearing of, sent to signify, that we should be glad to see him; whereupon he presently came, and we had long and friendly conferences with him about his conduct, on this and the following day.

On Thursday, July 1, we thought ourselves obliged to publish a declaration of our judgment concerning him: wherein we owned, "That he appeared to us to be truly pious, and we hoped that God had used him as an instrument of good to many souls; yet we judged it our duty to bear our testimony against the following particulars, 1 His being acted upon by sudden impulses. 2 His judging some ministers in Long Island and New England to be unconverted; and his thinking himself called of God to demand of his brethren from place to place an account of their regenerate state, when or in what manner the HOLY SPIRIT wrought upon and renewed them. 3 His going with his friends singing through the streets and highways, to and from the houses of worship on Lord's Days and other days. 4 His encouraging private brethren (i. e. who are not probationers for the ministry) to pray and exhort (i. e. like ministers) in assemblies gathered for that purpose. We judged it therefore

our present duty not to invite him into our places of public worship, as otherwise we might have readily done." And we concluded thus—"And we take this opportunity to repeat our testimony to the great and glorious work of God, which of his free grace he has begun and is carrying on in many parts of this and the neighboring provinces; beseeching him to preserve, defend, maintain, and propagate it, in spite of all the devices of Satan against it of one kind or other; that however it may suffer by the imprudence of its friends, or by the virulent opposition of its enemies, yet it may stand as on the Rock, and the gates of hell may never prevail against it."

Boston, July 1, 1742.

William Welsteed,

Benjamin Colman,

Joshua Gee,

Joseph Sewall,

*Hull Abbot,**

Thomas Prince,

Mather Byles,

John Webb,

*Thomas Prentice,**

William Cooper,

Ellis Gray,

Thomas Foxcroft,

Andrew Elliot,

Samuel Checkley,

Upon publishing this declaration on Friday, many were offended: and some days after, Mr. Davenport thought himself obliged to begin in his public exercises to declare against us also; naming some as unconverted, representing the rest as Jehoshaphat in Ahab's army, and exhorting the people to separate from us: which so diverted the minds of many from being concerned

* Messrs. Abbot and Prentice of Charlestown, the rest of Boston.

about their own conversion, to think and dispute about the case of others; as not only seemed to put an awful stop to their awakenings, but also on all sides to rouse our passions and provoke the HOLY SPIRIT in a gradual and dreadful measure to withdraw his influence.

Now a disputatious spirit most grievously prevailed among us: and what almost ever attends it, much censoriousness and reflection; which had a farther tendency to inflame and alienate, and whereof many of every party were sadly guilty. It was indeed a lamentable time; wherein we seemed to fall into such a case as the Christian Church of Corinth in the apostle's days: which had shared such a large effusion of the HOLY SPIRIT, that the apostle calls them sanctified in CHRIST; and thanked his God always in their behalf for the grace of God which was given

them by JESUS CHRIST, that in every thing they were enriched by him in all utterance and all knowledge, even as the testimony of CHRIST was confirmed in them, so that they came behind in no gift: and yet he complains there were risen among them contentions, envying, strife, divisions; one saying, I am of Paul, another I am of Apollos.—And they were carnal, and walked as men, &c. 1 Cor. i & iii.

And now a small number from some of our churches and congregations,* (some had been communicants formerly, and some added lately) withdrew and met in a distinct society: whereof four males and two or three females were of our communion.

(To be concluded in our next.)

* N.B. There were ten Congregational churches in town, two Presbyterian, and one Baptist; besides three Episcopal congregations.

REVIEWS.

XXIX. *A Sermon, delivered Jan. 19, 1812, at the request of a number of Young Gentlemen of the city of New York, who had assembled to express their condolence with the inhabitants of Richmond, on the late mournful dispensation of Providence in that city. By SAMUEL MILLER, D. D. Pastor of the First Presbyterian Church in the city of New York.* New York: T. and J. Swords.

THE solemn and distressing event, which occasioned this discourse, has excited the sorrow of the whole country. It was an

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event rarely equalled, and scarcely ever surpassed, in all the circumstances of terror and suffering. It was an awful dispensation of Providence, which not only calls for condolence with the afflicted, but ought to awaken all classes of persons, especially the young and thoughtless, to a serious preparation for death, the approach of which is often so unexpected, and the manner of which may be so terrible. A number of young gentlemen in the city of New York justly thought, that some extraordinary religious services would be a suitable and profitable notice of

the melancholy catastrophe, and requested Dr. Miller to preach on the occasion. We are happy that the Rev. gentleman complied with this request, and afterwards consented that his sermon should be published; particularly because he seized the opportunity to bear his public and solemn testimony against the theatre, as a mischievous amusement, and as utterly improper to be sanctioned by the example of Christians.

Before we proceed further, it may be entertaining and useful to many of our readers, to be made acquainted with an anecdote of Sir Matthew Hale, which is thus related and applied by Dr. M. in the dedication of his Sermon to the young gentlemen, at whose request it was delivered and published:

"It is said of the great Sir *Matthew Hale*, that, when he was a youth at college, the players visiting *Oxford*, he was so much corrupted by frequenting the theatre, that, for some months, he almost wholly forsook his studies. By this habit he not only lost much time; but also found his mind filled with so many "vain images," and "false sentiments," that he began to be alarmed for himself, and determined to abandon a course which he saw was leading him to ruin. On going to *London*, he resolved never to see a play again; and rigidly adhered to his resolution. No one who knows the character of this most illustrious of English judges, will imagine, that he formed such a resolution rashly or weakly, or that he adhered to it without reason.

"Were I to see all of you, my young Friends, like this distinguished Ornament of the land of our fathers, effecting a complete conquest over this our propensity, I should consider it as a most hopeful pledge, that you would go further, and imitate him in his unfeigned piety, and in the general dignity, purity, and usefulness of his life." pp. 4, 5.

The text selected by the preacher is Lam. ii, 1, 13. The following sentence contains the plan of the discourse:

"We may therefore consider the text, FIRST, as a devout acknowledgment of the hand of God, in the afflictions which the Prophet laments;—SECONDLY, as an expression of sympathy with the afflicted;—and, THIRDLY, as pointing to the moral application of the calamities which he deplored." p. 9.

Under the first head a brief, but conclusive, statement and proof of the doctrine of a particular Providence, are exhibited. We should be glad to quote the whole passage, but have room only for the paragraph in which this doctrine is applied to the conflagration at Richmond.

"While, therefore, we deplore the heart-rending calamity which has fallen upon a neighboring City, let us not forget, or place out of sight, the hand of God in the awful scene. It was not the work of chance. A righteous God has done it. His breath kindled the devouring flame. Not a spark of the raging element rose or fell without his providential guidance; not a victim sunk under its destroying power, while the rest escaped, without the discriminating and immediate hand of sovereign Wisdom. He ordered and controlled all the circumstances attending the melancholy scene. *He doth not, indeed, afflict willingly, nor grieve the children of men.*" But still *affliction cometh not forth of the dust, neither doth trouble spring out of the ground.† What! shall we receive good at the hand of God, and shall we not receive evil also! The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.‡*"

pp. 11, 12.

We request the particular attention of our readers to this sub-

* Lam. iii, 33. † Job v, 6.

‡ Job i, 21, and ii, 10.

ject, on account of the most absurd and heathenish sentiments, which are daily uttered and published in a thousand forms, with respect to the agency, or rather non-agency, of Divine Providence in the affairs of the world.

The second head of the discourse contains a description of the peculiar claims which the afflicted inhabitants of Richmond have upon our sympathy. As no eloquence could render more affecting the simple tale of distress, which was deeply impressed on the mind of every hearer, the preacher did not attempt a full description of the horrible scene.

In the third division of the Sermon, that which relates to the moral application of the calamity, Dr. M. comes forth boldly and faithfully, though temperately, and makes a full and satisfactory exposure of the *sinfulness of the theatre*. He produces arguments which never have been, and never can be, answered; he suggests motives which, to every enlightened conscience, must decide the controversy in a moment; and he conducts the whole discussion with that solemnity which becomes the Christian Minister, when warning his fellow sinners against known and most dangerous transgression, and which can hardly fail of making a solemn impression on the mind of every reader.

The whole introduction to the topics, which are marshalled under this head, we cannot forbear quoting:

"We are not only bound, my brethren, to notice and acknowledge the hand of God, in the dispensations of his providence, but also to study the moral aspect of those dispensations,

and to apply, from time to time, the great moral lessons which they inculcate. If one great design of God, in all his works of providence, especially in the judgments which he executeth, is to make us feel, and to constrain us to pause in our career of folly, and consider our ways,—then, undoubtedly, we are criminal unless we study to derive, from every remarkable event, the instructive lessons which it is suited to convey. Under this impression I am persuaded, that the Calamity which we lament, ought to be employed, among other purposes, as an occasion of entering a solemn protest against a prevailing, but most unchristian, and most baneful Amusement.

"The finger of God, in that calamity, points to this Amusement, with a distinctness which cannot be mistaken, and with a solemnity which ought to excite our deepest attention!

"I am very far, my brethren, from asserting, that the calamity to which we refer, is to be considered as a special judgment on the immediate sufferers, on account of the unhallowed place and employment in which it found them. And still further am I from daring to pronounce on the character or the eternal state of those who were hurried before the bar of God from that place, and that employment. Alas! when mortals undertake to wield the thunders of Omnipotence; they display more of their own presumption and folly, than of an enlightened zeal for God and holiness. Still, however, when a dispensation of Providence of the most signal kind, stands in mournful connexion, as to time and place, with a prevailing sin; and when public feeling, as well as that Providence, opens the way for solemn remonstrance and warning, it were criminal to be silent. As a Minister of Jesus Christ, therefore, and as one bound by his own solemn vows, as well as by the authority of his Master, to be faithful, I dare not permit the present occasion to pass without imparting to you, most unreservedly; my impressions of the THEATRE as a public amusement."

*For a fuller view of the arguments against the theatre, the reader is referred

"I am constrained, then, to express my deliberate conviction, that theatrical entertainments are criminal in their nature, and mischievous in their effects; that they are directly hostile to the precepts, and to the whole spirit of the Religion of Jesus Christ; that they are deeply baneful in their influence on society, and utterly improper to be attended or countenanced, by those who profess to be the disciples of Christ, or even the friends of morality.

"That this estimate is, by no means, an erroneous or extravagant one, will, I trust, be made to appear from the following considerations." pp 15-17.

The arguments upon which Dr. M. insists, as conclusive to the point, are, 1st. To attend on theatrical exhibitions, as an amusement, is a *criminal waste of time*; 2ndly. Such exhibitions have a direct and unavoidable tendency to *dissipate the mind, and to lessen, if not destroy, all taste for serious and spiritual employments*; 3dly. The theatre is now, and ever has been, a *school of false sentiment, and of licentious practice*; 4thly. Those who attend the theatre *support and encourage a set of performers in a life of vanity, licentiousness, and sin*. The discussion of any subject of this magnitude, if confined to part of a sermon, must, of course, be comparatively short; but enough is here said to show the enormous mischiefs of the theatre, and its utter unlawfulness,

to the masterly Essay on the Stage, by the Rev. Dr. Witherspoon; to a work on the same subject by the Rev. John Styles, of Great-Britain; to A short View of the English Stage, by the Rev. Jeremy Collier, afterwards a non-juring Bishop; and to Mrs. Hannah More's remarks on this subject in the Preface to her Tragedies. I have also seen Dennis's Answer to Collier; and am of the opinion that it may, with great confidence, be placed among those works which show the mischiefs of the stage.

ness, not only in the view of a Christian, but of a mere moralist also.

Some of the most common pleas for the theatre, (or rather palliations of its enormity which have the effect of pleas in its favor,) are next stated and answered. For a more particular account of these, we refer the reader to the sermon itself. This part of the discourse terminates with the following paragraph:

"I am perfectly sensible that all this will be called, by some, 'the dark and scowling spirit of Calvinism;' that it will be stigmatized as 'the cant of that puritanical austerity, which aims at being righteous overmuch.'" And is it come to this, my brethren, that when the plainest demonstration, drawn from the word of God, and from the essential principles of morals, cannot be answered by argument, it is to be assailed by the pitiful weapons of sneer and abuse! Answer me one plain question. Does the representation which has been made, comport with God's word, or does it not? If not, reject it without hesitation. But if it does, then reject it at your peril! If it does, then, believe me, no man will gain any thing by loading it with contemptuous epithets. It does comport with that word! It is the truth of God! It is such Calvinism, it is such Puritanism, as will be found to stand the trial of the Great Day; when all those miserable apologies and unscriptural subterfuges, in which multitudes who call themselves Christians, now take shelter, shall be covered with shame and contempt." pp. 77, 88.

Dr. Miller next inquires whether it is a fact that the doctrine which condemns the theatre, as an immoral and criminal amusement, is an austerity confined to the advocates of a particular creed? And he states, in answer to this question, "that

even pagans, and Christians of all denominations, and in every period of the Church, have united in denouncing this class of amusements, as essentially corrupt and demoralizing in their nature." From the multitude of authorities which might have been cited in proof of this assertion, Dr. M. selects Plato, Aristotle, Tacitus, Ovid, the primitive Church, the reformed Churches of France, Holland, and Scotland, Archbishop Tillotson, Bishop Collier, Sir John Hawkins and Rousseau.*

The preacher then asks his audience, "whether they can set their feet within the walls of a theatre, if they believe the foregoing statement? not whether they can go *often*, but can they go *at all*?" We wish every patron of the theatre in our country would peruse this sermon, examine it by the word of God, and then answer the above questions with a serious reference to the judgment-day. If such an examination could be had, the stage would immediately fall, not to rise again in our times.

The Sermon concludes with an appropriate address to the younger part of the audience, particularly to those at whose so-

*The reader who is desirous of consulting a book, in which may be found all that the ancients have said on this subject, will find such a one in the *Histrio-mastix* of Sergeant *Prynne*, a learned lawyer of the 17th century. This work was published in 1633, and contains a formidable array of syllogisms against the theatre. Though written in the quaint and extravagant style of the times, it is not destitute of solid reasoning, and embodies a vast variety of facts illustrative of the true character of the theatre.

licitation it was prepared and delivered.

The most plausible advocates for the stage have always pleaded for it as it *might* be, and not as it *is*, or ever *has been*. We have not room to examine how far it is reasonable to argue in favor of reforming an establishment, which at all times, and in all countries, has been incurably bad; which cherishes all the selfish and unholy passions; which is and ever has been the enemy of serious religion; and which, so long as tolerated, continues to produce various and extensive injury to the souls of men. Whoever wishes to see the chimerical notion of reforming the stage exhibited in its proper light, is referred to the review of Plumptre's Sermons on theatrical amusements, in the Eclectic Review for November 1809, p. 1031; an article written with great ability, and in a style of irony well suited to abash and confound every friend of the theatre, who should attempt to support it by argument, and as consistent with religion.

XXX. *Monody on the Victims, and Sufferers by the late conflagration in the city of Richmond, Virginia.* Boston; Charles Williams. 1812.

THE calamity of Richmond though an event of the most awful and instructive kind, furnishes a bad subject for poetry. The people of this country have had all the circumstances of the melancholy scene so deeply impressed on their memories and their hearts, that they seem to be almost in the condition of those

who were actually present; and this condition, one would suppose, must consign to despair every attempt to make a deeper impression of the horrors of that conflagration by the aids of fancy, and the novelties of verse. We are surprised, therefore, that any person should have had the boldness to engage in so adventurous a project. Nor is our opinion of the difficulty of such an attempt at all diminished by a perusal of the Monody before us. We would not intimate, however, that Mr. Gilman, (for this appears to be the author's name by an advertisement prefixed to the poem,) has done all that a genuine poet could have done to obviate the inherent difficulties of his task. Far enough from this. The poet has done little more, in a monody of about 350 lines, than to give a detailed statement of the burning of the theatre. This statement is considerably less interesting than the newspaper accounts, though most of them were not remarkably well written. The small portion of fiction which is introduced adds in no degree to the interest of the description.

We quote the three introductory couplets as a specimen of the best lines.

"What sounds of anguish load the
southern gale,
Ah, why this loud lament, this funeral wail?
What shrieks unusual rend this midnight air?
Why gleams afar yon dread portentous glare?
Why do our shud'ring hearts feel unknown woe,
And the cold blood refuse its course to flow?" p. 5.

The following lines are, we think, the worst in the poem:

"Haste, haste, ye wretched crowds,
here's death alive!
Ye cannot pour so fast as flames can drive!
Escape, oh, look not back as ye depart,
These sights of grief shall petrify the heart.
For, who, my God, this scene could bear to view?
See death and torture in their train pursue!
See groups of females there together cling—
Hear the choak'd utterance—see the hands wring—
Now I forbear—I own my lagging powers;
Vainly I while away these lonely hours,
In rashly striving to unshroud that veil;
The pen, the heart, imagination fail." pp. 8, 9.

It may seem candid in the poet to confess his *lagging powers*, though such a confession appears to have been quite unnecessary.

One of the fictitious embellishments is so strikingly unnatural, that we are tempted to notice it. After describing a mother who had thrown her "*infant*" from a high window, the poet adds.

"Her orphan infant is convey'd away,
Pleas'd with the brilliant blaze, he prattles gay.
Ah, happy ignorance of pain and woe,
How cruel then had been the power to know!" p. 14.

Now we should apprehend it would be *ungentle*, as well as uncomfortable, to take to the theatre a *frattling infant*, so small as not to know that it must be painful to be left in the midst of a burning house. On turning to the note, it appears that the child, whom his mother threw out, but could not be prevailed upon to follow, is styled "*her little son*."

But however this may be, it never would be natural for a child, at any stage of infancy or childhood, to be 'pleas'd with a brilliant blaze, and prattle gay,' after hearing *one* heart-rending shriek, or seeing *one* countenance full of horror; much less after being thrown from a high window, and hurried away, in the midst of shrieks, screams, wailings, and a scene of indescribable and universal agony and consternation.

On the whole, though this monody contains many tolerable lines, the versification is in general heavy and prosaic; and the reader is more and more convinced, as he proceeds, that the writer has but feebly executed an unpromising task.

So much we have thought it necessary to say concerning this production, considered simply as a work of fancy; but we have a more serious design in writing these remarks, and that is, to consider the moral views of the author, and the moral tendency of his poem.

We should suppose it, probably, from an attentive perusal of this Monody, (and from this alone do we judge) that the author is not ready to abjure Christianity; though there is not a syllable in his verses, which a Deist, who believes in a state of future happiness, could not have written in perfect consistency with his deistical creed. Must every poet, then, make a confession of his faith? No. But every poet who undertakes to commemorate an awful dispensation of Divine Providence, to make it an occasion of moral instruction, and to offer consolation, ought to let it appear distinctly, whether his

instruction and consolation are offered on Christian principles, or heathenish principles, or no principles at all. He ought, if a Christian, to acknowledge the hand of God, to lament the signal tokens of his displeasure, and to represent the Gospel as the only safe foundation of hope in the world to come. Yet nothing of this kind is found here.

But we must examine several passages in detail.

The writer's opinion of the stage will appear from these two couplets, (which are found in the same paragraph though not contiguous to each other:)

"When to th' enraptur'd heart, and
polish'd taste,
"The drama op'd its joys, refin'd and
chaste;

"When fancy spread her gayest
charms t' allure,
"And harmless pleasure smil'd in
thought secure," &c. p. 7.

How *refined and chaste the joys of the drama* are, and how *harmless is the pleasure* of attending theatrical exhibitions, the man will be in some condition to judge, who considers that a winter's stock of plays for any of our theatres contains many hundred passages of gross or more obscure indecency, many hundred passages of profaneness, and many thousand passages of a moral tendency directly adverse to the fundamental principles of Christianity, and, of course, directly hostile to the happiness of society. An advocate of the stage, the Rev. Mr. Plumptre, complained that 'much had been done by its adversaries to vilify and suppress it, little in the endeavor to conciliate and amend.' And yet Mr. Plumptre admits, that

one of those adversaries (Bedford) has cited in his book 'nearly seven thousand instances of impiety and immorality from the plays in use at that time, and some of which, (though in rather an amended state,) still keep a place upon the stage.' "If," say the Eclectic Reviewers with great force and propriety, "if such a hideous monster was a thing capable of being 'vitified,' or deserving to be 'conciliated,' what is it on this side the infernal pit that we can lawfully make relentless war upon?" We cannot but admire the epithet *chaste*, which Mr. Gilman has applied to the drama. He had just risen, perhaps, from the perusal of the plays of Congreve, Centlivre, or Farquhar. The word *chaste* will probably soon be applied to certain other houses of pleasure, of which the theatre is a distinguished patron.

After the writer had closed the descriptive part of his *Monday*, he spends about twenty lines in deducing moral instruction from the calamity of Richmond. The substance of this is an exhortation to the young and gay not to trust in pleasure, because it is uncertain in its nature, and of short continuance. Nothing is said of its tendency to prepare its votaries for eternity; nothing, indeed, which these votaries would hesitate to acknowledge; yet for fear, as it would seem, of being considered as too rigid a moralist, the poet finds it necessary to make an explanation, the commencement of which is as follows:

"But though the world a lesson here may see,
There is no censure, Richmond,
meant for thee.

Think not that while the thoughtless
gay I warn,
I plant within thy breast the probing
thorn.
Oh no! let bigot sanctity upbraid
Thy misery, as a debt to vengeance
paid,
For I did disdain to glance such hint se-
vere,
And mingle chidings with my pitying
tear." p. 19.

We are next informed that suffering is the lot of all, of the righteous as well as the wicked; that all enjoyments are short and mingled with woe; and that

"We laugh to weep; and we but live
to die."

The only effect of this reasoning seems to be, to counteract the above described exhortation to the votaries of pleasure; as the exhortation was entirely founded on the alleged brevity and uncertainty of pleasure, while this reasoning tends only to prove that every other possession is liable to the same uncertainty, and that the virtuous and the wicked are equally exposed to a sudden termination of their enjoyments. The paragraph concludes with these lines:

"How then can that be piety, which
sees
In some clown's heedless blunder—
God's decrees
How weak the eye, how circum-
scrib'd the span,
That find a special judgment—in the
lot of man!
That see "a woman" thrust each fall-
ing tile,
And feel a Samson shake each tott'-
ring pile!" p. 20.

Our readers will observe an impropriety of language here, unless it should be allowed that "the eye" and "the span" are with propriety united in the acts

of *finding, seeing, and feeling.* But we have higher charges against the passage, than any impropriety of diction. The first couplet means, if it means any thing, that true piety does not see the particular Providence of God in the calamity of Richmond, and that whatever pretends to any such thing cannot be piety. The two last couplets support the same doctrine. To a person who had never been acquainted with such an occurrence, it would seem amazing, that any man in a Christian country could entertain such views of the Divine administration, as are exhibited in the lines above cited. Yet the writer of these lines can see nothing beyond a "clown's heedless blunder," in an event which terminated the lives of more than seventy persons, some of them persons of great distinction, and endangered the lives of many hundreds more; an event which clothed a city in mourning, spread the badges of sorrow through a populous state, and was solemnly noticed by the national Legislature; an event which called forth public expressions of condolence from the inhabitants of our large cities at the distance of several hundred miles, and was universally considered as one of the most melancholy catastrophes ever known in this country. He even stigmatizes as spurious piety, that which pretends to see any thing further. What, then, shall be considered as a providential dispensation? Or are we to hold, that this world is a little province without the precincts of the Divine government? Or is it a province into which God occasionally enters to administer

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the government, leaving it, in ordinary cases, to be regulated by what are called *second causes*? If so, how great must be the occasion which shall require the interposition of God, in this part of his dominions? We would advise Mr. G. to set down, in sober prose, his views of Divine Providence; and if, on examination, they should be found to accord with the views expressed in his poem, let him inquire what could be the meaning of our Savior in these words: *Are not two sparrows sold for a farthing? and one of these shall not fall on the ground without your heavenly Father. But the very hairs of your head are all numbered. Fear ye not; therefore, ye are of more value than many sparrows.** We conceive that the doctrine of a particular Providence is here taught with incomparable clearness and force; with vastly greater force than it could have been taught, in any general philosophical language. This doctrine is also taught in numberless other passages of Scripture. It is, moreover, a doctrine which can be clearly and unanswerably proved from the acknowledged perfections of God. It is not a mere speculative doctrine, but one which has vast influence upon the heart and life, and without which, as Dr. Miller justly observes, "prayer would be a useless, nay, an unmeaning service." If the people of Richmond saw nothing beyond a *clown's blunder*,† as the cause of their calamity, with what propriety could

* Matt. x. 29—31.

† Some of our readers may not recollect, that the fire was communicated to the scenes by the negligence of the man who raised the lamps.

they set apart a day of humiliation and prayer? But there is no need of more argument, in so plain a case.

With respect to the death of Abimelech, and the destruction of the Philistines at the death of Samson, to which event the poet alludes, there is not the slightest reason to suppose that these events were more under the direction of God, than the death of every man slain by violence from the days of Abimelech to the present time; nor, in short, than any event, small or great, which has taken place since the world was made. Why some events have been called *special* interpositions of Providence, more than others, we have not time to shew. If by this language, however, it is understood that God has a more direct control over some events, than over others, the language is unfortunate, and conveys a meaning contrary to the truth, and to what it was intended to convey.

After the passage last quoted, the poet proceeds:

“Far, Richmond, be such comforters from thee;
And though but few—few may they ever be!
Not such that universal thrill that burst
When tidings of thy suff'rings came at first.”

p. 20.

It is plainly intimated here, that those who consider the calamity of Richmond as a Divine judgment, (for every dispensation of Providence, which inflicts evil, is a *judgment*;) would not be affected with grief on the occasion. From what erroneous notions on the subject such an intimation is given, we cannot

conceive. It is undoubtedly the fact, whether Mr. G. may be aware of it or not, that the men who view any such event as a Divine judgment are most affected by it, and lament it most deeply. And with good reason; for it is obvious that they who regard an earthquake, for instance, as an indication of the Divine displeasure, must be much more affected by it, than they who impute it to the mere operation of what they call *natural causes*. If any Christian can hesitate to acknowledge the truth of this observation, let him read the book of Lamentations. He will there see, that it is possible, and natural too, for a good man to lament the evils which are befalling his country, though he considers these evils as the direct and special judgments of an offended God; nay, principally because he considers them as partaking of this character. A perusal of our Savior's lamentation over Jerusalem, and his predictions concerning that devoted city, will lead us to the same conclusion.

An inquiry presents itself here, with respect to which many persons have inconsiderately fallen into error. It is this: How far a Divine judgment furnishes proof that the persons overtaken by such a judgment, were, at the time, engaged in an unlawful employment. It appears to us very clear, that no proof whatever of the unlawfulness of any employment can be gathered from the mere fact, that persons engaged in it came to a sudden and awful death. Multitudes have been crushed to death in churches as well as in theatres; pious ministers have fallen dead

in their pulpits; and persons are frequently brought to a sudden, and sometimes very affecting, termination of their lives, while in the pursuit of their lawful business, or even while engaged in private acts of devotion. We take it for granted, that no well informed Christian will undertake to *prove* the unlawfulness of the theatre from the Richmond calamity. But when the sinfulness of such amusements is abundantly established by arguments which cannot be answered, there are many who will lament, with peculiar sorrow, that more than seventy valuable lives should have been lost in the conflagration of a theatre; that so many immortal beings should be hurried into the immediate presence of God from a scene of levity and dissipation, and from countenancing a class of amusements which are undoubtedly a national sin, and call for national humiliation. Will not those who contend for the lawfulness of the theatre admit, that it would give *them* peculiar pain to hear of a great calamity befalling a multitude of persons engaged in what *they themselves* would consider as a sinful employment? To refer once more to the solemn event, which has occasioned these remarks, we should think it rash to conclude, notwithstanding the unlawfulness of the theatre, that the persons who perished in the flames at Richmond were greater sinners than those who escaped from the flames, or than the mass of their countrymen. Least of all should we be disposed to pronounce authoritatively upon their final state. But we should feel ourselves warranted to speak

of this catastrophe as an awful warning to the young, of the folly and sin of a life of pleasure; to those who have no evidence that they are fit for heaven, of the danger and sin of procrastination; and to all, of the presumption of engaging in any employment from which they would be unwilling to be called into eternity. To the inhabitants of Richmond this event speaks in a language which can hardly be misunderstood, and ought not to be neglected. Happy will it be, if they shall be admonished to attend hereafter, as becomes those who are favored with the Gospel, to the Sabbath, the sanctuary, and the offers of salvation.

At the close of the poem, the author offers consolation to the survivors by the most unqualified assertions that the souls of those, who perished in the conflagration, ascended immediately to heaven.

"Nor think those virtuous souls forever lost,
That form'd thy precious ornament and boast.
For they are gone where pain can never come,
They left an earthly for a heavenly home." p. 21.

There are ten lines more to the same purpose.

We fully acquiesce in the opinion, expressed by the Rev. Dr. Miller, and quoted in our review of his Sermon, that "when mortals undertake to wield the thunders of Omnipotence, they display more of their own presumption and folly, than of an enlightened zeal for God and holiness." It is not less true, however, that a confident decision, *without evi-*

dence of Christian character, that the souls of deceased persons have gone to heaven, is highly presumptuous and profane, a most daring contempt of the Scriptures, as well as a bold assumption of the Divine prerogatives. The Lord of the universe has said: *He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.* And the same glorious personage, *He who shutteth, and no man openeth, and openeth and no man shutteth,* He who hath on his vesture and on his thigh a name written, *KING OF KINGS AND LORD OF LORDS,* has abundantly explained what will be intended, by faith, salvation, and damnation, in that awful day when He shall sit as the Judge of the world. Unless we have some evidence, therefore, that a person has believed on the Lord Jesus Christ, we have no reason to express an opinion that he is an heir of glory. And very strong evidence is necessary to warrant a confident opinion, in a case of this momentous nature. A long course of very eminent piety may authorize such an opinion; but a humble hope in the Divine mercy seems all that the great mass of Christians attain in life, and all that can be properly expressed by survivors, with respect to them after they are dead. It is just as presumptuous to assert, without evidence, that a person has ascended to heaven, as that he has sunk to hell. Man is utterly incompetent to assert either. What, then, shall be said of that audacious presumption, which decides upon the future allotments of a multitude of persons, concerning whose religious char-

acter nothing is known; and whose whole history, so far as the writer is acquainted with it, consists in the particulars of a melancholy death? Indeed, some rash and ill-judging panegyrist of the dead, decide, professedly on Christian principles, not only without evidence, but contrary to the unvarying testimony of a whole life.

We should not have mentioned this subject, were not the error, which has been pointed out, an error of a most pernicious character. If mankind are perpetually taught, that those of their friends and acquaintance, who are dying around them, ascend directly to heaven, a decision so unwarranted, and yet so flattering to survivors, cannot but exert an influence hostile to religion. It cannot but produce a neglect of the soul, and stupidity in sin, when a regard to scriptural evidence only would rouse men to work out their salvation with fear and trembling.

XXXI. *A Sermon delivered at the Tabernacle in Salem, Feb. 6, 1812, on occasion of the Ordination of the Rev. Messrs. Samuel Newell, A. M. Admirant Judson, A. M. Samuel Nott, A. M. Gordon Hall, A. M. and Luther Rice, A. B. Missionaries to the Heathen in Asia, under the direction of the Board of Commissioners for Foreign Missions. By LEONARD WOODS, D. D. Abbot Professor of Christian Theology in the Theological Seminary in Andover. Boston; S. T. Armstrong.*

THE occasion, on which this Sermon was delivered, may with

propriety be considered as one of the most interesting events, in a religious point of view, which this country has ever witnessed. Should the mission, which then commenced, receive the protection and blessing of God, the effect which it may produce on human happiness is utterly beyond calculation: and, in any probable issue, the effect of the undertaking, and of the exertions and sacrifices which it has called forth, must be highly salutary. To see five young men of education, piety, and promising talents, forsaking their friends, giving up their prospects of comfort and usefulness at home, and bidding a final adieu to their native land, influenced by a desire to preach the Gospel where Christ has never been known, could hardly fail to awaken in the mind of the preacher uncommon ardor of feeling: especially when these young men had been his pupils, and were known to have engaged in the enterprise after great deliberation, and from the sober conviction that it was their duty. We accordingly find this sermon full of thought, animated, persuasive, and, in a word, excellently adapted to the occasion.

The text is nearly the whole of the 67th Psalm.

The object of the preacher is 'to rouse his hearers to benevolent exertion: He would persuade them to act, decidedly and zealously to act, under the influence of Christian love. He would excite them by motives, which no follower of Christ can resist, to make the spread of the Gospel, and the conversion of the world, the object of their earnest and incessant pursuit.'

The motives to exertion in this cause, are, 1. *The worth of souls.* 2. *The plenteousness of the provision which Christ has made for the salvation of mankind.* 3. *The command of our Lord.* 4. *The conduct of those who received this command, and of Christian Missionaries in succeeding times.* 5. *The peculiar design of Christianity in contradistinction to Judaism, and its adaptedness to be a universal religion.* 6. *Prophecy, and the operations of Divine Providence at the present time.* These several topics are discussed with earnestness and ability. The facts, arguments, and scriptural authorities, here brought within a small compass, cannot fail to convince every candid mind, that it is the duty of Christians to extend the knowledge of the Gospel to all nations.

The Sermon concludes with an affecting address to the young Missionaries, and a solemn one to the audience. We abstain from making extracts, in hopes that nearly all our readers will peruse the whole discourse. For the same reason we do not think it necessary to give a more particular account of the contents. It is sufficient praise to say, as we can with propriety, that this Sermon is worthy of the occasion, and the subject.

The Charge by the Rev. Dr. Spring, and the Right Hand of Fellowship by the Rev. Dr. Worcester, are faithful, and judicious. They discover a suitable anxiety to prevent self-deception, and to urge the performance of duty from pure motives only.

An introduction to this pamphlet contains a brief account of

the origin, and progress of the attempt to send the Gospel from this country to the Heathen in Asia.

RELIGIOUS INTELLIGENCE.

SEVENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(*Concluded from p. 425.*)

THE next topic for report is the augmentation which the funds of the Society have received from donations, congregational collections, and legacies, since the last general meeting; the enumeration of which, in the Appendix, will shew the continuance of that zeal and liberality from which the Institution derives its efficacy and support.

The Donations from the Auxiliary Bible Societies, since the last Report, are as follows:

The Leicester Auxiliary Bible Society, 400*l.*

Edinburgh Bible Society, 700*l.*; and in aid of printing the Icelandic Bible, 200*l.*

Swansea Auxiliary Bible Society, 150*l.*

Utoxeter Auxiliary Bible Society, 55*l.* 19*s.* 6*d.*

The Association in London, 93*l.*

Reading Auxiliary Bible Society, 126*l.* 13*s.*

Uxbridge Auxiliary Bible Society, 400*l.*

East Lothian Bible Society, 50*l.*

West Lothian Bible Society, 50*l.*

Nottingham Bible Society, 220*l.*

Greenock and Port Glasgow Bible Society, 63*l.*

Cornwall Auxiliary Bible Society, 910*l.*

Leeds Auxiliary Bible Society, 429*l.* 7*s.* 8*d.*

Auxiliary Bible Society at Huddersfield, 135*l.*

Newcastle Auxiliary Bible Society, 138*l.* 13*s.* 5*d.*

British Auxiliary Bible Society, 814*l.* 16*s.* 11*d.* being the balance of their first year's account, in addition to the sum of 2,700*l.* before remitted.

Kendal Auxiliary Bible Society, 170*l.*

Birmingham Association, 355*l.* 4*s.*

Hull Auxiliary Bible Society, 224*l.* 15*s.* 7*d.*

Weymouth Auxiliary Bible Society, 37*l.* 15*s.*

Rotherham Auxiliary Bible Society, 150*l.*

Llangollen Auxiliary Bible Society, 20*l.*

Manchester and Salford Auxiliary Bible Society,

Sheffield Auxiliary Bible Society,

Liverpool Auxiliary Bible Society,

1,800*l.*

Of the above, some are gratuitous contributions to the funds of the Parent Institution, others are charged with the condition of refunding a portion in Bibles and Testaments, either according to the particular rule of the Auxiliary Society, or agreeably to the regulations before adverted to, for treating with Auxiliary Societies. A more exact specification must be reserved for the next report.

With respect to Liverpool your Committee have to state the regret expressed by many respectable individuals of that town, that the commercial distresses under which it has recently labored, prevented a more ample demonstration of their liberality in supporting the benevolent object of the British and Foreign Bible Society.

It is but justice to certain other towns, especially Manchester and Nottingham, to remark, that their contributions to the Society have been made under circumstances of similar discouragement: and when the difficulties with which manufactures and commerce have had to contend, are duly considered, it will be matter of astonishment and gratitude to reflect, that exertions in this benevolent

cause have been so little restrained in any place; and have, in most places, been even stimulated and enlarged.

Your Committee have again the grateful duty of repeating their acknowledgments to the Rev. the Presbyteries in the Synod of Glasgow and Ayr, collectively and separately; for their contributions to the Society. Since the close of the former accounts, as stated in the Appendix to the last Report, the sum of 138*l.* has been remitted by their Treasurer at Glasgow, William Muir, Esq. on account of collections from the several Presbyteries, and Dissenting Congregations; of which 800*l.* 12*s.* 4*d.* is the *second annual* collection from the Presbytery of Glasgow.

In consequence of a recommendation from the Rev. the Synod of Aberdeen, to make collections on account of the British and Foreign Bible Society in the Parochial Churches within its bounds, the sum of 305*l.* has been collected and remitted.

From the Rev. the Presbytery of Sterling, the Society has received 147*l.* 5*s.* 6*d.* being the amount collected at eight Parochial Churches in that Presbytery, making, together with those included in the last Report, the total amount of their second collection, 250*l.* 12*s.* 1*d.*

The Rev. the Presbytery of Annan, having recommended that collections should be made in the parish Churches within their bounds, the sum of 40*l.* has been remitted from those of Cumbertrees, Hoddam, and Ruthwell.

The funds of the Society have also been augmented by other congregational collections in England, Wales, and Scotland, the particulars of which will be stated in the Appendix; viz. in England—from the parish Churches of Guilford; St. Andrews, at Liverpool; South Collingham, Stow, and St. Michael's, at York; from the Meeting-houses at Little Baddow, Witham, and Great Yarmouth; at many places in North Wales; and in Scotland—At Aughtergavern, Balmade, Cortachy, Dumfries, Moniave, and Muthil.

The funds of the Society have also been augmented by various miscellaneous contributions, which it is now the task of your Committee to particularize.

The Holborn Sunday School has made a farther donation of 23*l.* 9*s.* 4*d.* and the sum of 154*l.* has been received from twenty-nine Sunday Schools in North Wales.

A contribution of 12*l.* has been made by the young ladies of Miss Toulon's School, at Hackney; this is the third contribution from that Seminary.

A donation of 50*l.* has been received from the Committee for conducting the Youth's Magazine.

To different individuals, also, the Society is indebted for liberal contributions in the course of this year; but, as a specification of them would lead too much into detail, the enumeration of particulars must be reserved for the Appendix.

And lastly, under this head, your Committee have to report the following legacies and bequests:

Miss Mary Stringer, late of Watlington, Oxfordshire, 100*l.*

Mrs. Allen, late of Aberdeen, 10*l.*

Mrs. Elizabeth Penticross, late of Wallingford, 100*l.* 4 per cents.

Mr. John Hankinson, late of Hackney, 100*l.*

Mrs. Elmsall, of Thornhill, Yorkshire, 200*l.* of which a moiety is payable in 12 months, and the remainder subject to contingencies.

Mr. James Collyer, late of Chobham, 40*l.*

Captain Ross, late of the Coldstream Regiment of Guards, 21*l.*

Rev. John Clark, late of Trowbridge, 50*l.*

Miss Mary Howlet, late of Springfield, 50*l.*

Mrs. Rebecca Tomkins, late of South Place, Finsbury, 200*l.* payable after the expiration of one life.

Mr. Allan Cuthbertson, of Glasgow, 100*l.* The Society is indebted to the heirs of Mr. Cuthbertson, John and James Cuthbertson, Esquires, for fulfilling his intentions; as the bequest, from circumstances peculiar to the Scottish law, was not binding on them; they have nevertheless paid

the same as a donation, with interest.

The Society's Library has been this year enriched by the accession of some valuable books, the donations of different individuals. These acts of liberality have been duly acknowledged; and the description of the several works, together with the names of the donors, will be particularly stated in the Appendix.

This may be a proper place for observing, that desirous of testifying the gratitude which the Committee consider as due from the Society to one of its earliest, most constant, and useful friends, the Rev. Josiah Pratt, they have unanimously placed him among those Life Governors who have earned that distinction by rendering important services to the Institution.

On a general review of the Society's transactions during the last year, your Committee are fully authorized to congratulate its Members on the increase of its influence and efficacy. This prosperity is, under God, to be attributed to the simplicity of its object, and the fidelity with which that object has been pursued, both at home and abroad. Anxious to secure the continuance of this conduct by every possible precaution, your Committee suggest the expediency of altering the arrangement of the words, "without Note or Comment," in the first Article of the Constitution, with a view to render it more perspicuous and explicit. The Rule will then stand as follows:

"The Designation of the Society to be *The British and Foreign Bible Society;*" of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures without Note or Comment: the only Copies in the Languages of the United Kingdom to be circulated by the Society, shall be the authorized Version."

Your Committee will now conclude their Report, with some reflections suggested by a review of the progress of the British and Foreign Bible Society, from its institution in 1804, to its present state of efficiency.

It is most gratifying to remark, that the approbation generally bestowed on the principle of the Society, and

annually increasing, has uniformly attended its proceedings; that, in the wide range of communications for promoting the object of its institution, your Committees have received the most zealous assistance: Their inquiries have been cheerfully answered; co-operation, where solicited, has been cordially granted; and even their wishes have been frequently anticipated. As the sphere of the Society's operations has expanded, its resources have been proportionably augmented; numerous Societies, animated with the same spirit, have annually arisen; like scions, the ornament, and, beyond them, the support, of the parental stock; and hence, the British and Foreign Bible Society has been enabled to advance so largely towards the attainment of its object—the diffusion of the Records of Eternal Life over the habitable globe. Its growth has indeed been rapid: a small seed has become a large tree; luxuriant in its branches, and abundant in its fruits: let a hope be cherished, that its maturity will show still larger dimensions, and yield fruits in still greater abundance.

In connexion with these observations, it may not be improper, briefly to notice some of the collateral benefits arising out of the Institution.—In opposition to Infidelity it proclaims the public belief of thousands in the truth of Revelation; implying at the same time a sense of obligation on the part of its members, to a practical observance of those holy precepts which Revelation inculcates. The co-operation of the numerous individuals composing the British and Foreign Bible Society, and the several Associations connected with it, exhibits an example of Christian concord, honorable to the character, and auspicious to the interests of religion. It shews how the unity of the spirit may be held in the bond of peace."

The Society is also a medium of intercourse among Christians dispersed all over the world; concentrating their affections, and combining their exertions to promote the glory of God, and the salvation of their fellow-creatures. Nor is it a consideration of small importance, that it has a ter-

gency to conciliate the esteem and respect of foreign nations, for the religious principles and benevolent disposition of the British character.

It may be further observed of the British and Foreign Bible Society, that it has awakened the public attention, at home and abroad, in a degree hitherto unknown, to the spiritual wants of their Christian brethren; and has excited an equally ardent zeal to relieve them. A cursory inspection of the several Reports, and of the Correspondence annexed to them, will shew the degree in which this benevolent spirit has operated, in supplying numbers of the poor, the afflicted, and the desolate, with the means of enabling them to exercise "patience in tribulation," and to "re-joice in hope of the glory of God."

It was justly said of the Divines who first translated the Scriptures into English, "These, with Jacob, rolled away the stone from the Well of Life;" and of the British and Foreign Bible Society it may truly be affirmed, that it has opened channels, by which the waters of this living spring have not only flowed to numbers who thirsted for them within the United Kingdom, but have been conveyed to the barren and parched soils of the remotest regions. The thanks and acknowledgments with which the benevolent exertions of the Society have been more than repaid, exhibit the combined expression of joy, gratitude, and piety; and must excite correspondent emotions in the hearts of all who peruse them.

The utility of the British and Foreign Bible Society has been so experimentally demonstrated, as to occasion an expression of surprise that its establishment should have been deferred to so late an era; and that a nation professing its belief in the Scriptures, and commanding at the same time the most favorable means of circulating them, should have so long delayed its collective efforts for their universal dissemination. But times and seasons are in the power of God: and those therefore to whom this high duty has now been assigned, considering themselves as his honored instruments for making "known his way upon earth, and his

saving health among all nations," will ascribe the praise to Him, to whom alone it is due; with devout thanksgiving for his blessing—without which the best intentions, and most persevering exertions to promote even his glory, would be of no avail.

Under the influence of these sentiments, the Members of the British and Foreign Bible Society may contemplate, with heartfelt satisfaction, what it has already accomplished, and look forward with cheering hope to its future and more enlarged employment.

The field of operation which lies before us is vast; and—when considered as including the never-ceasing wants of Christians both at home and abroad, and extending to countries where Idolatry and Superstition prevail—may justly be deemed unlimited. This consideration should suggest the duty of accompanying our strenuous exertions with our earnest prayers—that the disposition and means to satisfy the increasing claims on the Society may never fail; that the light of Divine truth which we are conveying to the eyes of our fellow-creatures, may shine into their hearts; and that both those who dispense and those who receive the Holy Scriptures through the medium of this Institution, may find them "the power of God unto their salvation."

REVIVAL OF RELIGION IN STURBRIDGE.

A Letter from the Rev. Otis Lane to a neighboring Clergyman.

Sturbridge, Dec. 12, 1810.

REV. SIR, When you were at my house, you expressed a wish that I would give you some information with respect to the late revival of religion in this place.

I observe, in the first place, that for many years there had been here a great degree of coldness and deadness in the great concerns of religion. Now and then one came forward, and made a public profession of his faith; but nothing very noticeable in a religious view took place; and, so far as I can learn, there never has been

what may properly be called a religious revival, antecedent to the period of which I am about to speak.

In the beginning of the autumn of 1809, an uncommon seriousness appeared to be on the minds of many; and a greater readiness to attend to, and converse upon, the things of religion was observable. There were three or four young women, particularly, who lived in different parts of the Society, that appeared deeply impressed, and anxiously inquiring what they should do to be saved. Our public assemblies soon appeared more full, serious, and solemn, than usual. The hearts of the friends of Zion began to rejoice. Several professors of religion were much engaged in the cause of the Redeemer.

In the beginning of the January following, conference meetings were set up, and attended by a considerable number with great seriousness. Some that were first awakened began to entertain a hope. Special attention appeared to increase, and new cases of conviction occasionally, perhaps I may say frequently, appeared through the winter and spring. During this time a considerable number, we may charitably hope, have been brought to bow to the sceptre of Jesus Christ, and are translated from the kingdom of darkness to the kingdom of God. Since the awakening began, thirty have been added to the church. Of this number the greater part are young persons. Eighteen are in a family state. Twenty-four of the whole number are females; of whom two are under twenty, and one in her eighty-first year. Four or five others entertain a hope, who have not yet made a public profession. Some, who have been under great

convictions, have, we fear, settled down again into thoughtless security. Though we may expect tares among the wheat, yet in those who have made a profession nothing has hitherto appeared inconsistent with the temper and character of the humble followers of Christ. But God seeth not as man seeth. We cannot determine the state of the heart. Though the late revival could not be called general, it is worthy of pious notice and grateful acknowledgments. We should not despise the day of small things. We believe the Lord has, in a special manner, been with us, and wrought a good work in the hearts of sinful men: praised be his name. The friends of Zion have great reason to ascribe glory to Divine grace.

The special attention seems now to have subsided, though we still keep up conferences.

It is worthy of remark, that the subjects of the good work experienced a deep sense of the hardness and plague of their own hearts; of their lost, undone, and helpless state; of their own utter unworthiness; and of their sole dependence upon the righteousness of Christ, and the sovereign grace of God. They also saw and felt the importance and excellence of many doctrines and realities of the Gospel, to which they had before felt peculiar opposition.

If, dear Sir, you can collect from the above statement any thing that will add to the general mass of useful information, respecting the late religious revivals in this country, it is at your service. With great respect,
I am, &c.

ABSTRACT OF THE ACCOUNTS OF THE MISSIONARY SOCIETY OF CONNECTICUT, FOR THE YEAR 1811.

Expenditures.

| | |
|---|------------|
| Monies paid to Missionaries | \$2,559 97 |
| Expenses for books to be distributed, transportation, &c. | 156 96 |
| Salary of the Treasurer | 100 00 |
| Salary of the Auditor and Secretary | 100 00 |
| Printing, stationary, and other contingencies | 59 66 |
| | <hr/> |
| | \$2,976 55 |

Receipts.

| | |
|----------------------------------|------------|
| Contributions in New Settlements | \$208 22 |
| Avails of books sold | 9 00 |
| Interest on notes and bonds | 1,506 92 |
| | <hr/> |
| | \$1,724 14 |

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

A Discourse occasioned by the burning of the Theatre in the city of Richmond, (Va.) &c. &c. Delivered in the Third Presbyterian Church, Philadelphia, Jan. 8, 1812, at the request of the Virginia Students attached to the Medical Class, in the University of Pennsylvania. By A. Alexander, D. D. Philadelphia; J. W. Scott.

A Sermon delivered in Boston before the Massachusetts Society for promoting Christian Knowledge, Nov. 27, 1811. By the Rev. Eliphalet Pearson, L.L. D. Cambridge; Hilliard & Metcalf. 1811.

A half-century Sermon, delivered at Norfolk, Oct. 28, 1811, fifty years from the Ordination of the author to the work of the ministry in that place. By Ammi R. Robbins. Hartford; Peter B. Gleason & Co. 1811.

The Watchman's Warning to the house of Israel; a Sermon, delivered before the Congregation in Petersham, Nov. 21, 1811, being the day appointed for Thanksgiving throughout the Commonwealth. By Festus Foster, A. M. Minister of the Gospel in Petersham. Worcester; L. Thomas, jun. 1811.

Reply to Mr. Abbot's Statement of proceedings in the First Society in Coventry, Connecticut. By the Association in Tolland County. Hartford; Peter B. Gleason & Co. 1812.

A Sermon preached Sept. 8, 1811, at the Presbyterian Church in Elizabeth Street, New York, being the Sabbath after the author's ordination and installation as pastor of the church in that place. By Henry P. Strong. New York; Largin & Thompson. 1811.

NEW EDITIONS.

A Dissertation on the use and abuse of Tobacco, wherein the advantages and disadvantages attending the consumption of that entertaining weed, are particularly considered. Humbly addressed to all Tobacco Consumers, but especially those among Religious People. Second American edition. By Adam Clarke, L.L.D. Newburyport; Thomas & Whipple. 1812.

The Works of the Reverend Joseph Bellamy, D. D. late of Bethlem, Connecticut, in three volumes. New York, Stephen Dodge. Boston; Samuel T. Armstrong. 1812.

The System of Doctrines contained in Divine Revelation explained and defended. Shewing their consistence and connexion with each other: To which is added, a treatise on the Millennium. In two vols. By Samuel Hopkins, D. D. late pastor of the 1st Congregational church in Newport. Second edition. Boston; Lincoln & Edmands. 1812.

FIRE AT NEWBURYPORT.

THE correspondent, who furnished the list of donations to the sufferers by the fire at Newburyport, has transmitted some corrections of that list, and several additions, which we here subjoin:

| | | | |
|------------------------------|---------|------------------------|--------------|
| Becket | \$12 99 | Blandford | 31 00 |
| Belchertown | 16 00 | Boylston | 40 00 |
| Berkshire Wash. Ben. Society | 80 00 | | |
| Berwick, Rev. N. Lord's Soc. | 6 69 | | |
| | | <i>Carried forward</i> | <hr/> 186 68 |

| | | | |
|---|------------|---|-------------------|
| <i>Brought forward</i> | 186 68 | <i>Brought forward</i> | 2,996 19 |
| Brunswick, Rev. W. Bailey's Society | 61 00 | Plainfield | 11 55 |
| Buckland, Cong. Soc. | 35 00 | Plympton, | 12 00 |
| Chester | 35 00 | Sandisfield, Cong. and Sud | |
| Connecticut, additional sum deposited at Hartford Bank | 1,010 50 | Baptist Society | 19 65 |
| Dalton | 13 45 | Sheffield | 20 00 |
| Dracut, West Parish | 34 | Snowhill, (Maryland) | 61 00 |
| East Parish | 21 82 | Spencer | 96 00 |
| Deerfield | 92 46 | Sterling | 124 58 |
| East-Sudbury | 43 00 | Tewksbury | 65 68 |
| Goshen | 32 00 | Tisbury, Martha's Vineyard, Baptist Society | 25 00 |
| Gill | 22 00 | Tyngsborough | 59 45 |
| Gilman town, N.H. | 48 55 | Upton | 15 00 |
| Groton | 200 00 | Warner, N. H. private donation | 1 00 |
| Halifax | 13 00 | Washington, Cong. Soc. | 13 30 |
| Hatfield | 50 20 | Windsor | 17 00 |
| Haverhill, additional donation | 15 00 | West Springfield, 1st parish | 91 00 |
| Holden | 38 00 | Wiscasset | 738 20 |
| Hubbardston | 55 00 | Foot of account in the January Panoplist | 123,263 91 |
| Lebanon | 16 00 | | |
| Lebanon, N. H. | 94 00 | Total | 127,630 51 |
| Lee | 30 00 | | |
| Limerick | 7 00 | | |
| Littleton | 35 40 | | |
| Longmeadow, Rev. R. S. Storrs's Society | 41 51 | | |
| Lynn, Students at the Academy | 50 00 | | |
| Methuen, additional donation | 29 12 | | |
| Middlefield | 37 00 | | |
| New York, from several individuals of the Society of Friends, (the sum omitted in the January Panoplist,) 500 | | | |
| From an individual in the same Society | 100-600 00 | | |
| Pepperell | 47 00 | | |
| Pelham, N.H. add. donation | 2 50 | | |
| <i>Carried forward</i> | 2,996 19 | | |

Note. A donation of 400 dollars from Joseph Newell, Esq. of Newbury, was through mistake included in the amount of Newburyport subscriptions, in the November Panoplist. Sundry donations in provisions, lately received from the towns of Bedford, Boscawen, Concord, Weare, and other towns in New Hampshire, estimated at 200 dollars, or upwards, are omitted in the foregoing schedule.

The inaccuracies, which have been corrected, generally occurred in extracting the sums from the books of the Committee, Selectmen, &c.

DONATIONS TO FOREIGN MISSIONS.

March 2. A contribution from the Congregational church in Saco, (Maine,) by the hands of the Rev. Jonathan Cogswell,

\$14 06

March 3. Small donations from two individuals in different parts of the country,

3 50

March 6-14. The following sums have been received by the hands of the Rev. Dr. Morse,* viz.

From individuals in the town of Holden,

30 58

Carried forward 30 58 **\$17 56**

*The donations from Bridgewater and the Hon. Joshua Darling, published in our last number, were also received by the hands of Dr. Morse.

| | | | |
|--|-----------------|----------|-----------|
| | Brought forward | 30 58 & | \$17 56 |
| From the Congregational church in Princeton, | | 49 36 | |
| From the Foreign Mission Society of Bath and the Vicinity, | | 123 00 | —202 94 |
| March 9. From the Rev. Dr. West, a donation from individuals in the town of Stockbridge, | | | 66 33 |
| March 17. From individuals in the first parish in Scituate, by the hands of Mr. Ezekiel Rich, viz. | | | |
| From Capt. Elijah Barstow, | | | \$7 |
| Abigail Neal \$5. Mary Barstow \$5— | | | 10 |
| Charles Tolman 10. Joseph R. Tolman 5— | | | 15 |
| Benjamin Delano 16. Charles Torrey 5— | | | 21 |
| Hannah Turner 15. James Torrey 8— | | | 23 |
| John Nash 5. Dea. Thomas Cushing 6— | | | 11 |
| John Foster 5. Dr. Cushing Otis 7— | | | 12 |
| From several persons in small donations under \$5 each,* | | | 19—118 00 |
| From individuals in the second parish in Scituate, by the hands of Mr. Rich, viz. | | | |
| From Rowland Litchfield and his family— | | \$11 | |
| Levi Vinal and his daughter— | | 5 | |
| Widow Lydia Litchfield and her daughters— | | 10 | |
| Job Vinal 6. Ward Litchfield 15— | | 21 | |
| Stephen Litchfield— | | 5 | |
| From several persons in small donations under \$5 each, | | 31 25 | —83 25 |
| From Dea. Roger Sumner and his daughter, of Stoughton, by the hands of Mr. Rich— | | | 5 00 |
| From individuals in the town of Easton, by the hands of Mr. Rich, viz. | | | |
| From Parmenas Ames \$5. Ichabod Maccumber \$20— | | \$25 | |
| Col. John Williams and his family 6 50. Cephas Leach 5— | | | 11 50 |
| Lemuel Keith and his daughter— | | | 8 |
| Col. Shepard Leach— | | | 40 |
| Eleazer Keith and his sister— | | | 5 |
| Seth Littlefield and his family— | | | 6 |
| Howard Lathrop— | | | 20 |
| Rachel Drake 6. E. & S. Littlefield 6— | | | 12 |
| Charles Hayden 30. Abijah Reed, jun. 7— | | | 37 |
| Vesta Guild 10. Joseph Haywood & Son 6— | | | 16 |
| Calvin Brett, Esq. 5. Capt. Noah Reed 5— | | | 10 |
| Josiah Copeland 10. Rufus Ames 20— | | | 30 |
| From several persons in small donations under \$5 each, | | 47 11 | —267 61 |
| From individuals in the first parish of Wrentham, by the hands of Mr. Rich, viz. | | | |
| From Col. Benjamin Hawes and his family— | | | 22 |
| Benjamin Day 7. David Fisher, jun. 7— | | | 14 |
| Capt. Lewis Whiting and his wife— | | | 7 |
| Comfort Robbins 7. Col. Samuel Druce 10— | | | 17 |
| From several persons in small donations under \$5 each,† | | 13 43 | —73 43 |
| From individuals in the town of Norton, by the hands of Mr. Rich, viz. | | | |
| From Jacob Shepard 5. Dea. Timothy Briggs 5— | | \$10 | |
| Widow Rachel Crane 5. Small donations 4— | | | 9—19 00 |
| | Carried forward | \$853 12 | |

* A small donation was previously received from a female in that parish, and is included in a sum under an earlier date.

† Additional donations are expected from this parish.

| | | |
|------------|--|------------------|
| | Brought forward | \$853 12 |
| March 23. | From Mr. Daniel Nettleton, of Washington, (Conn.) by the hands of the Rev. Ebenezer Porter, | 5 00 |
| March 25. | From the Female Charitable Society of Great Barrington, by the hands of the Rev. Dr. Dwight— | \$32 |
| | From a young lady in Derby, by the hands of Dr. Dwight, (half to missions, and half to translations) | 9 34—41 84 |
| | From the Foreign Mission Society of New-Haven and the Vicinity, by the hands of Mr. Timothy Dwight, jun. the Treasurer, viz. for the support of Foreign Missions— | \$281 50 |
| | To aid the translations of the Bible— | 228 50—510 00 |
| | From the Female Foreign Mission Society of New Haven, by the hands of Mr. Dwight, viz. for the support of Missions— | \$108 55 |
| | To aid the translations of the Bible*— | 33 54—143 09 |
| | From the Officers and Students of Yale College,† by the hands of Mr. Dwight, | 107 00 |
| Feb. 6—20. | From individuals in the following towns, by the hands of the Rev. Dr. Woods, viz. | |
| | Ashby, | \$38 84 |
| | Groton, | 25 75 |
| | Townsend, | 20 00 |
| | Pepperell, | 18 00 |
| | Hollis (N. H.) | 30 76 |
| | Dracut, Rev. Mr. Atkinson's Society, | 6 24 |
| | — — — — Vacant Society, | 19 50 |
| | Reading, Rev. Mr. Emerson's Society, | 42 87 |
| | — — — — Rev. Mr. Sanborn's Society, | 98 32 |
| | Stoneham, | 31 37 |
| | Londonderry (N. H.) | 12 10 |
| | Haverhill, Rev. Mr. Tompkin's Society, | 9 00 |
| | — — — — Rev. Mr. Dodge's Society, | 2 00 |
| | New Salem (N. H.) | 4 75 |
| | Andover, Rev. Mr. Loring's Society, | 7 00 |
| | — — — — Vacant Society, | 55 00 |
| | Bedford, | 27 34 |
| | Concord, | 15 00 |
| | Woburn, | 11 04 |
| | Wilmington, | 11 26 |
| | Tewksbury, (of which \$20 from Philip Gedney, Esq.) | 36 09—522 23 |
| | From the domestics of P. Gedney, Esq. | 4 |
| | | <hr/> \$2,184 78 |

As great accuracy is desirable in the monthly accounts of donations which are published, all persons who receive donations to be paid over to the Treasurer of the Board of Commissioners, are requested to make a memorandum of the sums they receive, with the dates, and the names of donors, and to leave such memorandums with the Treasurer when they pay over the money.

Donations from the towns of Abington and Weymouth, will be published in our next.

*An additional sum (not yet received,) has been given for this purpose by this Society.

†An additional sum (not yet received) of nearly \$100 has been given by the Officers and Students of Yale College; so that the whole amount given by them, and by the two above mentioned Societies, is not far from \$900.

The Christian zeal which has been exhibited in the numerous donations, to support Foreign Missions, and to aid the translation of the Bible into the languages of Asia, is truly admirable, and has excited lively emotions of joy and gratitude in the minds of many. The cheerfulness and alacrity with which many persons offered their money has rarely been paralleled, even in the annals of religious beneficence. The poor were eager to share with the rich the pleasing satisfaction of contributing to send the Gospel to the Heathen. Several instances deserve particular notice. A man in quite moderate circumstances gave a five dollar bill; his wife, wishing to give her offering also, and not having money in her possession, immediately devoted her gold necklace to this best of causes. A hired girl in Boston gave, without the least solicitation, ten dollars which she had saved from her wages. She only inquired, if the money would certainly go to the Missionaries; and, on being assured that it would, immediately requested her employer to pay it. Several other hired girls, in country towns, gave three dollars each; and others less, according to their ability.

The Prudential Committee were agreeably surprised to find the donations greatly exceed their most sanguine expectations. Within three weeks, including the day on which the Missionaries were ordained, not far from 6,000 dollars were received in donations, the greater part of which was altogether unexpected.

FOREIGN MISSION SOCIETIES.

The Foreign Mission Society of Bath and its Vicinity was organized on the 13th ult. when the following gentlemen were chosen officers:

Rev. WILLIAM JENKS, *President*.
 Dr. SAMUEL ADAMS, *Secretary*.
 Mr. JONATHAN HYDE, *Treasurer*.

More than \$100 annually have been subscribed by the members of this Society.

The Foreign Mission Society of New Haven and the Vicinity was organized on the 2nd inst. when the following gentlemen were chosen officers:

Rev. TIMOTHY DWIGHT, D.D. LL.D. *President*.
 Rev. SAMUEL MERWIN,
 Rev. SAMUEL CLARK,
 Mr. JEREMIAH DAY, Prof. of Math. Y. C. } *Vice-Presidents*.
 WILLIAM LEFFINGWELL, Esq.
 STEPHEN TWining, Esq. *Secretary*.
 Mr. TIMOTHY DWIGHT, jun. *Treasurer*.
 ROGER SHERMAN, Esq. *Auditor*.

This Society has already raised above \$500, of which more than \$200 are annual subscriptions.

OBITUARY.

DIED, at New Haven, in Nov. last, Mr. JEREMIAH ATWATER, for many years Steward of Yale College, aged 77. He had been long a professor of religion, and was greatly esteemed on account of his active usefulness, his hospitality, his love of the clergy and of good men generally, his cheer-

ful piety, and his daily performance of domestic, social, and religious duties. He died at the funeral of his aged friend, the Rev. Mr. Williston, and spent his last moments in offering up prayers for his family, and for ministers of the Gospel.

In the parish of Middlesex, (Con.)
Mrs. HANNAH SLOSSON, aged 101.

At Alstead, (N. H.) Gen. AMOS SHEPARD, many years President of the Upper House in the Legislature of New Hampshire.

At Pittsfield, Mrs. SARAH MERRY, aged 89; having had 303 descendants, of whom 241 are now living. Out of 12 children 11 are now living.

At New York, during the year 1811, 160 persons of the small pox.

At Peacham, (Vt.) during the year 1811, about 60 persons of fevers, principally the spotted fever.

At Charleston, (S. C.) on the 4th of January last, Mrs. MARY, wife of Gen. Charles Cotesworth Pinckney, aged 60.

At Norfolk, (Vir.) during the year 1811, 4 men and 1 woman murdered; 3 men and 2 women by suicide; and 3 men supposed by murder or suicide.

At New Orleans, JAMES ALEXANDER, Esq. by suicide.

At Hopkinton, (R. I.) Mr. PETER DAVIS, aged 100, for more than 60 years a preacher in the society of Friends.

In Spain, the French General GRARD, of his wounds, and anxiety of of mind on account of his defeat by Gen. Hill.

In England, Sir PETER PARKER, Admiral of the fleet, aged 95, the oldest and the highest naval officer in Great Britain.

At Amwell, (N. J.) Mrs. LUCRETIA CHAMBERLAIN, aged 103.

At Windsor, (Con.) Mr. S. ROWLEY, aged 101.

On his return from Charleston to Columbia, drowned in fording a stream raised by a freshet, CHARLES DEWAR SIMONS, Esq. aged 26, Professor of Chemistry and Natural Philosophy, in the College of S. Carolina.

HYMN.

Yes, foolish once, I went astray,
Self-banished from my gracious
Lord,
Exulted in the sinner's way,
Nor trembled at its last reward.

Of, oft, the warning voice was sent
To rouse and wake my slumb'ring
fear;

Yet still, disdainng to repent,
I proudly check'd the rising tear.

But now, ah now, I understand,
I bid the gracious sorrows flow,
And kiss the dear chastising hand
That laid my proud rebellion low.

Yet low and humbled in the dust,
To Heav'n I raise my weeping eye;
Dear Savior! 'tis in thee I trust,
Thou wilt not let my spirit die.

N.

TO CORRESPONDENTS.

We decline inserting the effusion of JOHN URICK, and several pieces of poetry from anonymous correspondents.

A correspondent expresses himself highly gratified with the proposal of a new *Life of President Edwards*, as stated in our number for February, 1811, p. 408; and thinks such a work would be exceedingly useful.

PASTOR will be inserted.

Hints from a LAY BROTHER will be noticed hereafter.

We hope soon to present our readers with an accurate and systematic statement of the origin and progress of the Eastern Translations of the Bible, compiled by a correspondent, who has spent much time in arranging materials and consulting authorities.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 11.

APRIL, 1812.

VOL. IV.

RELIGIOUS COMMUNICATIONS.

UNIVERSAL AND PARTICULAR PROVIDENCE.

The following narrative exhibits an instance of the use and comfort which Christians often derive from the doctrine of a Particular Providence. It is extracted from a letter written to his son, by a late missionary to the new settlements. ED.

MY DEAR SON,

You wish me, to give you in writing, for the entertainment of your Christian friends, the story which I related to you of the woman at Fort Anne. This I will attempt to do as nearly as my memory, assisted by some minutes made at the time, will enable me.

In the summer of 1809 I was employed as a missionary to the settlements on Lake George, and in the adjacent country. I preached several times in the village of Fort Anne, and being invited by a serious man, a Mr. H—, who lived at an extreme part of the town, to preach in his neighborhood, I made an appointment accordingly. On visiting Mr. H—'s family, we entered into conversation on the removal of families from the old into the new settlements, and on the Providence of God directing and superintending such removals. While discoursing on the subject Mrs. H— related for substance the following story.

Vol. IV. *New Series.*

"I wish, Sir, to relate a very noticeable Providence, which we experienced in our removal to these parts. From the town of M— in Massachusetts, where we lived, my husband came here sometime before he removed his family; but, as soon as he had prepared a place for our reception, and provided the necessaries of life, (for we were always poor,) he hired our neighbor, Mr. S—, to fetch up me and the children in his waggon, furnishing him with money enough to bear his expenses down, and depending on a small sum, which he knew to be at my disposal, to bear the charges of our removal. In October 1807, Mr. S— arrived, and myself and three children set out for Fort Anne in a waggon. We put up the third night at a much-thronged tavern in Keene. Early the next morning, after having got seated in the waggon, I observed to Mr. S—, that Divine Providence had hitherto smiled upon us in our journey, as we had been favored with good weather, and had met with no injurious occurrence.

"I should say we have had *good luck,*" said Mr. S—, "for I believe nothing in your notions of Divine Providence."

This opened the way for further conversation on the subject, which continued while we were riding nearly fifteen miles, when we came to a tavern.

"It is time," said Mr. S—, "to stop and feed our horses; but I do not remember this house, and fear we have missed our way."

On entering the house we found that we had come four miles directly out of our way, which we must retrace before we could pursue our journey. On this, Mr. S— fretfully observed, that he never should have missed the way had not I hampered his mind by the nonsensical doctrine of Divine Providence. At this moment, putting my hand in my pocket, I discovered that my money was lost. How to apprise Mr. S— of this untoward occurrence I hardly knew, as he seemed already out of humor on account of missing his way. I remarked to him, however, that my views of Divine Providence were such, as that I felt perfectly satisfied with what had happened, both with regard to our missing the way, and the loss of the money, on which we subordinately depended for support during our journey.

"Have you lost your money too?" said Mr. S—, much agitated.

"I have, indeed," said I, "but pray be calm. I suppose it must have happened when I got into the waggon at Keene, for I remember that something caught my clothes at that time. The money was certainly in my pocket when I left the house."

"Well, and what are we to do without money?" subjoins Mr. S—.

"Had I been grossly negligent

respecting the matter," said I, "there would have been cause to blame myself; but, as I am conscious this is not the case, if I am uneasy and dissatisfied, it will be murmuring against the dealings of Divine Providence. For if I find fault it must be either with human or Divine agency: but I blame not you; I blame not myself; nor can I blame the Providence of God. To whom, then, shall I utter a complaint? And where there is no just cause of complaint, there can be no injury; and if I am not injured, all is well. If it be best, all things considered, that I should recover my money, I shall most certainly have it; if otherwise, I think I do not desire it: and you know, Mr. S—, that these observations are conformable to the sentiments I expressed just now on the road. But yet I am not to tempt God by negligence. It is undoubtedly my duty to try the most probable method to regain my lost money. Had I not, therefore, better get the landlord's son to ride back to Keene, and make inquiry? It is possible some honest man may have found it, and left it with the tavern keeper to be delivered to the right owner."

"If you ever see that money again," replied Mr. S—, "considering the number of travellers and waggoners, who were there, going off in every direction, then I will own that Divine Providence, as you call it, and not chance, as I call it, must be the restorer."

"Whether I recover my money, or finally lose it," said I, "my views of Divine Providence will be the same; for to attribute

favorable events to a kind Providence, and unfavorable ones to chance, or luck, as you call it, would be somewhat like believing in two Gods, a good and a bad, as some Pagans hold. No, Sir, there is but one God, who in his Providence smiles, or frowns, as seemeth him good: and shall not the Judge of all the earth do right? Submission under all events is, therefore, wise and proper for dependent creatures."

"Enough has been said on this subject, and too much for our profit," replied Mr. S—; "and, as our horses have nearly done feeding, we must contrive, if possible, what to do. I cannot consent to delay our journey, by sending back fifteen miles on so slender a prospect. As well may you expect money to be rained from the clouds."

"At this instant a waggon with two persons in it stopped against the house. The man came in a hurry into the house, and asked the landlord for a glass of water, as his wife in the waggon was taken faint. He took the water and hastened back to the relief of his wife. She drank and revived. On the man's returning the glass, I recognized his countenance, and recollected that he staid at the same tavern with us at Keene. I asked him, if he had heard of any money's being found at the house where we put up. He answered that his wife in the waggon had found money that morning near the house. I then described to him the purse, (which was quite a singular one,) and mentioned that the sum it contained was upwards of twenty dollars in silver. "The money," said he, "is

yours." He then went to his wife and brought it, and, as he delivered it, said, "I inquired of all the travellers then present, and could find no owner; but said nothing of the matter to the landlord, for which I have been blaming myself all the way; for I ought to have left the money with him, as his tavern would be the most likely place for the loser to inquire: but my doing wrong has been the means of bringing you your money in the most direct way." I thanked him, and he departed.

I then turned to Mr. S—, and asked him what he thought of the various steps of *kind chance*, or *good luck*, which had restored my lost money into my hands. "Does blind chance lay plans, and concert measures to favor me? Must I thank benevolent chance for *his*, or *her*, or *its* kindness to me in this instance? Or shall I not rather acknowledge the holy Providence of God, who controls and directs the most minute events?"

"It is time we were going," said Mr. S—; "I will gladly hear you further upon the subject as we travel on our way." We then paid our bill and continued our journey.

When seated in the waggon, I resumed the subject as follows:

"You will please to observe, Mr. S—, the various links in the chain, which were necessary, it being the design of Providence that I should recover my money. The man and his wife, who delivered it to me, must tarry with us at the same tavern, and must not set out this morning till after us; we must be so engrossed in conversation as to take off your attention from the road, so

that we came four miles out of our way; we must stop for refreshment at the very house which we have just left; that woman, or her husband, rather than any other out of twenty travellers, who were there, must find it; no one of the travellers present must lay an unrighteous claim to it; the wrong road for us must be the right road for the man; his wife must be faint so as to oblige him to stop at the house where we were, at the very time he did, as in a few moments we should have been gone; the man must be seen by me, and I must recognize his looks, and inquire for my money; he must prove an honest man, though he had brought away the money from what he considered as the proper place to leave it. To these circumstances many others might be added; and several events, some of which would have seemed very improbable, have conspired to restore my money without delay, expense, or great inconvenience. Now, Sir, if any one of the above-mentioned particulars had failed, I see not the least probability of my ever seeing my money again; yet I believe there are many other ways by which Divine Providence could have thus favored me, without any miraculous interposition."

"Your trust in Divine Providence," said Mr. S., "has been blessed in a remarkable way; but, taking the whole together, it might be designed as a much greater blessing to me than to you, by leading me to the acknowledgment of a doctrine which I have hitherto disputed."

The above is substantially the story of Mrs. H., which I re-

lated to you when I saw you last.

It was not the importance of the event, which, aside from the visible hand of God, rendered it noticeable. A chain of causes, under the directing hand of God, may be seen in the production of small as well as great events. It is as absurd to talk of a general, with the exclusion of a particular Providence, as to talk of an army, with the exclusion of individuals. Great things are composed of small; nor can we form an idea of great events being brought about, otherwise than by a concurrence of smaller events of various grades down to such as would appear trifling in themselves. Hence many things which we are apt to consider as unworthy of notice, are, nevertheless, necessary and important to the production of events of vast magnitude. Thus a fly may enter the lungs and destroy the life of a bloody tyrant, and thereby give repose to a long-distressed empire.

Ten thousand events, great and small, in the vast machinery of Divine Providence, are continually occurring, and passing away, unheeded and unimproved by the thoughtless multitude, while, at the same time, they furnish a continual and inexhaustible source of instruction and delight to pious and contemplative persons, who see the hand of God in all his providential dealings. In this way, the truths of Divine Revelation gain an auxiliary support, and confirm the faith, hope, and trust of Christians. In this way, God is continually teaching us to rely with confidence on his wise management, and not, from a spirit of distrust, to confide in our own

wisdom, or lean to our own understandings. In this way we may converse with God, whose Spirit, Word, and Providence form a triune source of light, joy, and comfort to us while continuing in this wilderness. These enjoyments are the prelibations of that glory which shall hereafter be revealed and realized, in the consummate bliss of the heavenly state.

I am, my dear son, your affectionate parent, * * *

—
LETTER FROM A CONVERTED INFIDEL.

The following letter was written by a man, who had been an Infidel, to his former minister. As the writer had removed to a distant part of the country, he felt it to be his duty, as appears from this letter, to thank the gentleman to whom it was addressed for his fidelity, and to counteract, as far as possible, the bad effects of his own example. A number of expressions have been altered out of regard to perspicuity, Ed.

May 1st, 1810.

REV. AND DEAR SIR,

I DESIRE to bless God that I ever had an acquaintance with you. I was, in my own opinion, bound over to fate; I supposed myself a small part of the grand machine; not accountable, because I acted through necessity. In my private conferences with you, so much candor was used with me, in respect to my deistical creed, (and this is the only method to be taken with a Deist,) as to state, that in some fundamental principles we must all agree: such as, that there is one great first Cause, a state of accountability, and of course rewards and

punishments; and that it is our duty to love the Lord our God with all our hearts, and our neighbor as ourselves. You urged these considerations so frequently, and rationally, that you rather shook my creed, and I left M—— with more regret on your account, than on any other person's; though I had many kind friends there. But after I removed to this part of the country, I contracted an acquaintance and friendship, with some brother Deists, and we assisted each other, in building up this stupid belief; *stupid* I say, for so it seems to me now, to make ourselves heathens in a Christian land. Well, my mind remained in a state of dormant ease, till within about a year; when one of my most staunch friends, (who had taken much pains to make proselytes,) sickened and died. During the first part of his sickness, while he did not think himself dangerous, he shewed no perturbation of mind; but when he began to consider himself near to death, he renounced his deistical for the Christian belief. This labored considerably in my mind, and brought to my recollection your long conversations, and arguments with me; which, altogether, shook my faith somewhat. I still remained, however, in a sort of troubled sleep, till last February; when one Sunday I went a great distance to meeting, merely to have a sleigh ride.

A portion of God's holy word sunk to my heart, took hold of my mind, and reached the very *centre* of all my unbelief. The Divine truths offered, appeared perfectly rational, and if they had

been prepared and delivered for me alone, they could not have better applied. I thought I never heard such preaching before: my tears trickled freely, and my chin trembled. I tried to hide my emotion, but in vain. This was not the power of sympathy, for I did not see any other person affected.

The next Sabbath, I was invited to remain as a spectator to the sacrament. But O! how shall I describe the horrible state of my mind? The people of God happy in receiving these symbols of the body and blood of Christ, the immaculate Savior of mankind, whom I had *slighted, despised*, and even persecuted! My deistical self-righteousness, was, I thought, a thin screen. I felt myself entirely stripped and naked before Almighty God, to whom I belonged, and whom I had never striven to worship, and serve with all my heart; which was no more than a reasonable service; but on the contrary, whom I had always rebelled against. If I had done any thing apparently praiseworthy, it was on a principle of *selfishness*, and not for the glory of God. All my actions had been strongly tinged with *pride* and *self-righteousness*. I was so entirely melted down, that I was glad when meeting was done, that I might give free vent to my grief. I cried, even *cried truly*, to the Lord; and he graciously heard me, and delivered me in a few days from my bondage; took my feet from the horrible pit and miry clay, and established them, *I humbly trust*, on the rock of ages; and put a new song into my mouth, even *redeeming love and grace through a crucified*

Savior. O! the matchless love of the Redeemer. Let others unenvied share the glories, honors, and riches of this world; I court them not; they are poor, beggarly elements; I have long enough chased after these phantoms. God has blessed me with a competency, and this is all I ask; unless to bestow in charity.

“Man wants but little here below,
Nor wants that little long.”

Our real necessities are few and small in this world, and then we shall go home to eternity. *Eternity, eternity!* thou solemn and pleasing sound to the Christian; but *awful* to the *hypocrite* and *unbeliever*. I have an earnest desire to see my old unbelieving friends at M—. I might, *at least* clear the skirts of my garments from their blood, whether they would hear, or whether they would forbear. It seems to be stupid beyond comparison that I could never see any beauties in religion before: now, time steals imperceptibly away. If I am at work, or alone, I have the best of company. God is my friend, and under the shadow of his wings I can take shelter. Every thing eventually goes on well. If I meet with trouble and afflictions, God has promised that *every thing shall work together for the good of those who love him*. My passions, and appetites are under the happy control of God's holy word. If I regarded present enjoyment only, I would not give my religion for all that Napoleon, Alexander, and George possess. Some persons may doubt this; but you will not, if, as I believe, you have the spirit of Christ. I used to think religion produced a disagreeable mel-

ancholy in the mind; but the contrary is a fact. I never knew what tranquillity of mind was before.

The whole creation seems to praise our general Benefactor. Let the Deist enjoy his callous heart, the libertine riot in licentious pleasures, the worldling rise early and sit up late for gain; but let *me* follow thee, O! Divine Immanuel, as the humblest of all thy blessed retinue; and *it is enough*. I think I am willing to be persecuted, to be spit upon, or become any thing for thy glory. Shed abroad thy dying love in my heart, and I ask no more. But how I feel for my brethren of the human race, who haughtily spurn at thy merits, and offered mercy. Continue to intercede for them, although they will not implore thy clemency. Say, *Father forgive them, for they know not what they do.*

There is nothing more scriptural, or rational, than that our native pride must be subdued: we must become as *little children*, docile and humble, or we shall never feel entirely dependent; and unless we do thus feel, we can never ascribe all the glory to God, and the Lamb. O! that Almighty God would go forth in his power through M—, and the towns adjacent, conquering that proud, philosophizing temper, which sears the conscience against every heavenly impression, and chains immortal beings down to objects which their judgment despises. Do not be discouraged, my dear Sir, but pray fervently, and God will, I trust, in his own time, enkindle a sacred flame, a genuine revival of religion, among your people. I have written my thoughts as

they came; perhaps you will think me too prolix; but I was so full, I could not say less.

You are at liberty to make what use of this letter, or any part of it, you please. I expect it will excite some derision; but no matter on my account. If it may be the means of awakening *one* out of his lethargic sleep, or strengthening one in the holy faith, I should think myself amply rewarded, though my trouble had been a thousand times greater. Yours, with particular respect,

Rev. Mr. ***.

RECANTATION OF AN INFIDEL.

To the Editor of the Panoplist.

SIR,

THE following is a copy of a confession publicly made before a church in the county of Worcester, (Mass.) in May, 1811. The names of the person and place are, from motives of delicacy, not mentioned. The copy is exact, with the exception of a few trifling alterations not affecting the sense. If you think it calculated to aid the best of causes, please to insert it in the Panoplist. With great respect, I am, Sir, yours, &c. *** **.

"My friends and fellow mortals,

WHILE reflecting on my past experience, I feel desirous of laying before you some statements, which seem worthy of the serious consideration both of myself and others. Heretofore I have been unstable in mind with respect to religion; and have pursued chiefly the things which pertain to this life, casting off fear and restraining prayer before God; wandering from object to object for relief and comfort, but finding none; particularly in times when trouble and anguish came upon me.

"I have been led to reject the Bible, as not being the word of God, and have given but little attention to it when read or preached. Infidelity got deep hold of my mind; and I was left to associate and converse with those, who say that at death we perish like the beasts; and even to join with them in words and opinions. This was indeed an awful state; but thanks to the God of all grace for the operations of his Holy Spirit to awaken and convince obstinate sinners, and to constrain them to cry, *What must we do to be saved?* Thanks be ascribed to his adorable name, that he has, in sovereign mercy, arrested my attention, caused me to see the error of my ways, and, as I humbly hope, to perceive and love the truth as it is in Jesus.

"I have abundant reason to bless the Lord for all his dealings with me, afflictive as well as merciful. Sometime since he was pleased to bring upon me great and trying afflictions. I found no creature that could give me relief and comfort. I went to my neglected Bible; and, blessed be God, the contents appeared in a measure new to me. I found the Divine word every way suited to my case, and perfectly calculated to make me happy, if I could only believe and apply it. But *there* was the difficulty. I thought I felt a spirit of prayer; and soon began to reflect upon my past life, and to compare it with the spirit and requirements of God's word. The reflection and comparison brought horror and anguish upon my soul. My conscience condemned me; but I could not condemn or reject the Bible as false or unjust. For a number of

months I continued in great distress. Many afflictions and trials still attended me; and I felt that I justly deserved them all. I appeared to myself one of the greatest of sinners. In the mean time, the Bible became peculiarly dear to me; and I felt that no part of it was to be called in question; but that all was to be received not as the word of man, but as it is in truth the word of God.*

"In my youth I had good instructions from my parents, which, alas! I neglected. I now call to mind, with shame and grief, many pious counsels of my honored father, which I little regarded at the time when they were given. He is gone to be here no more. But, in many things, though now dead, he yet speaketh.†

* The person who made this confession has much to say about the Bible. He told the writer of this note, that he formerly rejected one article of Divine Revelation after another, till he rejected the whole, and treated it with utter neglect and even contempt. He then tried to form some scheme of religion for himself, but could neither make nor find any thing that appeared consistent, or in the least degree satisfactory. And even in the works of creation and Providence, he could find no beauty, harmony, or consistency. But when his eyes, as we charitably hope, were opened, he found in the Bible a scheme wonderfully consistent and harmonious; every way worthy of God and suited to man. Doctrines which he once rejected as mysterious, incredible, and useless, now appear of the utmost importance. And all the works and ways of God, viewed in the light of his word, appear consistent and glorious. As he once greatly despised the Bible, so now he seems *peculiarly* to prize it.

† The parents of this man were considered as truly pious. The infidelity of his son was a source of great

I feel that I have the greatest reason to be humble before God, who searches the hearts and tries the reins of the children of men; and before whose bar I, and all infidels, must one day appear to give an account of the deeds done in the body, and be judged by him the Judge of all. Insensibility to the presence and authority of God, was, I think, one great cause of my infidelity; as I did not feel myself accountable to him for my sentiments, thoughts, words, and actions. Against such insensibility and unbelief I hope and pray that others may cautiously guard. O what manner of persons ought we to be, that we may have peace of conscience, hope in God, and finally receive the approbation of our Judge and Redeemer.

“The holy Scriptures are found by believers to be profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and their uniform language is, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

“And now, my Christian friends of this church, with deep humility and contrition of soul for my sins, and beseeching an interest in your prayers, I desire publicly to profess my faith in the Lord Jesus, and, if it may be, to be received into your Christian communion and fellowship; and am your unworthy friend and servant,

*** **

grief and trial to the father, who had labored much with him, and doubtless prayed earnestly for him. The father lived to see, with joy and delight, the son become, as we charitably hope, a new man, and return like the prodigal to his father's house. The father died a short time before the son made a public profession of religion.

VOL. IV. *New Series.*

EXPLANATION OF 1 COR. I, 14—16.

As the Scriptures, rightly understood, are consistent and harmonious, all apparent inconsistencies and contradictions may be obviated. And it is desirable, that, as far as possible, every difficulty of this nature should be removed from the sacred volume. With this view I would offer a few remarks upon a passage, (1 Cor. i, 14—16) which has presented difficulties to expositors, and which, upon the supposition that Paul did not baptize any but believers, is perfectly contradictory and irreconcilable. *I thank God that I baptized none of you, but Crispus and Gaius: lest any should say, that I baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.* Here he positively and solemnly declares, that he baptized only two of them, or two of the Christian brethren at Corinth. And yet he adds, *And I baptized also the household of Stephanas.* Here he expressly declares, that he baptized others beside Crispus and Gaius, which is a palpable contradiction, if the household of Stephanas were among the believers, whom the apostle was addressing; because he says I baptized none of you, but Crispus and Gaius; and yet the household of Stephanas, if believers, were of them. But if they were children baptized on account of the faith of their parents, the passage is perfectly consistent and natural. I baptized none of you believers, to whom I am now writing; but Crispus and Gaius; but I baptized also some children, viz. the household of Stephanas.

Should it be said, that the apostle expresses a doubt whether he baptized any others; it may be replied, that he knew that he baptized those, whom he mentions. And he also *knew*, because he positively and most solemnly declares, that he baptized only those two of the Corinthian brethren. And will any, who believe that the apostle was divinely inspired, pretend, that when he solemnly thanked God, that he baptized *none* of them but Crispus and Gaius, he did *not* know that he baptized *no* others of them?

The doubt which he seems to express, is introduced immediately after the mention of the household of Stephanas. And he might not know whether he baptized any other *children*, when he knew perfectly, that he baptized no other of the Christian believers, whom he was then addressing.* MARKIUS.

* This passage has often appeared contradictory, in the opinion of other persons beside our correspondent; but we apprehend there is a very natural construction, which at once frees it from all difficulty. According to this construction, the household of Stephanas forms a part of the same exception with Crispus and Gaius, and is disjoined from the former part, by a parenthesis, which includes the words *lest any should say, that I baptized in mine own name.* St. Paul, it is well known, frequently uses parentheses; and often quite as abruptly as in the present instance. If the parenthesis be left out, the passage would read thus: *I thank God, that I baptized none of you but Crispus and Gaius; and I baptized also the household of Stephanas.* The word *baptized* is repeated to prevent ambiguity, as the apostle had inserted a parenthesis. It may be said, moreover, that if the household of Stephanas is a second exception, it does not prove the passage

FOREIGN MISSIONS.

To the Editor of the Panoplist.

SIR,

I BELIEVE that comparatively few of the American church know the importance of sending missions to the heathen, or that pecuniary assistance is at this time wanted. Christians of my acquaintance are not among the richest; yet they have something to spare in a glorious cause; and they would spare if they had this subject placed before them in a true light, and an opportunity offered them to contribute.

I would submit a plan, which, though not permanent, will, I believe, afford a large sum for the present; and if it should, I would trust in God for the future. My plan is this: Let ministers mention the subject of missions at conferences, church-

to be contradictory; for it is an inviolable rule in the construction of all writings, that the whole passage shall be taken together. If, for instance, a writer lays down a general rule, or makes a general assertion, in the strongest terms, and afterwards proceeds to mention ever so many exceptions, it will be understood, that he had those exceptions in his mind at the time he was making the assertion; and that he intends that the whole passage, taken together, shall give a true representation of the subject.

As to the conjecture of our correspondent, that *children* composed the household of Stephanas, it seems to be groundless; for, in the same epistle, St. Paul asserts, as Macknight observes, that the house of Stephanas was the first fruits of Achaia, and that they had addicted themselves to the ministry of the saints. It seems, therefore, that some, at least, of the members of this household were of such an age, and possessed of such qualifications, as rendered it proper for them to addict themselves to the ministry of the saints. ED.

meetings, and prayer-meetings; or at lectures, where those, who profess to love the truth, are usually found. Let the importance of the case be stated, and a contribution at the next meeting notified; and I believe every Christian will give something. Though the collection in a single church should be small, yet all the churches in New England would in this way give a handsome sum. I wish this could be done immediately. How shall we feel to meet the poor heathens at the bar of God, if we have a price put into our hands to

give them wisdom, but have no heart to it.

It is a pity that ministers should wait for one another, and not rather each endeavor to be the first, and send what they collect immediately to those who have the direction of Foreign Missions.

If any other plan is found to be preferable, I shall acquiesce; submitting the cause to God, and praying that all his children may be united in efforts to promote the happiness of their fellow men.

A FRIEND TO THE HEATHEN.

MISCELLANEOUS.

To the Editor of the Panoplist.

SIR,

As the American Public are beginning to feel a lively and increasing interest in the evangelical exertions which are making in Asia, it may perhaps be gratifying to some of your readers to be made more acquainted with the scene and history of these transactions. Having had access to authentic documents, and taken considerable pains to ascertain facts with precision, I am willing to attempt a sketch of the memorable account. This I purpose to do in several successive Numbers, under the title of *EVANGELICAL EXERTIONS IN ASIA*. The first, a mere preliminary Number, will offer a few scraps relative to the inhabitants and manners of Hindostan. The second will contain some account of the Syrian Christians in Malabar and Travancore, together with a brief sketch of the Danish Mission on the Coromandel coast. The third

will give an outline of the history of the Baptist Mission in Bengal, with a statement of the present number of Protestant Missionaries in the East. The fourth will contain a history of the Translations of the Scriptures into the Languages of Asia. The fifth will exhibit a Catalogue of the Translations, in the order in which they were undertaken, with the date and progress of each, and the regions for which they are severally intended.

It may shorten the marginal references to state, that the authorities quoted in these Numbers are the following:

Dr. Buchanan's *Christian Researches in Asia*, (preceded by three Sermons.) Boston: S. T. Armstrong, 1811.

Dr. Buchanan's *Memoir on the expediency of an Ecclesiastical Establishment for British India*. American Edition. Cambridge: Hilliard & Metcalf, 1811.

Dr. Buchanan's "Star in the East." American Edition. Smith & Maxwell. 1809.

Baptist Periodical Accounts.

Brief Narrative of the Baptist Mission in India, by Dr. Fuller. American Edition; with an Appendix by Mr. Johns. Boston: Lincoln & Edmands.

Rees' Cyclopædia. American Edition.

Edinburgh Review. American Edition.

Quarterly Review. American Edition.

Mavor's Universal History. American Edition. New York: I. Collins & Son. 1804.

Memoirs of Samuel Pearce. American Edition. Boston: Manning & Loring. 1801.

The Christian Observer. American Edition.

The Theological Magazine: (published in New York.)

New York Missionary Magazine.

Connecticut Evangelical Magazine.

Massachusetts Baptist Missionary Magazine.

The Panoplist. *N. B.* No account is made of the *New Series*, commencing with the union of the Panoplist and Missionary Magazine. Vol. I, II, III, IV of the *New Series* are referred to as being Vol. IV, V, VI, VII of the Panoplist.

Mr. John's Sermon preached at Salem, Jan. 26, 1812; with an Appendix and Notes. Boston: Lincoln & Edmands.

Morse's Geography. Fifth Edition.

EVANGELICAL EXERTIONS IN ASIA.

No. I.

(Preliminary Number.)

Containing a few scraps relative to the inhabitants and manners of Hindoostan.

It is probable that the Hindoos were once a civilized people, in that sense in which the ancient Chaldeans and Egyptians were, with whom they had free intercourse for a period of twelve hundred years. By means of revolutions and the oppression of their invaders, they have, like the Egyptians, degenerated to a state further removed, by several degrees, from the refinement of Christian nations. Their manners, however, are on the whole so far the same, that he who lives with Hindoos of the present day, is, in a sense, living with the Hindoos in the days of Alexander. Indeed as the more improved nations of Asia have at all times resembled each other, in manners, government, arts, &c, the man that lives with Hindoos of the present day, is living with Babylonians in the time of Cyrus, with Persians in the time of Xerxes, and I may add, with Egyptians in the time of both.

The modern labors of Christian Missionaries have helped materially to lay open the secrets of that world, which the unsocial nature of the Brahminical superstition had for many ages concealed from the nations of Europe. Of all men missionaries have the best opportunity to bring forth to light the manners

ONESIMUS.

of that secluded people. The houses of the Hindoos are shut against Europeans in general, who may spend half their lives in India, and know little more about the inhabitants than they learn from seeing them walking the streets, or laboring in the field. If they hire Pundits, professed instructors, or employ native servants, the information to be thus gained is scanty, and often deceptive. But missionaries associate with the people; they wind themselves into their confidence; they are sometimes admitted to their houses; and in the relations which they give, they go into a minuteness of detail that can be found in no other accounts.*

Hindostan, or India on this side the Ganges, is peopled by various nations, the principal of which are the Hindoos, or ancient inhabitants, and the Moguls or Moors, descendants of the Tatars, who, under Tamerlane, in the year 1398, reduced the country to their dominion. The generality of the former are pagans; the latter, together with many Hindoos who after the country was conquered by Mahmood, A. D. 1000, were converted to Islamism, are Mahometans.†

The Moguls, a name which in the Indian language signifies *white*, are in complexion olive, and in features much like Europeans. Their women are beautiful. The Hindoos, who are by far the most numerous, (being, as some say, a hundred to

one,) are dark brown, and some of them approaching to yellow: their hair black and uncurled; their noses and lips like those of Europeans; their eyes black; their features generally good; their persons slender, weakly, somewhat less than the English, but well made, and without the offensive odor which distinguishes the Africans. Their hues are various. Most of those who are subject to hard labor under a vertical sun are nearly as black as Africans: Others whose cast has for many ages exempted them from servile employment, are almost as white as English gypsies, and if dressed like Europeans, would not be distinguished from natives of the South of France.

The Mahometans shave all the hair from the crown, and many of them from the whole head, which they adorn with muslin turbans. The Hindoo men leave a small quantity upon the crown, which is platted into a tail, or tied in a bunch on the top. Women of the lower order, (those of higher rank are seldom seen,) go with their heads bare and their hair turned up behind.‡

In the hot season, laboring Hindoo men wear no other clothing than a piece of linen wrapped or tied round the waist. In cold weather, they throw a cotton cloth over their shoulders, in the morning and evening, which at noon often serves them for a turban. The turban is the Musulman's dress, as are also the jamma, (made of fine cotton, in the form of a coat and petticoat,) the jacket, breeches, shawls, and

* Mem. p. 84, 89. Ed. R. No. 30, p. 327—329.

† R's Cyc. under Bengal. Mavor's U. H. vol. xii. p. 36. B. P. A. vol. i. p. 59. Note. Q. R. No. 1. 185.

‡ R's Cyc. under Bengal. B. P. A. p. 337, 338, 385, 386.

some other articles. Many Hindoos use the Mahometan dress, and some poor Mahometans the Hindoo. The dress of the women is somewhat different. The cloth is wrapped round the waist; one end of it hangs down like a petticoat, the other is thrown over the shoulders. Besides gold bodkins in their hair, the richer sort wear silver necklaces, silver bands round their arms and ankles, gold and silver rings in their ears, and on their fingers and toes; and in the cartilage of the nose a gold ring reaching down to the mouth. The poor use similar ornaments made of brass. The men who wear shoes, or rather slippers, take them off in the presence of superiors, as we do our hats.*

The house of a Hindoo consists of four buildings, placed on the four sides of a square, into which all the doors open. One building is for the women; one for servants, visitors, &c; one for a cooking house; and one for a cow house, and other menial uses. The size and materials differ according to the circumstances of the owners: some are of brick; but the greater part are built of mud, straw, or mat. The floors are earthen, raised two or three feet above the level; the roofs are ten or twelve feet high, thatched with long grass. The houses have only a ground floor, and in short are nothing better than wretched, filthy hovels.

The furniture is still worse. The inventory consists of a coarse unglazed earthen pot for cooking, standing like a tripod upon three bricks, that serve in

the room of legs; a large jug of the same ware, used for a water-pail; a small brass vessel for a milk-pan; a tobacco pipe; an earthen lamp in the shape of an oyster-shell; a strip of sackcloth with a pillow stuffed with cotton, for a bed; and sometimes a wooden mortar, which turned upside down answers for a stool. The common people have no other furniture, and many of them not so much. Those who are a little more inclined to luxury, add to the catalogue a coarse bamboo bedstead. Some have a metal dish to eat out of, but much the greater number content themselves with a plantain leaf, or a leaf of water-lily. The cooking pot used by the rich is of brass; and they have, moreover, a vessel of the same metal to wash their feet and hands in. The Mussulmans have pots of copper, in which they wash, and out of which they drink. The Hindoos always take up liquids in their hands, a practice at which they are very expert, and which the baptized generally persist in even at the table of the Missionaries.†

The chief article of their food is rice; besides which they eat nothing but vegetables and milk, their doctrine of transmigration forbidding the use of any thing that has had life. Their beverage is pure water.‡ Notwithstanding this temperance, the span of human life is very short. They marry young, (the contract being generally made by parents even in infancy,) and few reach the summit of old age. The man who spends thirty years in

* R's Cyc. under Bengal. B. P. A. vol. i. p. 384—386.

† B P. A. vol. i. p. 382—384, vol. iii. p. 192. ‡ R's Cyc. under Bengal.

Hindostan, will see "two or three generations pass away."*

As each family pursue the occupation of their ancestors, the artisans of every sort have attained to a surprising degree of ingenuity, and some of the merchants are very expert in trade. A few are intelligent, and those who have been brought up among Europeans, have acquired some scanty ideas of civility and general knowledge; but the bulk of the people from Cape Comorin to Thibet are far from being improved. "Go into a village within five miles of Calcutta," says Dr. Buchanan, "and you will find an ignorance of letters and of the world, an intellectual debility, a wretchedness of living, and a barbarism of appearance, which, by every account, (making allowance for our regular government, and plentiful country,) are not surpassed among the natives in the interior of Africa, or back settlements of America."†

Most of the people are poor, but some of the merchants are very rich. The immediate tenants of the soil, who are the husbandmen, are called *ryots*, and are generally poor. Among the *Zemindars*, who are a higher order, the country is divided in large but unequal shares, sometimes comprehending whole districts or provinces. These nobles exercise superintendance and even jurisdiction over the *ryots*, and receive from them a part of the produce of the lands, a portion of which they pay in their turn to the prince, who is considered the owner of the soil.

The tenure, however, of the *Zemindar* and the *ryot* is hereditary, and is alienable. Throughout a considerable portion of the country, especially in those parts where the texture of Hindoo society has been least broken by the influence of strangers, the inhabitants of a village possess the lands in common. The crops are divided in the field after they are cut; the portions of the *Zemindar* and the Priest are set aside; the rest is parcelled out, according to a fixed proportion, among the carpenter, the smith, the shoe-maker, &c, who in their respective callings pay services to the *ryot* and to each other.‡

The moral state of the Mahometans is deplorable, but that of the Hindoos is even worse. They who have had the best opportunity to know them concur in affirming, that the Hindoos possess neither charity, gratitude, honesty, nor honor. They have been called gentle; they are not indeed ferocious like more vigorous nations; but their gentleness is apathy. They are indolent, timid, servile; they are vindictive and cruel to animals and to each other; they are lascivious, avaricious, dishonest, crafty, perfidious; they are a nation of thieves and liars, and carry their system of treachery further, perhaps, than any other people. These charges are not lightly made; the margin furnishes full authority for the liberal application of every epithet.||

‡ Ed. R No. 30. p. 337—344. R's Cyc. *ut supra*.

|| Mem. p. 36, 37, 38, 49 *Note*, 68, 89. B. P. A. vol. i. p. 138, 142, 191, 230, 231, 493. R's Cyc. *ut supra*.

* Ch. Res. p. 242, 243. B. P. A. vol. i. 338.

† Mem. p. 84—86. R's Cyc. *ut supra*.

The Sacred Books of the Brahmins teach that there is one eternal, incomprehensible God, called *Brahm*, who is too remote from men to be an object of worship; that the first created beings were the persons of the Hindoo Triad, viz, Brahma, Vishnoo, and Iswara or Siva. The first is the Creator, the second the Preserver, the third the Destroyer. The first rational beings created by Brahma, were the seven Rishi or patriarchs, and their wives. In the person of the eighth Rishi, Brahma himself became incarnate, and Vishnoo and Iswara were both incarnated as sons of his wife Aditi. The four casts spring from different parts of Brahma's body, and have been since multiplied by intermixture. They have numerous other Gods and Goddesses. Instead of calling their deified heroes and philosophers *sons* of their deities, as the Grecians did, they, more conformably to their notions of transmigration, honored them as Gods incarnate. According to the legends of that superstition there have been no less than nine incarnations of Vishnoo, the Preserver; in one of which he appeared in the person of *Crisna*, in another in the person of Boodha.*

The Sacred Books of the Brahmins which are locked up from the common people in the Sanscrit language, are numerous. As until lately no Europeans were acquainted with that language, and the Pundits who kept the sacred library, denied all access and information to strangers, little was known respecting these books till within a few years. It

* Ed. R. No. 29. p. 171. No. 34. p. 320—322. R's Cyc. under Boodha and Brachmans.

is no wonder then that some confusion and contradiction should have entered into the accounts which have been given of them. So far as the compiler can pick out the truth from the confusions of names and descriptions, the following appears to be, so far as it goes, a correct statement.

There is a work denominated the *Vedam*, consisting of four books, called the *Vedas*. The first book treats of the science of divination, the second of religious and moral duties, the third of rites and ceremonies, the fourth of theology and metaphysical philosophy. This book contains also the charter of the rights of the priesthood. It is supposed to have been delivered to Brahma by the Supreme God, and is said to be the foundation of all the other books. Besides this, according to some, there is a book emphatically styled the *Shaster*, which, as it contains the moral and ceremonial law of the Hindoos, and is that, on which their practice is chiefly founded, is generally appealed to as their Bible. The *Puran*, consisting of eighteen books called the *Puranas*, contains a history, supposed to be inspired, explanatory of the other scriptures. In the Puranas, as in the Sibylline books of Rome, some prophecies of the Old Testament are recorded; other parts appear to be borrowed from the history of Christ. Some writers make the Puranas distinct from the Shasters; others comprehend them under that name, while they make all the Shasters distinct from the Vedas; others call the Vedas the four Shasters. Dr. Buchanan and Dr. Carey, who must be regarded as the best authorities, appear

uniformly to comprehend under the general name of Shasters all the sacred books. Shaster is a general name applied to a book which treats of religion and the sciences. Those who divide the sacred books into the Vedas and the Shasters, (a distinction which is still made,) tell us that there are many Shasters, the chief of which are the Bedang, which is held sacred in the Southern provinces, and the Neadirsen, in seven volumes, which is revered in the North. The Shasters, in the sense in which Dr. Buchanan and Dr. Carey use the word, consist of many volumes on various subjects. The College of Fort William have recommended that those parts which have a moral tendency, or illustrate any important facts relative to Eastern history or science, should be published with an English translation.

There are numerous treatises in the Shanscrit language on the religion, jurisprudence, arts and sciences of the Hindoos. The Mahabbarat is a lyric poem. The Surya Siddhanta, found at Benares, contains the principles of the whole Indian astronomy, with a system of trigonometry founded on geometrical theorems unknown to the Greeks, but well known to the moderns. It claims to be a Divine revelation made towards the close of the first of the four ages, more than two millions of years ago. It appears to have been written A. D. 1068.

Sir William Jones, who in January 1784 instituted the Asiatic Society; took the lead in laying open the mines of Shanscrit literature. Since the year 1801 the

study of that language has been assiduously pursued in the College of Fort William. The whole Library of Shanscrit literature is now accessible to the College. The Pundits who lately denied access to their sacred books, have thrown the doors wide open, and now vie with each other in furnishing all the information that is wished. A number of oriental scholars have visited Benares, the fountain of Hindoo learning and religion, and examined the great Shanscrit Library. Capt. Wilford has resided these many years, in the society of the Brahmins, devoting himself wholly to researches into Hindoo mythology, and Eastern history. From his examination it appears, that prophecies of the Old Testament respecting Christ are recorded in the Puranas; that the rumor of the universal dominion of Messiah had alarmed the Emperors of the East as well as the Emperors of Rome; and that holy men journeyed from the East, directed by a miraculous star, to see the heavenly child. He discovered in many of the Shanscrit writings "particulars of the advent, birth, life, miracles, death, resurrection, and ascension of our Savior." The oldest writings have not probably been examined; none have yet been found as ancient as the poem of Homer.*

The dispute respecting the antiquity of these books, and of the Brahmins, involves two ques-

* R's Cyc. under Brachmans, Benares, Calcutta. Mem. p. 43, 44, 45, 46, 68, 73, 74, 88, 89, 92. B. P. A. vol. i. p. 18, 129, 130, 191, 199, 223, 299, 476. Q. R. No. 1. p. 183. Ed. R. No. 29. p. 168. No. 32. p. 388, 339.

tions: First, whether the Brahmans are the descendants of the Brachmans, the ancient philosophers of India; Secondly, whether the religion of Brahma or that of Boodha, (which now prevails in all the countries between Bengal and China, and in Ceylon,) was the ancient religion of Hindostan. I will state the two different opinions.

First Opinion. In the first ages the Gods of India were the same as those of Egypt, and the division of Cast obtained in both countries. The Indians worshipped Iswara or Siva, who was the Osiris of Egypt, and the Bacchus of Greece. In process of time, Heri-Crisna, chief of the Surasena, (worshipped afterwards in Greece under the name of Hercules,) conquered the greater part of Hindostan, and introduced the worship of Vishnoo, the Grecian Jupiter. Crisna claimed divine honors, and in his life time was deified as an incarnation and representative of Vishnoo. The war attendant on this revolution, which terminated the *third age* mentioned in the Hindoo books, is the war that is celebrated in the Mahabbarat. The mountaineers who were not subdued, persisted, and still persist in the worship of Iswara; but the people of the plains have ever since bowed the knee to Vishnoo, and to his representative Crisna, who in the lapse of time supplanted, to a certain degree, the worship of Vishnoo. An adherent of Crisna, in the life time of that prince, compiled and probably composed the Vedas, and wrote the Puranas, of which the present Puranas are only an abstract. The Mahabbarat was written in the same age. These

books are as ancient as the Grecian Hercules. Boodha, the philosopher who founded the sect of Boodhas, was king of Oude, the 20th in succession from his ancestor who was contemporary with Crisna. Those Brachmans who adopted the worship of Vishnoo and Crisna, were the ancestors of the present Brahmans, whose system of course is more ancient than that of Boodha. Clemens Alexandrinus is the first of the Western writers who mentions Boodha: but the Cast, which the Boodhas reject, was known in Hindostan when that country was invaded by Alexander. The worship of Boodha never supplanted the Brahminical system in Hindostan.*

Second Opinion. Boodha was the founder of the sect of Gymnosophists, of which the ancient Brahmans were a branch. Whether he was Noah, or Sesostris, who is said to have conquered India about 1000 years before Christ; whether he lived at Boodha Gaya in Bengal, or was king of Oude; he is thought to have been the same as the Fohi of China, of whom the Chinese tradition is that he was born in Cashmire, at a time in their chronology which has been reduced to the year before Christ 1027.

The system of Boodha contained the doctrine of transmigration, and of course forbade the killing of animals; but it knew nothing of the Cast, an innovation which his followers to this day reject, as they do the authority of the Vedas. The Vedas, as they mention Boodha,

* Ed. R. No. 29. p. 169--172. No. 24. p. 316--320.

must have been written after his time.

Boodha was the ancient Deity of the Gymnosophists and of all India, as he is now of the countries beyond the Ganges, and of all Ceylon. The native region of this superstition was Hindostan.

Some time before the commencement of the Christian era, perhaps when Cambyses persecuted the Egyptian priests, a colony emigrated from Egypt, and settled in the neighborhood of Bombay, carrying with them the Egyptian doctrine of the Casts. It is probable that Brahma was the sophist who invented the casts in Egypt, and for that service was deified by the grateful priesthood. These strangers ingrafted the Egyptian mythology upon the dogmas of Boodha, retaining, and monstrously aggravating most of the legends and notions of the old religion, and introducing many innovations for the purpose of extending their power. The chief innovation, and the grand support of the whole system of Brahminism, was the institution of the four original Casts, of which their own was supreme, and that of the monarchs only second. They asserted that this institution was of Divine authority, and that the four classes of men, as distinct species, sprung from different parts of Brahma's body. Their own cast possessed innate and hereditary sanctity, and the *exclusive* right of cultivating and teaching science, and even of reading the sacred books. This system, the most artful that ever the perfidious craft of ambitious men invented to enwrench themselves in power, and

to enslave a nation, secured to them the right of deciding how much the people should know, and what they should receive as Divine law. It constituted them for ever the priests, the philosophers, and the sole instructors of the nation.* The Vedas, the Shasters, &c. in which these institutes and dogmas are contained, were written after the intrusion of these strangers. The Brahmins took care to destroy all the records of Boodha on which they could lay their hands.

About the time of Christ this new sect began to acquire ascendancy in Hindostan. They had gained access to the court of the great Rajah, but had not yet prevailed on him to change his religion. The Boodhas were still the ruling party in Bengal. In process of time the new religion supplanted the old through the whole country on this side of the Ganges. But the triumph was gradual. In Cashmere the Brahmins did not prevail till the fourth century, at which time they burned all the temples of Boodha in that kingdom. Their triumph in Guzarat was as late as the eleventh, and in the Deccan not earlier than the twelfth century. Since that time they have spread themselves in considerable numbers through the countries now included in the Birman Empire. They do not, however, interfere with the religion of the

* The more effectually to engross all knowledge, and with it all power, to themselves, their descendants have taught that it is a crime to instruct a Sooder, (one who is not of their tribe,) that he is an inferior species of being, who is doomed, at the next transmigration of souls, to animate the body of a monkey or a jackal.

Birmans; but spend their time about the court and the houses of the great, where like the ancient Chaldeans they are revered as wise men and soothsayers.*

Whichever of these opinions is right, the modern Brahmins certainly claim, and their books allow them, greater antiquity than Moses ascribes to the world; of course they claim identity with the ancient Brahmins so often mentioned by Greek and Roman writers. The persons of Brahmins are sacred and not liable to suffer for the most heinous crimes, no punishment being sufficient to expiate the offence of occasioning the death of one of the holy fraternity. Their sovereigns are bound to follow their advice, and submit to their admonitions and censures. Brahmins have been known to depose kings and put them to death. They claim authority to fine those of other casts for every trivial offence, and though the English government, which restrains them from every measure deemed prejudicial to the state, has forbidden this oppression in British India, the practice, still continues; for the superstitious veneration of the people, and their dread of the curse of the Brahmins, which they account fatal, will not allow them to complain to the courts. The distinguishing badge of a Brahmin is a small cord, hung on the left shoulder, and descending low on the right side. They are invested with this at an early age, and wear it at all times as an essential article of their dress. Their ministerial function consists in

* R.'s Cyc. under Boodh and Brachmans. Ed. R. No. 29. 169, 170. Mem. 26. B. P. A. vol. i, p. 18.

praying with the people, presiding in all religious solemnities, and reading their law. They may not instruct Soeders, but they educate the youth of their own tribe, and bring them forward by various gradations to the priestly office. They teach them reading, writing, and arithmetic, as well as the principles of their religion. Brahmins chiefly engross the offices of secretaries, counsellors, and ambassadors of their sovereigns. They act also as merchants, physicians, money-lenders, clerks, writers, and in other inferior and servile offices. For the support of this tribe kings assign the reveaues of certain villages, (a practice which the English government continues,) and the people also pay them contributions. They command all the reveaues with which princes, and the zeal of pilgrims and devotees, have endowed their pagodas. Some Brahmins are supported by hereditary lands granted to a family, or attached to a temple, and pass their time in passive ignorance without concern about public affairs. No less than 500 are said to attend the single temple of Juggernaut. Brahmins having no endowment engage in lay offices. Others seek a religious character, and prosecute studies at some of the Hindoo schools, of which they have a great number. These are in general supported by the contributions of the students, or by public alms. The chief of the schools are Benares, Nuddeea, and Ougain. Benares has acquired a higher celebrity for general learning than the other schools.

This tribe have several orders among them. The learned Brah-

mins constitute two classes. The first belong to the priesthood; the second are professors of the different systems of theology. There are several other classes whose chief business is to instruct youth in points relating to public worship, and solemn festivals. The Brahmins are divided into different casts, of which the Koolin Brahmins, who claim the privilege of marrying a hundred wives, are accounted the purest and most sacred. Brahmins of one province often differ in their creed and customs from those of another. Of the chief Brahmins lately employed in the College of Fort William, there were few, (not being of the same district,) who gave the same account of their faith, or referred to the same books: and so much did the opinions of some of them differ, that they would neither worship nor eat together. There is no such thing as a hierarchy of Brahminical faith, fixed by certain tenets, and guided by an infallible head. They have no ecclesiastical polity, church government, synods, or assemblies. A Brahmin of Nuddeea acknowledges no jurisdiction of a Brahmin of Benares, or any other Brahmin in Hindostan. The Brahminical system is purely republican, or rather anarchical. In point of learning the Brahmins are much inferior to the ancient Brachmans. With the exception of a few learned men, they are extremely ignorant. The greatest proportion are not able to read their sacred books. Many have never seen them, and know not the difference between a Shaster and a Shanscrit grammar. Their ignorance of writing and of the geography of the

country is so great, that there is no general communication among them, political or religious.*

Cast is a Portuguese word. *Jati*, the Indian term, signifies a genus or kind. The different casts, therefore, are considered as so many different *genera* of human animals, and it is believed that the different forms of worship and habits of life observed by each are as necessarily adapted to each, as grass is to the support of cattle, and flesh to beasts of prey. Originally there were four casts, which sprung from different parts of Brahma's body, and from such parts as to establish their different rank. The first were worshippers, or theologians,—the Brahmins themselves; the second were kings and soldiers; the third were merchants and husbandmen; the fourth were mechanics and servants. This distribution was of remote antiquity, as it is mentioned in the Mahabbarat, one of the most ancient of their sacred books. Only two of the original casts remain, the first and the last, the Brahmins and the Sooders, the other two having been extinct longer than the world, according to the Mosaic chronology, has existed. In process of time the original distinction extended to a subdivision of employments. There are now reckoned to be about a hundred different casts, all which come under the general denominations of Brahmins and Sooders. Subdivision has been added to subdivision. The lowest

* R.'s Cyc. under Brachmans. Mem. p. 31, 62, 46, 86, 87. B. P. A. vol. i, p. 130, 131, 142, 224, 386, 484, 485. Ch. Ob. vol. x, p. 61. M.'s Ger. vol. ii, p. 457.

cast of Sooders, for instance, admits of many subordinate classes, as mat-makers, shoe-makers, bird and snake-catchers, &c. A number of families of the same rank and profession constitute a cast. The casts are distinguished by some peculiar mark worn on the forehead. As a member of one cast can never change his own for another, the station and profession of every individual are unalterably fixed. And as the cast is hereditary each person adheres invariably to the occupation of his forefathers. From generation to generation the same family have followed, and will always follow, the same business, and hold the same rank, a circumstance which, while it suppresses every aspiring aim, has greatly contributed to perfect the ingenuity of Indian artisans. The Brahmins, however, have taken care to reserve to themselves the right of descending to secular employments, and even to those which are menial.

The distinction of the cast "is now interwoven with every circumstance" of life. One cast may not intermarry, nor even eat or drink with another. As the distinction is viewed to be of Divine appointment, and adherence to their cast a matter of religion, the casts become so many *religious sects*, resembling those which exist in the Christian world. If one eats or drinks, or intermarries with another cast, he is at once excommunicated, (which is called *losing cast*;) and from that time his nearest relations abandon him for ever; none of the cast will marry his children; his wife, children, and relations, though they disown him, often

lose cast on his account; and the meanest Hindoo of any cast will not eat, drink, nor converse with him, nor do any office for him. None of the different orders of mechanics will serve him, not even the lowest barber will shave his head. And without a large fee to the Brahmins he can never recover his former standing. By this means he may generally be restored, but not always. Dr. Carey mentions the case of a man who had lost cast, by means of a woman in his family, who, while the Mahometans had possession of the province, had been compelled to live with a Mussulman. He offered 10,000*l.* sterling for the recovery of his cast, but could not regain it. Maj. Scott Waring mentions another case. In the year 1766, Lord Clive, then governor general of India, and Mr. Verelst, "employed the whole influence of government to restore a Hindoo to his cast, who had forfeited it, not by any neglect of his own, but by having been compelled, by a most unpardonable act of violence, to swallow a drop of cow broth. The Brahmins, from the peculiar circumstances of the case were very anxious to comply with the wishes of government; the principal men among them met once at Kishnagur, and once at Calcutta, but after consultations, and an examination of their most ancient records, they declared to Lord Clive, that as there was no precedent to justify the act, they found it impossible to restore the unfortunate man to his cast, and he died soon after of a broken heart." These, however, were cases in which men had not merely transgressed the lines of

demarcation between different sects of Hindoos, but had been carried even to the pollutions of the Gentiles. The horrid chain of the cast has proved a great obstruction to the spread of the Gospel in Hindostan, but it begins to dissolve at the touch of the Divine Spirit.*

Hindostan swarms with inhabitants. In an extent of territory about as large as the United States, including Louisiana, there are from a hundred to a hundred and twenty millions of people, nearly fifty millions of whom are British subjects. The kingdom of Cashmire alone is said to contain a hundred thousand villages. The cities of Hindostan are many and very populous. Calcutta and Surat contain each 500,000 inhabitants; Agra and Deccan are still larger. Would you see an Indian city, you must imagine to yourself one that is four, five, and six times as populous as the largest in the United States, adorned with magnificent temples, palaces, &c. in some of which most of the ornamental parts of Grecian architecture are seen. The streets very narrow and crooked, interspersed with an incredible number of reservoirs and ponds, and very many gardens;—the houses (except now and then one built of brick, seldom more than two stories high, with a flat terraced roof,) invariably of one story, built either with mud, or more frequently with mats supported by bamboos, and always covered with thatch. Fires,

which frequently happen, sometimes do not meet with the obstruction of a single brick house through a whole street." These different kinds of edifices intermixed present a motley and singular appearance. All the cities are constructed on the same plan. Calcutta is in many respects an elegant city. "The quarter inhabited by the English is composed entirely of brick buildings, many of which appear more like palaces than private houses." Benares, the Athens of India, distinguished from time immemorial as the residence of the most learned Brahmins, and celebrated for its sanctity, abounds with valuable and costly structures. It is six miles long and four miles wide. It is the great Hindoo University, and the chief seat of Sanscrit literature and science. It contains, besides an observatory, the great Sanscrit Library. In the year 1668, M. Bernier saw in that city a large hall filled with the works of Indian philosophers, physicians, and poets. A part and probably all the remains of the astronomical discoveries of the ancient Brahmins are preserved here, as are numerous other works on religion, logic, geometry, trigonometry, &c. It is happy for the world that this seat of ancient learning has fallen under the dominion of the British. Benares is resorted to by pilgrims from every quarter. Brahmins have spread themselves in great numbers through the whole province, and turned it all, in a sense, into one university. In almost every village they are seen teaching the youth of their

*R.'s Cyc. under Cast. Ch. Res. p. 250. Mem. p. 32, 33, 86, 87. B. P. A. vol. i, p. 20, 90, 142, 143, 234, 235, 379, 414, 415. Q. R. No. i, p. 174, 180, 182, 186, 187.

tribe to read and write by drawing letters upon the sand.*

SOCIETY OF INQUIRY ON THE
SUBJECT OF MISSIONS.

To the Editor of the Panoplist.

SIR,

A SOCIETY was formed at the Theological Seminary in Andover, Jan. 8, 1811, called *The Society of Inquiry on the subject of Missions*. Previous to its formation, certain individuals belonging to that Institution had devoted themselves to the service of God for the purpose of contributing to evangelize the Heathen. The minds of others had been much impressed with the consideration of the deplorable state of the pagan world; and they were desirous of obtaining a more accurate knowledge of the present state of Missions in pagan countries, and the number of tribes or nations ignorant of the way of life and salvation, together with the difficulties which are inseparable from an attempt to spread the Gospel among them.

As the Theological Library did not furnish all the information necessary for the thorough investigation of these subjects, they agreed to form themselves into a society for the purposes above specified. The second article of the Constitution states the object of the Society as follows: *The object of this Society shall be to inquire into the state of the Heathen; the duty and im-*

portance of missionary labors; the best manner of conducting missions; and the most eligible places for their establishment: And also to disseminate information relative to these subjects; and to excite the attention of Christians to the importance and duty of missions.

The members have regular meetings, at which the above subjects are discussed by way of conference and dissertation.

In order the more fully to accomplish their object, the Society prepared a letter expressing their views, soliciting the patronage of the liberal, and stating particularly that their Missionary Library, then recently established, needed to be increased. This letter was given to Mr. Frost, (then on a journey to Philadelphia,) and to Mr. Judson, for the purpose of being shewn to any persons who might be disposed to patronize the undertaking.

Mr. Frost received for the Society about one hundred dollars in money and books.

Mr. Judson, while in England, represented the state of the Society to the Board of Directors of the London Missionary Society. They voted twenty pounds sterling, which they laid out in books, and forwarded them by Mr. Judson to this Society.

The Society will also receive, as a part of the profits of the first edition of Dr. Buchanan's *Christian Researches*, 100 dollars.

Some other contributions in money and books have at various times been received, though to no very considerable amount.

The members of the Society embrace this opportunity to return their thanks to those who

*R.'s Cyc. under Agra, Benares, Bengal, Calcutta. Mem. p. 41. M.'s Geo. vol. ii, p. 444, 451—459.

have generously furnished them with the means of pursuing their inquiries, upon the very important and interesting subject of missions. They would do violence to their own feelings, should they neglect to solicit the prayers of Christians, that they may be directed to that course of life, which will enable them most to glorify God and benefit the souls of their fellow men.

The funds of the Society are not yet sufficient to obtain but a part of the books which are necessary, that their inquiries may be pursued to advantage. As the object of the Society becomes more generally known, it is hoped that suitable means of advancement in these inquiries will be furnished by the liberal, on whose favor the prosperity of the Society in a great measure depends.

Any person who wishes to make any donation of books to the Society, will confer an obligation on the members and subserve the interests of religion, by transmitting such donations to the care of the Rev. Professors in the Theological Seminary, Andover. Books, in any language, which contain information relative to the geography, history, and the moral, political, social, or religious state of any part of the heathen world, will be very acceptable.

This communication is made by direction of the Society.

THE PIOUS MARINER.

To the Editor of the Panoplist.

SIR,

If the following facts should be thought worthy of publication, I hope they will

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had a place in the Panoplist, which, I am happy to observe, grows more interesting and valuable.

PASTOR.

SOMETIME ago, one of my parishioners, a sea-captain, became hopefully pious, and was admitted to full communion with the church over which I preside. He appeared to be a warm and decided Christian, and to enjoy the society and conversation of his religious friends. A separation from them he viewed with anxious thought; but duty to his family called him to his usual employment. Here he found a trial such as he had never known. Before he left his pious associates, he was careful to request their prayers that he might be kept from evil. They were not unmindful of this request. When about to select his seamen, this Christian captain chose the most moral he could obtain. Still they were sailors, and had the habits and feelings of that class of people. At length he sailed on a distant voyage; but with a firm resolution to establish and maintain the worship of God on board his ship. Having maturely considered the subject, with a humble reliance on Divine grace, he determined to call his men together every day, and to pray with them. At the close of the day, he called his men around him, and, for the first time, endeavored to impress their minds with a sense of the importance of prayer. He did not fail in this attempt. The whole scene, indeed, gave force to his words. After a short address, he offered to Almighty God fervent prayers for himself and his men. All were astonished; all were affected; all respected their captain. Because he feared God, they

dared not commit sin in his presence. Neither profaneness, nor intemperance, was permitted or known during the voyage. Prayer was regularly attended every evening, with one or two exceptions occasioned by the weather. This voyage was the most pleasant he ever made. His men never before so much respected and loved him. They were healthy and obedient. On the Sabbath they read the Bible and other religious books.

These facts were related to me by the captain himself. I hope others will imitate his example. It has been too often said that profaneness is necessary at sea; but the foregoing statement proves, (if indeed any proof was needed,) that there is no truth in such an assertion. I am inclined to believe, that none plead the necessity of any sin, but such as are accustomed to commit it. Mariners surely ought to fear God, and to feel their dependence on him every moment. They behold his wonders on the deep; they experience his protecting goodness; let them worship and praise him.

Jan. 28, 1812.

light, and the worship of God pleasant. They were determined, according to Divine appointment, to spend one day in seven in the service of God. They met together with their families, and such others as chose to join them, and spent their Sabbaths in reading and prayer. This practice they continued thirty years before the last summer. In the spring of last year, or early in the season, a church was gathered; about which time there was a revival of religion. Twenty-five persons were hopefully converted to God. Of this number, twelve were the children of these two men.

Such facts as this convince me, that the promises are to parents and their children.

Such facts should teach us to wait with patience when almost discouraged. It is not in vain to pray, though our prayers may not be immediately answered. Let parents be faithful, and there is great reason to hope that their children will be converted.

April 13, 1812.

QUESTIONS PROPOSED.

To the Editor of the Panoplist.

ENCOURAGEMENT TO PARENTS.

To the Editor of the Panoplist.

SIR,

A few days since I became acquainted with a fact which very much interested me, and which may be of use to some of the readers of the Panoplist. PASTOR.

Two pious men about thirty years ago removed into a new township, near Hallowell, where there was no stated preaching. The Sabbath was to them a de-

SIR,

A judicious answer to the two following questions would gratify me, and many of the friends and encouragers of your publication in the region where I live.

PROBUS.

I. WHAT scriptural authority has any church to require a public confession from an offending brother, provided the offence be open to the world?

II. What is the duty of a church, as it respects the choice

of a minister, when a majority of the society, and individuals in the church, are opposed to the church in religious opinions?

ON THE INTEMPERATE USE OF SPIRITUOUS LIQUORS.

For the Panoplist.

THE alarming progress of drunkenness, and of the various degrees of intemperance which lead to drunkenness, has justly excited the attention of many considerate persons in this country. They foresee, that unless some stop can be put to the ravages which the abuse of spirituous liquors is making upon the virtue and happiness of the community, the time is not far distant when the country will be ruined. Many individuals, far removed from each other, have seen the necessity of some general and united effort to rouse the friends of virtue and morality to a sense of this danger. Committees have been appointed by several venerable ecclesiastical bodies, to devise such measures as may tend to check the evil. Whether these committees shall succeed in their attempts, or not, they will certainly receive the good wishes of all who regard the public morals.

The following is an extract from a letter on this subject, written by a worthy clergyman on Long Island, and dated Dec. 15, 1811.

"At the meeting of the Suffolk Presbytery in October last, it was agreed, for the suppression of intemperance, that no ardent spirits or wine should constitute any part of our entertainment, at

any of our public meetings. It was also recommended to the churches not to treat Christian brethren, or others, with ardent spirits, as any part of hospitality in friendly visits. This step, there is reason to hope, will produce considerable good. The session of our church concurred in the recommendation, and recommended to the church to do the same; which they have done. There never was a time, when so much attention was paid to the subject among our people as at present; and, from appearances, I am encouraged to hope, that much good will be done through the county."

An agreement similar to the one above-described has been entered into by a very respectable association of ministers in Connecticut. That the subject of intemperate drinking ought to be taken up as a matter of discipline by some of the churches in our country, is certain. Unless the professors of religion exhibit an exemplary zeal and diligence in counteracting the evil in question, how can it be expected that the mass of the community will be suitably affected towards it? I conclude by expressing a wish, that the pages of the Panoplist may furnish such views of this subject, as shall convince all of the necessity of vigorous and united exertion in the cause of temperance, sobriety, and virtue.

Z.

RELIC OF MRS. EDWARDS.

THE following paragraphs are extracted, with a few verbal alterations, from a paper in the hand-writing of Mrs. Sarah Ed-

wards, wife of the illustrious President Edwards, dated Oct. 22, 1735.

"I have been this day looking over my grounds of hope, concerning my future state, and am not without hopes that my peace is made with God. About nine years ago, I was led to see my danger of eternal destruction; but I had a resolution given me to seek for mercy. I thought if I ever perished, it would be at the feet of the Redeemer. The words, *Though he slay me, yet will I put my trust in him*, often occurred to my mind.

"Not long after this, the 44th of Isaiah, 4th, 5th, and 6th verses, were very heart-melting words to me. They seemed to be God's call to me, and I hope I was enabled by faith to hear and obey it. The next Sabbath I was led to prize nearness to Christ as the creature's greatest happiness. My soul thirsted for him, so that death seemed nothing to me, that I might be with him; for he was altogether lovely. This frame of mind continued for some time.

"The winter after, I had a greater sense of my own vileness than ever. I could truly say, *I abhorred myself, and repented in dust and ashes*. It was not on account of the evil which sin would bring upon me; but because it dishonored God. This view of sin had a great tendency to humble me, and to incline me to go to God for pardon. I had great confidence in my love to Christ; and was not afraid to appeal to him, as Peter did, and say, *Lord, thou knowest all things; thou knowest that I love thee*. I loved Christ for what he was in himself; I loved him in all his

offices; I saw my absolute need of him in all his offices; and I thought I was as willing to be ruled by his laws, as to be saved by his merits. I found a disposition to go to God as to a father. A soul-emptying and God-exalting way of being saved, was what I greatly delighted in. The thoughts of my heart were, *What have I that I have not received? and, Who hath made me to differ?* I felt great love to the people of God; even if they were persons whom I before disliked; yet then I felt an endearing affection towards them, and a delight in their company.

"For half a year after, I had very little fear of death. Christ, I knew, had conquered death. During this time, I had such inward peace and rest of soul, in reflecting upon these things, as I cannot express. The vanity of the world was much in my thoughts. It seemed almost impossible, that I should ever be in the least uneasy at any thing I might meet with in the world; for all things were at the disposal of God. That was enough to cause me, with patience and humility, to bear whatever might befall me. I thought that Lam. iii, 39, *Wherefore doth a living man complain, a man for the punishment of his sins?* must command the silence of all, though they should meet with things ever so contrary to their minds.

"In July 1727, I was married and removed from New Haven to Northampton. For some time before I came here, it was almost all my request, that God would come with me. The prayer of Moses was much in my heart. And I hope God hath been with me here.

"The fall after my arrival, I was exercised with fear that I was like the stony-ground hearers. I was afraid that, if tried with persecution, I should fall away. But God shewed me, that he could easily make me willing to die for his cause, if he called me to it; and that through Christ strengthening me, I could rejoice in the flames.

"I have often had a spirit to rejoice in God as the portion of my soul, and my earnest desire has been, that I might come near to him even to his seat; and I

esteemed a day in his courts better than a thousand elsewhere. I rejoiced that God reigns.

"During a time of great affliction, I could often say, *Whom have I in heaven but thee? And there is none on earth that I desire beside thee. My soul thirsteth for God, for the living Gods. When shall I come and appear before God?*

"I often said in my heart, there is joy in believing. I earnestly desired to imitate the example of Christ, in patience, and humility, and self-denial."

SELECTIONS.

ACCOUNT OF THE REVIVAL OF
RELIGION IN BOSTON, A.D. 1741.
BY THE REV. MR. PRINCE.

(Concluded from p. 457.)

IN the following month came out of the press in Boston, a book composed by the Rev. Mr. Dickinson of Elizabethtown, New-Jersey, entitled, "A Display of God's special Grace: in a familiar dialogue between a minister and a gentleman of his congregation, about the work of God, in the conviction and conversion of sinners, so remarkably of late begun and going on in these American parts: Wherein the objections against some uncommon appearances among us are distinctly considered, mistakes rectified, and the work itself particularly proved to be from the Holy Spirit: With an addition, in a second conference, relating to sundry Antinomian principles, beginning to obtain in some places: To which is prefixed an Attestation, by several ministers of Boston."

And the principal paragraphs of the Attestation are as follow, "He must be a stranger in Israel, who has not heard of the uncommon religious appearances in the several parts of this land, among persons of all ages and characters. This is an affair which has in some degree drawn every one's attention, and been the subject of much debate both in conversation and writing. And the grand question is, Whether it be a work of God, and how far it is so? The most serious and judicious, both ministers and Christians, have looked upon it to be, in the main, a genuine work of God, and the effect of that effusion of the Spirit of grace, which the faithful have been praying, hoping, longing, and waiting for; while at the same time they have looked upon some circumstances attending it, to be from natural temper, human weakness, or the subtilty and malice of Satan permitted to counteract this Divine operation.

But here rightly to distinguish is a matter of no small difficulty; and requires both a scriptural knowledge of, and an experimental acquaintance with the things of the Spirit of God. Mr. Edward's discourse concerning the distinguishing marks of a work of the Spirit of God, has met with deserved acceptance, and been of great use. The following performance, by another dear and reverend brother in a different part of the country, is also, in our opinion, exceeding well adapted to serve the same design, viz. to help people to judge of the present work, whether, and how far, it is of God; and to remove those prejudices, which may keep them from owning it to the honor of God, and from coming under the power of it to their own salvation. Here the reader will see the ordinary work of the Spirit of grace, in applying the redemption purchased by Christ to particular souls, judiciously described, in several distinct parts of it, conviction, conversion, and consolation: The necessity of regeneration and faith in order to final salvation, and the necessity of conviction and humiliation in order to these, clearly evinced, from the reason and nature of the thing, as well as the method God has established in his word: Mistakes, which might prove fatal and undoing, carefully guarded against: And very safe and suitable directions given to one who is awakened to that inquiry, *What must I do to be saved?* Whoever takes up this book and reads, has as it were in his hands a glass, in which he may behold what manner of person he is; whether a natural or renewed man, a hypocrite or a

sound believer. And in recommending this book to the world, we would be understood as owning, and bearing a public testimony to, what is called the present work of God in this land, as it is here stated and distinguished (separate from those disorders, errors, and delusions, which are only the unhappy accidents sometimes accompanying of it) to be such a glorious display of the Divine power and grace, as may well raise our wonder, excite our praises, and engage our prayers for the preservation and progress of it. May the children of God then unite in that prayer, Let thy work appear more and more unto thy servants, and thy glory unto their children; and the beauty of the Lord our God be upon us!

*Benjamin Colman,
Joseph Sewall,
Thomas Prince,
John Webb,
William Cooper,
Thomas Fawcroft,
Joshua Gee.*

Boston, Aug. 10, 1742.

In December was printed here, a treatise of the Rev. Mr. Gilbert Tennent against the Moravian errors: which treatise was introduced with a preface by several ministers of this town, and the final paragraph thereof is this:

"When our dear brother, whose praise is in our churches through the provinces, visited us at Boston two years ago, and in the spirit of the reverend Mr. Whitefield entered into his labors here; it pleased God in a wonderful manner to crown his abundant services with success, in the conviction, and, we trust, conversion of many souls: As, therefore, the name of Mr. Ten-

ment is greatly endeared to us, so we beseech our ascended Savior, the Head of the church, long to continue him for a burning light and extensive blessing to our provinces; and in particular to use this faithful, judicious, and seasonable endeavor of his servant, for a guard and defence about its own sacred truths and his glorious work in the midst of us, which too many are ready to speak evil of and oppose.

*Benjamin Colman,
Thomas Prince,
John Webb,
William Cooper,
Thomas Foxcroft,
Joshua Gee.*

Boston, Dec. 22, 1742.

Some time after, a man of the separate society became a Saturday Baptist: who being dipped in the country, and having hands laid on him, thought himself a minister, drew five women after him, and proceeded to dip them: yet they all have since deserted him. But six males of the said society with one of Brookline a town about five miles off, went on to associate as a church, owning the Assembly's Confession of Faith, and professing themselves congregational according to our New England Platform: and have not yet returned to the several churches whence they went; though the Rev. Mr. Davenport has happily seen and most ingenuously confessed his above-said errors and misconduct, and published his Retractions.

Besides the aforesaid four males and two or three females of the south church, I know not any who have left our communion. But the rest of our said numerous and former additions con-

tinue with us; and as far as I know, their conversation is as becomes the Gospel. Nor do I hear of more than one of those who have left our church that has fallen into other censurable evil, nor in the other churches in town, except a few of the New North.

July 7, 1743, there met in Boston one of the largest assemblies of ministers that ever convened here, to bear their testimony to this remarkable revival in the land: when ten ministers of this town, joined with many others in giving their public testimony to this happy work.

On Dec. 13 following, this town and land received a great loss in the death of the Rev. Mr. Cooper. I would add the account of the Rev. Dr. Colman in his funeral sermon the Lord's day after, since published, in the following terms: "Mr. Cooper was as fixed and firm against the spirit of separation from the churches of New England, which he judged to be strongly settled on the platform of Scripture, as any rock on our coasts is unshaken by the furious waves that only break themselves into foam by dashing against it: And had he lived he would have been a most strenuous opposer of this defection: But at the same time he was immoveably determined, as we all know, that there has been a remarkable work of God going on among us, by what he had seen with his eyes, had looked upon, and as it were handled, in the resort to him (and some other ministers of the town) of a multitude of persons, younger and older, under strong convictions, humiliation, illuminations, godly fear, with strong crying

and tears; faith, hope, trust, joy, with strong reliance on the righteousness of Christ for justification, and on the almighty Spirit of grace in a sovereign manner to enable them unto all the duties of a sober, righteous, and godly life; to work in them both to will and to do, to begin and carry on his good work in their souls; and to keep them by his mighty power through faith to salvation: And among these there were numbers overflowing with the joys and comforts of religion, in the utmost abhorrence of themselves and repenting as in dust and ashes; while the love of God seemed to be shed abroad in their hearts, in their fervent desires after, and pleasure in, the convictions and conversion of others: The numerous instances of this nature, with whom he daily conversed, gave him abundant satisfaction of the presence and power of the Sanctifier and Comforter in and with many of them. I think myself also now called by the providence of God to add, that as I was myself struck with wonder at what of this nature occurred to me two years ago among the young people of this flock, so the good-fruits of their abiding profession unto this day, in a discreet, meek, virtuous, pious conversation, give me satisfaction and pleasure in them from day to day; while their exemplary face of grave devotion, and diligent attention to the word of God, on Lord's days and lectures, are also adorning to the doctrine of God their Savior."

Of all who resorted to me from all the congregations in town, I remember no more than three or four who talked of their impulses: and but one or two of

these a subject of the late revival; the other two had been communicants in two of our churches, and used to speak of those things before. Nor in all the preaching of the instruments of this work in town, did I ever hear any teach to follow impulses or any religious impressions but of the word of God upon our minds, affections, wills, and consciences; and which agreeably to the Holy Scripture, the most famous reformers and puritan ministers both in England, Scotland, and New England, have in their writings taught us.

As to the doctrinal principles of those who continue in our congregations and have been the subjects of the late revival; they are the same as they have been all along instructed in, from the Westminster Assembly's shorter Catechism: which has been generally received and taught in the churches of New England from its first publication for these hundred years to this day; and which is therefore the system of doctrine most generally and clearly declarative of the faith of the New England churches.

And though some have represented many of the subjects of this work as holding some or other of the following mischievous errors; viz. (1.) "That sanctifying grace in a minister is necessary to render the administrations of Gospel ordinances valid: (2.) That unconverted ministers are incapable to be instruments of converting people: (3.) That sanctification (as described in the Assembly's shorter Catechism) is no evidence of justification: (4.) That an unregenerate man ought not to pray: And (5.) That assurance is

essential to saving faith, so as whoever believes is sure he believes in a saving manner, and is not in doubt or darkness about it." Upon a careful inquiry I cannot find nor hear of any of the subjects of this work remaining in our several congregations in town; no, nor even in that which has drawn off from us, who hold these or any other Familistical or Antinomian errors.

However, the sovereign Spirit in his awakening influence in the unconverted, and his enlivening efficacy in the hopefully renewed, in this town, has seemed these two last years in a gradual and awful manner to withdraw. For a twelvemonth I have rarely heard the cry of any new ones—*What shall I do to be saved?* But few are now added to our churches, and the heavenly shower in Boston seems to be over. Of those who were in the late effusion wrought on, diverse are sometimes repairing to me, with sad complaints of their spiritual dullness, darkness, and decays; but I hope are working out their salvation with fear and trembling: while some have now and then a fresh revival of grace and comfort.

Thus have I endeavored a brief and plain account of the late revival in this town; especially among the people who resorted to me, and more particularly those of the assembly I belong to, according to my observation and intelligence: relating only those facts which seemed to me, as I went along to be most material; avoiding personal reflections, and writing, as I always desire, with candor and moderation. I leave it as a grateful public testimony of the memorable work of the Divine power and grace among

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us in my day, which my eyes have seen and my ears have heard with pleasure; that God the Father, Son, and Spirit may have the most extensive praise, to whose blessing I consign it; and that others may thereby receive eternal benefit.

THOMAS PRINCE:

Boston, Nov. 26, 1744.

P. S. The former part of this narrative I drew up near a year ago; the latter lately. And I have made several observations on what I have seen and heard; but for want of room must here omit them.

LETTER FROM THE EARL OF STRAFFORD TO HIS SON.

The following letter was written by the Earl of Strafford while under sentence of condemnation, and only a day or two before his execution. This great statesman had been condemned in consequence of the intrigues and persecution of a profligate faction. The magnanimity, wisdom, paternal affection, and Christian principles, here exhibited, are truly admirable.

My dearest Will,
THESE are the last lines that you are to receive from a father that tenderly loves you. I wish there were a greater leisure to impart my mind unto you; but our merciful God will supply all things by his grace, and guide and protect you in all your ways: to whose infinite goodness I bequeath you; and therefore be not discouraged, but serve him, and trust in him, and he will preserve and prosper you in all things.

Be sure you give all respect to my wife, that hath ever had a great love unto you, and therefore will be well becoming you.

Never be awanting in your love and care to your sisters, but let them ever be most dear unto you, for this will give others cause to esteem and respect you for it, and is a duty that you owe them in the memory of your excellent mother and myself; therefore your care and affection to them must be the very same that you are to have of yourself; and the like regard must you have to your youngest sister; for indeed you owe it her also, both for her father and mother's sake.

Sweet Will, be careful to take the advice of those friends which are by me desired to advise you for your education. Serve God diligently morning and evening, and recommend yourself unto him, and have him before your eyes in all your ways. With patience hear the instructions of those friends I leave with you; and diligently follow their counsel; for, till you come by time to have experience in the world, it will be far more safe to trust to their judgments than your own.

Lose not the time of your youth, but gather those seeds of virtue and knowledge which may be of use to yourself, and comfort to your friends, for the rest of your life. And that this may be the better effected, attend thereunto with patience, and be sure to correct and refrain yourself from anger. Suffer not sorrow to cast you down, but with cheerfulness and good courage go on the race you have to run in all sobriety and truth. Be sure, with an hallowed care to have respect to all the commandments of God, and give not yourself to neglect them in the least things, lest by degrees you come to forget them in the

greatest; for the heart of man is deceitful above all things. And in all your duties and devotions towards God, rather perform them joyfully than pensively; for God loves a cheerful giver. For your religion, let it be directed according to that which shall be taught by those which are in God's church the proper teachers therefore, rather than that you ever either fancy one to yourself, or be led by men that are singular in their own opinions, and delight to go ways of their own finding out; for you will certainly find soberness and truth in the one, and much unsteadiness and vanity in the other.

The king I trust will deal graciously with you, restore you those honors and that fortune which a distempered time hath deprived you of, together with the life of your father; which I rather advise might be by a new gift and creation from himself, than by any other means, to the end you may pay the thanks to him without having obligation to any other.

Be sure to avoid as much as you can to inquire after those that have been sharp in their judgments towards me, and I charge you never to suffer thought of revenge to enter your heart; but be careful to be informed who were my friends in this prosecution, and to them apply yourself to make them your friends also; and on such you may rely, and bestow much of your conversation amongst them.

And God Almighty of his infinite goodness bless you and your children's children; and his same goodness bless your sisters

in like manner, perfect you in every good work, and give you right understandings in all things. Amen.

Your most loving father.
Tower, this 11th of May, 1641.

You must not fail to behave yourself towards my lady Clare, your grandmother, with all duty and observance; for most tenderly doth she love you, and hath been passing kind unto me: God reward her charity for it. And

both in this and all the rest, the same that I counsel you, the same do I direct also your sisters, that so the same may be observed by you all. And once more do I, from my very soul, beseech our gracious God to bless and govern you in all; to the saving you in the day of his visitation, and join us again in the communion of his blessed saints, where is fulness of joy and bliss for evermore. Amen, Amen.

REVIEWS.

XXXII. *Sermons on Important Subjects, by the late reverend and pious SAMUEL DAVIES, A. M. sometime President of the College in New Jersey; an additional volume never before published in America.* Boston; Lincoln & Edmands. 1810. pp. 372. 8vo.

We have long intended to bring this interesting volume before our readers; but have been prevented by various causes, which it would be useless to enumerate. Sixty-three sermons by the same author were published in London, not long after his death. They were eagerly republished in this country; and have been very extensively bought and perused by Christians, wherever the English language is read. President Davies may justly be considered as one of the most popular preachers of the last century, whether we regard the effect of his discourses as delivered from the pulpit, or as received from the press. The volume before us contains nine-

teen additional sermons, mostly occasional.

We are not informed, in the advertisement prefixed to the London edition, from what sources the manuscripts were derived. It must be manifest to every reader, however, that these sermons are the genuine productions of the man to whom they are attributed. They exhibit the same enlightened zeal, the same concern for the souls of men, the same animated and eloquent strains of persuasion, and expostulation, that are to be found in the volumes heretofore published. We deem it needless to prepare a particular account of the subjects discussed, and of the manner in which they are treated. Such an account could by no means supply the perusal of the sermons, and, of course, could but very partially satisfy the admirer of President Davies.

From Sermon 67th, which is entitled, *The Religious Improvement of the late Earthquakes*, and which was delivered June, 1756,

we select three short passages, as a specimen of the style.

After describing, in Scripture language, the majesty, power, and glory of God, the preacher asks,

"And is this the Being, that is so little thought of in our world? Is this he, whose name passes for the veriest trifle? whose word can hardly keep men awake, or engage their attention? whose authority is less regarded, and whose resentment is less feared, than that of an earthly king—whose laws are audaciously violated, and his threatenings despised? Is this he, who is complimented with empty spiritless formalities under the name of religion? Oh! is this he, whom we are met this day to worship? What! and shall there be no more attention and solemnity among us? Can any thing be more unnatural, more impious, or more shocking! Indeed, sirs, it strikes me with horror to think how contemptuously this glorious, almighty, and terrible God is treated in our world." pp. 83, 84.

The corruptions of the Romish church are briefly sketched, as follows.

"The greatest part of Europe is corrupted with the idolatry, superstition, and debaucheries of the church of Rome, and groans under its tyranny. There the most foolish theatrical farces are devoutly performed under the name of religion—there the freeborn mind is enslaved, and dare not think for itself in matters in which it must answer for itself—there the homage due to the true God, and the only Mediator, is sacrilegiously given to senseless idols, and a rabble of imaginary saints—there the infernal court of the inquisition imitates the tortures of hell, and makes the man that would discover the truth a miracle of misery—there a market for indulgences and pardons is held; and men, for a little money, may buy a license to commit the most atrocious crimes, or they make atonement for them by the

penance of bodily austerities. And can pure and undefiled religion, can good morals grow and flourish in such a soil? No: religion must degenerate into priestcraft and a mercenary superstition, and the most enormous vices and debaucheries must abound. Such, alas! was Lisbon, by universal character." p. 86.

Nor do Protestants escape without a just reprehension of their errors and vices. A part of this we subjoin:

"If we take a survey of protestant countries, where religion is to be found, if any where at all, alas! how melancholy is the prospect! The good old doctrines of the reformation, which were adapted to advance the honors of Divine grace and mortify the pride of man, have been too generally abandoned; and a more easy system, agreeable to the vanity and self-flattery of depraved hearts, has been dressed up in their stead. Nay, Christianity itself has been rejected, ridiculed, and exposed to public scorn, by the increasing club of deists: and where the Christian name and profession are retained, the life and spirit are too generally lost; and the practice, an open opposition to their professed faith. How are the ordinances of the gospel neglected or profaned!" pp. 86, 87.

Sermon 68th, entitled, *Serious Reflections on War*, is well worthy to be perused by every friend to the peace and happiness of mankind.

In Sermon 70th, entitled, *Practical Atheism in denying the Agency of Divine Providence exposed*, will be found a plain and striking representation of the universality of the Divine agency, and of the folly and wickedness which prompt a practical denial of it.

Sermon 75th, on the *Evidences of the want of Love of God*, is one of the most searching and

peals to the conscience, which we remember to have read.

Sermon 81st, on *The Guilt and Doom of Impenitent Hearers*, is of a similar character.

The last sermon is a *Farewell Discourse* to the author's congregation on accepting the office of President of the College in New Jersey.

It may appear surprising, that the discourses of Mr. Davies should be so generally, and so permanently, popular, when they were written in great haste, in the course of his ordinary pastoral labors, and without the most distant thought that they would ever be published; and when they have been published just as he left them, or with less emendation than is usually applied to posthumous writings. Should it be asked, in what the excellence of these hasty compositions consists, it may be answered;

First; The preacher lays the foundation of all his reasonings and exhortations in the great doctrines of the Gospel. These doctrines are calculated, beyond any other subjects ever presented to the mind of man, to arrest the attention, and impress the conscience. It therefore often happens, that men who profess to disbelieve them, continue to frequent those places of worship where they are openly and boldly declared. But to the experienced Christian, especially; those books are most interesting; in which Divine truth, undisguised, and unmixed, is presented to the reader.

Secondly; President Davies appears to be deeply affected himself with the truths which he presses upon the consideration

of others. His whole soul is engrossed with the amazing consequences, which will result to his audience, as they receive, or reject, the Gospel. In this particular, he is worthy to be regarded as a model for general imitation.

Thirdly; He possessed good natural talents, and that peculiar quickness of intellect, that aptitude to seize occasions and circumstances, which is better described, perhaps, by the word vivacity, than by any other single word.

In addition to these qualifications, he appears to have been heartily devoted to his profession, and to have rejoiced habitually in being an ambassador from God to men.

We conclude by expressing a hope, that all who have been pleased and instructed, by the preceding volumes of this eloquent and pious preacher, will procure for themselves and diligently peruse these additional sermons.

XXXIII. *The Works of the Rev. CLAUDIUS BUCHANAN, LL. D. comprising his Eras of Light, the Light of the World, and the Star in the East, to which is added Christian Researches in Asia, &c.* Sixth American Edition. Boston; S. T. Armstrong, April, 1812. pp. 341. 18mo. 1 dol.

We notice this edition of Dr. Buchanan's most popular works merely to state, that the Researches are published from a London edition revised by the Doctor himself, and somewhat

enlarged both in the text and notes. The author has introduced a new section, towards the close of the volume, entitled *Vestiges of the Doctrines of Revelation*. These are the same enumerated in the Star in the East, though stated at rather greater length. From the vestiges of the doctrine of the Trinity, the following description of the Elephanta will be interesting to our readers.

"And what proves distinctly that they hold this doctrine is, that their most ancient representations of the Deity are formed of *one* body and *three* faces. The most remarkable of these is, that at the caves of Elephanta, in an island near Bombay. The author visited it in the year 1808; nor has he seen any work of art in the East, which he contemplated with greater wonder; whether considered with respect to its colossal size, its great antiquity, the beauty of the sculpture, or the excellence of the preservation. From causes which cannot be known, the Hindoos have long ceased to worship at this temple. Each of the faces of the Triad is about five feet in length. The whole of the statue, and the spacious Temple which contains it, is cut out of the solid rock of the mountain. The Hindoos assign to these works an immense antiquity, and attribute the workmanship to the Gods. The Temple of Elephanta is certainly one of the wonders of the world, and is, perhaps, a grander effort of the ingenuity of man, than the pyramids of Egypt." pp. 286, 287.

After stating that the much controverted verse, 1 John v, 7, is not in any Syriac copy which he has seen, Dr. Buchanan observes, in a note,

"Notwithstanding this omission, the author believes the passage to be genuine. The foundation on which he builds this opinion, is the following: Considering, as he does, that

learning and argument on both sides, have been nearly equal, he would rest the genuineness of the verse on the answer to the following question: "Which is most likely to be true, that the *Arians* of the fourth century, in their fury against the Church should silently *omit* a testimony, (in transcribing their copies) which, if true, destroyed their whole system; or that the general Church should directly *forge* and insert it?"

"This appears to the author to be the just mode of stating the question; but he has certainly no wish to awaken the controversy concerning this verse. If it be genuine it is only one of the hewn-stones of the temple. If it be not genuine, it is not a corner-stone." p. 188.

In December last the eighth English edition of the *Christian Researches* was printing in London, in elegant quarto, with an emblematical frontispiece. Six editions have issued from American presses in seven months.

These facts shew with sufficient clearness in what estimation the work is held by the religious public.

XXXIV. *The Evangelical Primer, &c.* By JOSEPH EMERSON, Pastor of a church in Beverly. Fourth edition. Boston; S. T. Armstrong. 1812.

As this useful book for children has been sometime out of market, we are happy to announce a new edition. We are informed, also, that the present publisher keeps the work in standing types, so that there is little danger that it will be out of print again. There are forty-two new cuts, (seventy-two in the whole,) each representing some passage of sacred history. The cuts are also bet-

ter arranged than in the second edition. There are three additional hymns. The Historical Catechism is peculiarly adapted to the use of schools, and we cordially wish it may be in the hands of every child in the country.

RELIGIOUS INTELLIGENCE.

DISSOLUTION OF THE PASTORAL UNION BETWEEN THE REV. EBENEZER PORTER AND THE CHURCH AND PEOPLE OF HIS CHARGE.

At a special meeting of the South Consociation of Litchfield County, convened by letters missive from the Moderator, at the house of the Rev. Ebenezer Porter, in Washington, (Con.) December 18th, 1811,

Present,

Rev. Messrs.

Noah Benedict,
Amos Chase,
Azal Backus, D.D.
Maltby Gelston.
Zephaniah Swift,
Lyman Beecher,
Samuel Whittelsey,
Bennet Tyler,
Reuben Taylor,
Luther Hart,

Delegates from the Churches.

Deacon Matthew Minor, Woodbury.
Deacon James Morris, South Farms.
Deacon Jonathan Smith, Bethlem.

Mr. Ephraim Beardsley, Roxbury.
Julius Deming, Esq. Litchfield.
Deacon David Whittelsey, New Preston.
Deacon Warren Mitchell, South Britain.
Deacon Ashbel Bostwick, Bridgewater.
Daniel Potter, Esq. Plymouth.
Deacon Jonathan Mitchell, Southbury.
Deacon Charles Dayton, Watertown.

The Rev. Mr. Benedict was chosen Moderator, and the Rev. Mr. Whittelsey and Deacon Morris were chosen Scribes.

The Rev. Mr. Waterman, being present, was invited to sit with the body.

After the meeting was opened with prayer by the Moderator, papers respecting the appointment of the Rev. Mr. Porter, as Bartlet Professor of Pulpit Eloquence in the Theological Seminary at Andover, and the votes of the church and society, uniting with Mr. Porter, in calling the consociation for advice and decision in the case, were laid before the consociation.

In attending to the subject, the consociation deem it their duty to express, to this church and congregation, the unfeigned pleasure they experience, in witnessing their regular and Christian attention to the important subject, which has occasioned the present meeting.

The consociation have taken the subject referred to them, into serious and prayerful consideration; and, though attended with difficulties on the right hand and on the left, they have been conducted to a united decision. And that this church and congregation may possess, as far as may be, the light which we possessed, and view the subject as it presented itself to our minds, we shall endeavor to give you a brief account of the process, by which we came to the conclusion which we have formed.

The question, referred to us for decision, is; Whether it be expedient, all things considered, that Mr. Porter be released from his present pastoral charge, with reference to the acceptance of a call to a professorship in the Theological Seminary at Andover?

In the discussion of this question, we took for granted a position in which the church and society, we doubt not, will concur, viz. That we are to be guided, in our deliberations,

solely by a regard to the glory of God, and the general welfare of his church on earth; that ministers and churches, and people belong to God; and that self-denial, for the promotion of his cause, is as really the duty of churches and civil communities, as of individuals; that as we are not our own, so we are not to live to ourselves, but to God, and to exercise that benevolence of which our Savior set the example, when, for the glory of God and our redemption, he took upon him the form of a servant, and obeyed even unto death.

In forming our opinion on this subject, we have considered, on the one hand, the importance of the connexion subsisting between you and your pastor; the endeared attachment also subsisting between you; his great usefulness here, and in this part of the vineyard; the pain which a separation must occasion to him, and to this church and people; the dangers attending a vacant state; and the difficulties of re-establishing a Gospel ministry. And we have, by no means, forgotten our own attachments to Mr. Porter, and the deep interest of all our churches in this question.

On the other hand, we were led to consider, the danger which threatens the churches from bold and impious heresies, existing in various parts of our land, and patronized by men of great learning, talents, and wealth, and eager to disseminate their corrupt opinions; heresies, as pernicious to purity of morals and the welfare of civil society, as they are disastrous to the interests of religion and the eternal welfare of the soul. We deemed it our duty to notice, also, the manifest and signal interposition of Heaven in the establishment of the Institution at Andover,—the offspring of faith, and prayer, and charity,—founded for the express purpose of supplying the churches of our land, with a learned, pious, and orthodox ministry—endowed with a liberality hitherto unparalleled in this country—uniting the confidence and the prayers of all Christian ministers and people in New England, who feel the dangers of the present day, and understand the nature and importance of the institution; a seminary, which, in

its infancy, furnishes to the churches annually from fifteen to twenty ministers; and is, in our estimation, of as much, if not more, consequence, than any college in our land; that such an institution must be supplied with suitable teachers; that none are qualified but ministers experientially acquainted with parochial duties; that men without parochial charges, in all respects qualified, are not to be found; and that the interests of the seminary are of such vast importance to the church of God, as to justify the removal of a settled minister for its supply. These were points, on which the consociation were unanimous.

With respect to the question whether Mr. Porter shall be the man to supply the present vacancy at Andover, the unanimity of the two boards who elected him, our own confidence and the confidence of the Christian community in Mr. Porter, were thought deserving of particular regard.* With these things in view, and reflecting that no other suitable man could be obtained, without a sacrifice, on the part of some other church and congregation, as great as that which this people would be called to make; and considering that God had evidently called Mr. Porter to undertake the great work of rearing ministers for the supply of our churches, and, in his holy Providence, laid upon this church and people, the duty of self-denial—What were we, brethren, that, with these views of the subject, we should withstand God! In his most holy presence, and with a sincere regard, we trust, to his glory and the best good of his cause, our consciences have constrained us to give an affirmative answer to the following questions, and to unite in the following result:

Question 1st. Is it expedient, in any case, that the consociation dissolve the connexion between a minister and a people, for the benefit of the Theological Seminary at Andover?

Answered unanimously in the affirmative.

Question 2d. Is it expedient that

* From motives of delicacy some expressions of friendship to Mr. Porter are here omitted.

the pastoral relation between the Rev. Ebenezer Porter and the church and society in Washington be dissolved, that he may accept, as soon as his health and other circumstances will permit, the office to which he is elected in the Theological Seminary at Andover?

Answered unanimously in the affirmative.

Therefore, Voted unanimously, That the pastoral relation, between the Rev. Ebenezer Porter and the church and society in Washington, be dissolved, and it is hereby dissolved.

In the result, we have not supposed ourselves at liberty to do evil that good may come; but have felt ourselves bound, as Christian men and guardians of the church, to exercise ourselves, and to recommend to Mr. Porter, and to this church and people, to exercise that disinterested love which *seeketh not her own*, but, in all things, has respect to the glory of God. We think also that in this decision, we conform to the immemorial usage of this State; our College having been supplied, uniformly, with presidents and professors of divinity, by the removal of ministers from their pastoral charges.

The foregoing minutes were read, and unanimously approved, as the doings of this consociation.

NOAH BENEDICT, *Moderator.*
Attest, S. WHITTELSEY, } *Scribes.*
JAMES MORRIS, }

A true copy of the original minutes of consociation.

Attest, SAML. WHITTESY, *Scribe.*

INAUGURATION.

On Wednesday the 1st of April, the Rev. EBENEZER PORTER, late pastor of the church in Washington, (Conn.) was inaugurated as Professor of Sacred Rhetoric in the Theological Seminary at Andover. The Rev. Dr. Holmes made the introductory

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prayer and preached the sermon; the Rev. Mr. Dana of Newburyport made the inaugurating prayer; the Rev. Dr. Pearson, President of the Board of Trustees of Phillips Academy, read the appropriate parts of the Statutes of the Founders, and the Creed, which was repeated by the Professor elect; and the Rev. Dr. Spring made the concluding prayer.

The Inaugural Oration was omitted on account of the indisposition of Mr. Porter.

ORDINATIONS.

ORDAINED, at Richland, (N. Y.) the Rev. OLIVER LEAVIT. Sermon from Matt. x, 40.

At New Haven, (Conn.) on the 8th inst. the Rev. NATHANIEL W. TAYLOR, as pastor of the First Church in that city. Sermon by the Rev. Dr. Dwight from 1 Pet. i, 12,—*which things the angels desire to look into.*

At New Ipswich, (N. H.) on the 12th ult. the Rev. RICHARD HALL, to the pastoral care of the Congregational church in that town. Sermon by the Rev. Dr. Woods from 2 Cor. xii, 15.

At Hamden, (Conn.) the Rev. ELIPHALET B. COLEMAN.

At Leicester, (Mass.) the Rev. JOHN NELSON, jun. Sermon from 2 Cor. ii, 16.

INSTALLATIONS.

INSTALLED at the parish of North Killingworth, (Conn.) the Rev. ASA KING. Sermon from 1 Cor. iii, 4—7.

At Portland, (Maine,) the Rev. ELIJAH KELLOGG, (late senior pastor of the First Church in that place) over the Chapel Congregational Church and Society.

At Belchertown, (Mass.) the Rev. EXPERIENCE PORTER. Sermon from 2 Thess. v, 12, 13.

LETTER FROM MR. HALL.

The following paragraphs are extracts from a letter to the Rev. Dr. Morse, written by Mr. Gordon Hall, one of the American missionaries, after he had embarked for Asia.

"On board the ship Harmony,
Feb. 22, 1812.

"REV. AND DEAR SIR,
I TAKE the liberty of addressing a line to you, believing that it will ever be grateful to your feelings to hear all you can from the American Mission, in which your heart is so deeply interested.

"Our arrival at Philadelphia was safe and seasonable. We were received with warm affection and enlarged benevolence. Last Monday evening a prayer-meeting was held in the Tabernacle. Most of the Presbyterian and Baptist clergy were present; also the Rev. Messrs. Joyce and Burch, all the missionaries, and a numerous concourse. Many fervent prayers were addressed to the throne of grace in behalf of Zion, and for the success of the mission. The meeting was deeply solemn and interesting. To the missionaries it was peculiarly animating and encouraging. I believe we all blessed God and took courage.

"Mr. Ralston spared no pains in making every possible arrangement for our advantage and comfort. He has laid the missionaries and their employers under very great obligations. He, Dr. Green, and others, were active in procuring for us such national documents as may be of great use to us.

"On Tuesday morning we left Philadelphia for Newcastle, whither the ship had previously gone. We were detained till Thursday; then sailed as far as Port Penn, where we were detained till this morning, (Saturday) by a storm. We are now under way; but the wind is so moderate, that we have little hope of getting to sea. He who holds the winds in his fists will order our voyage in wisdom and righteousness; blessed be his name.

"The number of souls on board the ship is as follows, viz. from the London Missionary Society, the Rev. Mr.

May and his wife, and Miss Green; from the Baptist Missionary Society, the Rev. Messrs. Johns and Lawson, and their wives, two children and an unmarried female; brother Nott and his wife, and brother Rice and myself, fourteen in all. We have also two French passengers with us, two supercargoes, the captain, the first and second mates, and crew, making thirty-nine souls on board. The accommodations of the ship are fully equal to our expectations. As yet every thing is pleasant. The Lord hath done great things for us, whereof we are glad.

"We shall ever be anxious to hear from our native land—especially from those who have taken so deep an interest in our success, as you, Sir, have. We hope you will not wait to hear from us before you write. We can make such arrangements, that letters directed to us at Calcutta will reach us. Let me beg you to write soon.

Yours, dear Sir, in Christian affection,
GORDON HALL.

"Feb. 24. Between the capes in Delaware bay. I have opened this letter to inform you that contrary winds obliged us to return to Port Penn, on Sabbath morning. A kind Providence permitted our missionary company to have regular worship on the Sabbath. I preached in the morning, brother Johns, P. M. Though separated from the house of God and the congregation of his people, we humbly trust that our Savior was with us. Owing to the situation of the ship, but one mariner attended. The captain has expressed an intention to join with us not only in the worship of the Sabbath, but in our morning and evening exercises, as soon as the ship is at sea. In this respect things appear favorable. May God grant his blessing. Wind now fair—we move rapidly—farewell."

This letter was sent back by the pilot boat, and contains the latest intelligence from the missionaries. The public will not probably hear from them again till next autumn.

The following letter was written by the wife of one of the missionaries, on the evening before the vessel sailed from Salem.

"HERE am I, my dear mother, on board the brig Caravan, in a neat little cabin, with brother and sister Judson, Mr. P— and Capt. I—, (who will spend the night with us,) and another dear friend whose beloved society enlivens my spirits, and renders my situation pleasant. I have at length taken leave of the land of my forefathers, and entered the vessel which will be the place of my residence, till I reach the desired haven. Think not, my dear mother, that we are now sitting in silent sorrow, strangers to peace. Oh no; though the idea that I have left you, to see you no more, is painful indeed; yet I think I can say, that I have found the grace of my Redeemer sufficient for me—his strength has been made perfect in my weakness. We have been engaged in singing this evening, and can you believe me, when I tell you, that I never engaged in this delightful part of worship with greater pleasure.

"Our accommodations have exceeded my highest expectations. God has ever been doing me good; He will not leave me in this trying hour. I feel distressed that I should cause you and my other dear friends so much pain. Why should you feel anxious, my mother? Let me intreat you to dry your tears which have been shed on my account, trust in God, and be happy. The agreeable disappointment which I have met with relative to the accommodations of the vessel lays me under renewed obligations to devote myself entirely to my covenant Redeemer. I feel a sweet satisfaction in reflecting upon the undertaking, in which I am engaged. It is not to acquire the riches and honors of this fading world; but to assist one of Christ's dear ministers in carrying the glad tidings of salvation to the perishing heathen of Asia.

"I intended to have written a long letter to our dear M— before I left Salem; but have found it quite impracticable. Do give my love to her

and Mr. H— I hope they will not forget me when I am a stranger in a strange land. Remember me affectionately to Mr. and Mrs. W—, Miss H—, and all my other friends. I shall think much of the society of females in my native town. Will they not make me a subject of intercession at every meeting? O that they may be abundantly blessed.

"I never shall repay you, my dear mother, for all the kindness and love you have shewn me thus far in life. Accept my sincere thanks for every favor, and Oh forgive me for so often causing you pain and anxiety. May the Almighty reward you a hundred fold for your kindness to me. And now, my dear mother what more shall I say, but ask you to pray for me, and engage other Christians to do the same.

*"There is a calm for those who weep,
A rest for weary pilgrims"*—

Parting sounds will not be heard in heaven. May we meet there, after lives filled with usefulness and duty. I have a thousand things to say, but must stop short.

It is late—I must retire—Dear mother, adieu."

ANNUAL MEETING OF THE MISSIONARY SOCIETY IN THE COUNTIES OF BERKSHIRE AND COLUMBIA.

THE fourteenth annual meeting of the Missionary Society, in the counties of Berkshire and Columbia, was holden on the 17th of September last, at the meeting-house in Catskill, (N.Y.) at the opening of which a sermon was delivered by the Rev. John Morse of Green river. The meeting was attended by a respectable number of the members of the Society.

The Trustees made a Report of their proceedings, relative to the employment of missionaries, and expenditure of monies, since their appointment at the last meeting, which was accepted by the Society. The following is an abstract of their Report:—The Rev. Reuben Parmele,

the Rev. James Davis, the Rev. William J. Wilcox, and Mr. Jonathan Sheldon, who received missionary appointments from a former board of Trustees, have made returns of their services. Mr. Parmele labored ten weeks in the Batavian settlements, in the State of New-York; Mr. Davis eight weeks in the mountain towns in the State of Vermont; Mr. Wilcox fifty days, and Mr. Sheldon six weeks, in the western counties of the State of New-York.

By the present Board of Trustees missionary appointments have been made out to the following ministers and candidates, viz: the Rev Messrs. Jeremiah Osborn, Reuben Parmele, Aaron Kinne, Joseph Avery, and Oliver Ayer—and Messrs. Amos Bingham, Jonathan Sheldon, Moses Elliot and Thomas Hardy. The most of these appointments have been fulfilled, and the journals of the missionaries have been received. Returns of seventy-seven weeks of missionary service have been made to this Board.

The amount of contributions received by the Missionaries, in the new settlements, for the use of the Society is \$56,69 1-2.

Officers of the Society for the present year.

REV. BERRIAH HOTCHKIN, *President.*
 REV. JACOB CATLIN, *Vice President.*
 REV. ALVAN HYDE, *Secretary.*
 MAJ. HENRY BROWN, *Treasurer.*
 REV. SAMUEL SHEPARD, *Clerk.*
 JOSEPH WOODBRIDGE, Esq. *Auditor.*

Trustees.

Rev. Alvan Hyde, Hon. William Walker, Rev. David Porter, D. D.

Hon. Thomas B. Cook, Rev. Samuel Shepard, Joseph Woodbridge, Esq. Rev. Jacob Catlin, Col. David Pratt, Rev. John Chester, Noah Rossetter, Esq. and Major Henry Brown.

Committee of Missions.

Rev. Alvan Hyde, Rev. Samuel Shepard, and Joseph Woodbridge, Esq.

The next annual meeting of the Society will be holden at the Court House in Lenox, the third Tuesday in Sept. 1812, at two o'clock, P.M. The Rev. Aaron Kinne is appointed to preach on the occasion; and in case of his failure, Rev. John Waters.

ALVAN HYDE, *Secretary.*

Receipts of the Society during the year previous to the annual meeting.

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|--|----------|
| Entrance money and annuities from members | \$106,00 |
| Donations from other persons | 26,37 |
| Collections from Religious Societies, and in the new settlements | 161,68 |
| Profits on the Panoplist, vols. I, II, III | 48,00 |
| From Cent Societies in Stockbridge and Lee | 34,25 |
| Bequest of Mr. Joel Baldwin late of Williamstown | 60,86 |
| Interest of money | 16,74 |
| | <hr/> |
| | \$453,90 |

Expenditures.

| | |
|----------------------|--------|
| Paid to Missionaries | 531,00 |
| For books | -10,60 |
| Contingencies | 4,75 |

\$546,35

Balance in the Treasury \$367,35

LITERARY AND MISCELLANEOUS INTELLIGENCE.

WORKS PROPOSED AND IN PRESS.

Merrifield and Cochran, Windsor, (Vt.) propose to publish by subscription an Enquiry into the nature of the sinner's inability to make a new heart, or become truly religious; containing

some remarks on the Hon. Nathaniel Niles's "Letter to a Friend;" Also containing an answer to the enquiry whether virtue consists in principle or action. By Abijah Wines, A.M. pastor of the Congregational church in Newport, (N.H.)

Samuel T. Armstrong proposes to publish by subscription the *Young Minister's Companion*, or a Collection of valuable Treatises on the Pastoral Office, containing Mason's Student and Pastor, Macgil's Considerations for Young Clergymen, Watts's Rules for Ministerial Conduct, Doddridge on the Evil of neglecting Souls, and Baxter's Reformed Pastor: the whole to be comprised in an octavo volume of 500 or 600 pages.

S. Etheridge, jun. Charlestown, proposes to publish by subscription *Memoirs of the Life of Martha Laurens Ramsay*, who died in Charleston, (S.C.) on the tenth of June, 1811, in the 52d year of her age; with an appendix containing extracts from her diary, letters, and other private papers; and also from letters written to her by her father, Henry Laurens, 1771—1776. By David Ramsay, M.D. Second edition improved and enlarged.

NEW WORKS.

A Sermon delivered in the city of Burlington, on the first day of May A. D. 1811, at the opening of the Convention of the Protestant Episcopal Church, in New Jersey. By the Rev. Simon Wilmer, Rector of Trinity Church, Swedesborough. Burlington; D. Allinson & Co. 1811.

The History of the Jews from the destruction of Jerusalem to the nineteenth century. In two volumes, 12mo. By Hannah Adams. Boston; John Eliot, jun. 1812.

A Sermon preached before the Bible and Common Prayer Book Society of New York, in Trinity Church, March 1, 1812. By Nathaniel Bowen, A. M. Rector of Grace Church New York. New York, T. & J. Swords.

A Sermon preached in the Meeting House of the Baptist Society in Salem, on Lord's day evening, Jan. 26, 1812. For the benefit of the translations of the Scriptures into the languages of India and China. With an Appendix, including remarks on

President Smith's observations on Foreign Missions. By William Johns, Missionary to India. Boston; Lincoln and Edmands.

A Tribute of Respect to the memory of the Hon. James Bowdoin, Esq. in a Sermon, preached at Dorchester, Oct. 27, 1811. By Thaddeus Mason Harris, Minister of the First Church in Dorchester. Boston; J. Belcher. 1811.

An Oration^s pronounced before the Washington Benevolent Society of the County of Hampshire, on their first anniversary, 1812. In commemoration of the nativity of Washington. By Isaac C. Bates, Esq. Northampton; William Butler.

Mr. Lloyd's Speech, in the Senate of the United States, on the Bill concerning the Naval Establishment, Feb. 28, 1812.

A letter to a Member of Congress, on the subject of a British War. Providence; John Carter. 1812.

Speech of the Hon. Josiah Quincy, in the House of Representatives of the United States, Jan. 25, 1812, in relation to Maritime Protection. Alexandria, S. Snowden.

An Oration in commemoration of the birth of our illustrious Washington, pronounced at Windsor, (Vt.) Feb. 24, 1812, before the Washington Benevolent Society. By Josiah Dunham. Windsor; Thomas M. Pomroy.

A Farewell Discourse delivered to the Congregational Church and Society of Chelsea, in Norwich, (Conn.) Aug. 18, 1811. Together with an Appendix giving some account of the ground of difficulty between the pastor and the society: together with the result of Council. By Walter King. New York; J. Seymour. 1811.

A Sermon, delivered before the Society for propagating the Gospel among the Indians and others in North America, at their anniversary, Nov. 7, 1811. By James Kendall, A. M. minister of the First Church in Plymouth. Boston; J. Eliot, jun. 1812.

Female Piety demanding assistance; two Sermons, delivered in Bradford, Second Parish, Jan. 5, 1812, and afterwards in two other places. By

Mervey Wilbur. Published by request. Haverhill; W. B. Allen.

EARTHQUAKES.

Of all the visitations of Divine Providence upon a guilty world, earthquakes are among the most awful. Our country has been, since its settlement hitherto, comparatively free from the disastrous effects of these convulsions; though the inhabitants have been occasionally terrified by slight or more threatening motions of the earth. The winter past has been distinguished by the number, frequency, and extent of the earthquakes. On the 16th of December last, numerous shocks were felt in all the southern and western parts of the union. It is ascertained that the earth was shaken with more or less violence from New York to the Floridas, and from the Atlantic to the Mississippi. From the violence of the convulsions on that river, it is probable that an immense tract of country to the westward experienced similar effects. In Charleston, (S.C.) and many other places, the motion of the earth was sufficient to ring the church bells, and the shocks were rapid in succession for three or four days. On the Mississippi the shocks were many times repeated, and with such violence that forest trees were broken off instantly by the vibratory motion, the banks of the river fell in, and its bed was raised in many places so as to form a multitude of new islands. All the boats on the river were in imminent danger of being sunk, and several moored by the shore were buried with their crews by the crumbling banks. The ground opened in many places to a great depth, and shut again with violence. Sulphureous steams issued from the bed of the river and from apertures in the earth. The greatest effects of the earthquakes were between a 100 and 200 miles below the mouth of the Ohio. Eighty-nine distinct shocks were counted in seven days from the 16th.

On the 7th of February other very severe shocks were felt in the southern and western states. The clergy of Charleston, (S.C.) recom-

mended a day of public fasting and prayer, which was observed on the 13th.

At New Madrid on the Mississippi a considerable tract of land was inundated by the overflowing of the river and the sinking of the land. The town of New Madrid was rendered uninhabitable, and deserted by the people.

On the 26th of March a most tremendous series of shocks was experienced at Lagaira and Carraccas in South America. Many hundreds, (if not thousands,) of the inhabitants were instantly hurried into eternity. The churches were open and contained many worshippers, as it was the eve of Good Friday. Of 40 churches in Lagaira 38 were demolished, and the whole city, with the exception of a few houses, was destroyed. To prevent contagion the dead bodies were dragged from the ruins, and burned, or sunk in the sea. Caraccas is said to have contained 40,000 inhabitants; and Lagaira 25,000.

Many serious reflections occur to the mind while considering these awful events. One of the most useful, as well as the most obvious is, that for aught we are able to tell, the people of our own towns and cities, the people of Boston for instance, are continually as much exposed to be overwhelmed with an earthquake, as the people of Lagaira were a few months ago. Whenever it pleases God, he visits the sins of mankind with the most terrible judgments; however careless or confident the victims of his displeasure may be. It is not because our iniquities do not provoke the Divine anger that we are spared; while others are buried under their fallen dwellings.

NEW YORK SCHOOL FUND.

From a report made to the Governor of the state of New York by a committee appointed for that purpose, it appears that the amount of the school fund of that state on the 11th ult. was \$558,464:69; and that the revenue of this fund for the current year is estimated at \$45,216:94.

DONATIONS TO FOREIGN MISSIONS.

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| Feb. 8, 1812. By the hands of Mr. A. Judson, jun. viz. | |
| Donation from the Rev. Daniel A. Clark of Weymouth, A contribution in Dracut,* | \$6 19,15—25,15 |
| Feb. 10. From individuals in the Rev. Mr. Niles's Soci- ety in Abington, by the hands of Mr. James Richards, jun. viz. | |
| From Nathaniel Howe \$20. Samuel Norton 5. | 25 |
| Joshua King, John Cushing, and Edward Cobb, 10 each | 30 |
| Brackley Shaw, 5. Jacob N. Shaw, 10. | 15 |
| William Wales, Isaac Reed, and Martha Pulling, 5 each | 15 |
| Sarah Reed, 8. Calvin Shaw, 6. | 14 |
| Noah Ford, Richard Vining, and Phillip Pratt, 5 each | 15 |
| Brackley Cushing and Seth Hunt, 10 each | 20 |
| Brackley Shaw, 4th. Jacob Cobb, David Torrey, Jo- siah Hunt, and Ephraim Hunt, 5 each | 25 |
| From several persons in donations under \$5 each | 72,65—231,65 |
| From individuals in Abington and Bridgewater, belong- ing to the Rev. Mr. Thomas's Society, by the hands of Mr. Richards, viz. | |
| From the Rev. Daniel Thomas | 10 |
| Aaron Hobart, 6. Josiah Torrey, 5 | 11 |
| Benj. Hobart and his mother, 5. Eleazer Whitman, 5 | 10 |
| In donations under \$5 each | 30,25—61,25 |
| From individuals in the Rev. Mr. Norton's Society in Weymouth, by the hands of Mr. Richards, viz. | |
| From the Rev. Jacob Norton, 10. James Jones, 10 | 20 |
| From Col. Asa White | 10,26 |
| In donations under \$5 each | 16,12—46,38 |
| From ladies in Weymouth, by the hands of the Rev. Daniel A. Clark, transmitted by Mr. Richards | 15,00 |
| From a widow in Dorchester, by the hands of Mr. Richards | 5,00 |
| April 1. From the children in a school taught by Miss Hills, Andover | 7,00 |
| April 2. Donations from individuals in West Springfield, by the hands of the Rev. Dr. Lathrop, viz. | |
| From Mr. John Ashley \$100 | |
| From two other persons 7 | 107,00 |
| A contribution from the Congregational Society in Ran- dolph, by the hands of the Rev. Jonathan Strong | 58,70 |
| From the Foreign Mission Society of Boston and the Vi- cinity | 62,82 |
| April 22. From individuals in Windham, (Vt.) trans- mitted by the Rev. Mr. Lawson, by the hands of the Rev. Dr. Worcester | 7,00 |
| April 23. From individuals in West Boylston, by the hands of Mr. Ezekiel Rich, viz. | |
| Widow Mary Beeman, \$5. Widow Lavina Bigelow, 5 | 10 |
| Capt. Silas Newton | 10 |
| In donations under \$5 each | 26,14—46,14 |
| | <hr/> |
| Carried forward | \$673,09 |

*In the account of donations from Dracut, published in our last number, instead of the Rev. Mr. Atkinson's Society, read the Rev. Mr. Aiken's Society.

| | | |
|---|-----------------|----------------|
| | Brought forward | \$573.09 |
| From individuals in Rutland, by the hands of Mr. Rich, viz. | | |
| From Dr. John Frink, 5. Widow Elizabeth Frink, 5 | 10 | |
| Abraham Wheeler, 5. Widow Martha Bent, 5 | 10 | |
| Mrs. Eunice Watson collected of a number of ladies, † | 9 | |
| In smaller donations | | 36.47—65.47 |
| From individuals in New Braintree, by the hands of Mr. Rich, viz. | | |
| From Col. Henry Penniman, 5. Joseph Bowman, Esq. 5. Capt. Stephen Day and family, 5 | 15 | |
| Josiah Gleason, 5. In smaller donations, 52.39 | | 57.39—72.39 |
| From individuals in Oakham, by the hands of Mr. Rich, viz. | | |
| From the Rev. Daniel Tomlinson and family | 6.10 | |
| Dea. Samuel Davis and family | 5 | |
| Dea. Jesse Allen and son | 5 | |
| In smaller donations | | 30.25—46.35 |
| From two persons in Westminster and one in Princeton, by the hands of the Rev. Mr. Murdock, transmitted by Mr. Rich | | 3.44 |
| April 8—30. A donation from Mr. Joseph Congar of Newark, (N. J.) | | 100.00 |
| | | <hr/> \$960.74 |

The publication of the donations of an earlier date than the beginning of this month would have appeared in our former numbers, if the particulars had been communicated. All persons who have monies in their hands contributed to be expended by the American Board of Commissioners for Foreign Missions are respectfully requested to forward them to any member of the Board, or to Jeremiah Evarts, Esq. of Charlestown, Treasurer of the Board, and Agent of the Prudential Committee.

OBITUARY.

DIED, at Southampton, (Penn.) on the 11th ult. Mr. AGHOR WOBLEY, aged 106 years and 5 months. He retained all his faculties to the last moment of his life. The very day before his decease he conversed with his friends on different topics of religion.

At Lebanon, (Con.) the Rev. JOHN GURLEY, pastor of a church in that town, aged 64. He was graduated at Yale College, 1773.

At Dedham, (Mass.) the Rev. JABEZ CHICKERING, pastor of a church in that town, aged 58. He was graduated at Harvard College, 1774.

At Warrington, (Penn.) the Rev. JOHN TOWNLEY.

At Wiscasset, (Maine,) on the 21st

inst., the Hon. THOMAS RICE, aged 74, formerly Senator in the Legislature of Massachusetts, three times Elector of President, and for many years a Justice of the Court of Common Pleas.

In England in Dec. last, Sir JAMES H. CRAIG, late Governor-General of the British Provinces in America.

At New York, sometime last month, Dr. EDWARD MILLER, one of the Directors of the New York Medical Repository, and a very eminent physician.

At the seat of government, on the 20th instant, his excellency GEORGE CLINTON, Esq. Vice President of the United States, after a long life the greater part of which has been spent in elevated public employments.

TO CORRESPONDENTS.

We have on hand several communications which will be inserted or noticed hereafter. Authors and publishers who wish the titles of their books to be inserted in our list of New Publications, will not fail to be attended to, if they send a copy of their books, or an accurate transcript of the title-page, (free of expense,) to the Editor of the Panopist.

† Additional donations are expected by the hands of Mrs. Watson.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 12.

MAY, 1812.

VOL. IV.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. XIV.

I WILL NOW proceed,

III. *To recite a series of Testimonies concerning this great convulsion of the world.*

These testimonies I will endeavor to arrange in the best order, which their own nature, and my circumstances will permit. My circumstances will not allow me to spend much time in this employment; and the nature of the testimonies themselves is such, as to forbid a clear and accurate arrangement.

The first class of testimonies, which I shall select, will respect the state of things, preceding the deluge.

Berosus, the Chaldean; *Manetho*, the Egyptian; *Hieronymus*, the Phœnician; *Hesiod*, *Hæstiasus*, *Hecatæus*, and *Hellanicus*, among the Greeks; declare the life of the first men to have lasted a thousand years.

Catullus records, and describes, the prevailing belief of the general corruption of men, after the state of original innocence was past.

That men anciently existed, of a larger size than at present, *Jo-*

sephus testifies generally; and declares, that their bones were found in his own time.

Gabinus declares such bones to have been found by *Sertorius* in *Mauritania*.

Phlegon declares, that such bones were found in *Dalmatia*; and in the *Cimmerian Bosphorus*.

Pausanias declares, that such bones were shown at *Pisa*, and at the city of *Asofus* in the temple of *Æsculapius*.

Philostratus declares many such bones to have been uncovered by the rains at *Pallena*.

Pliny declares, that a skeleton, or body of a man, standing, was discovered in *Crete* by the parting asunder of a mountain, which some thought to be *Orion*, and others *Ætion*.

Both *Pliny* and *Solinus* testify to a report, that the body of *Orestes*, when dug up by the command of the oracle, was found to measure seven cubits.

Stephanus writes, they say that *Iconium* was the city of *Annacus*, (*Enochus*), who lived 300 years; and that the inhabitants of the

place where he lived, asking how long he would live, were answered, that after his death they would all die. Upon which the *Phrygians* entered into a great mourning; whence was derived the proverb, "Annacum flere;" to weep for *Annacus*; applied to those, who gave themselves up to excessive lamentation. The deluge under *Ducalion*, having come, they all perished.

A very ancient author, a fragment of whom is preserved by *Suidas*, says, that *Annacus* was a person of great antiquity, prior to the time of *Ducalion*. He is said to have been a king; who, foreseeing the approaching deluge, collected all people together, i. e. all the people of the vicinity; and led them to a temple, where he offered up his prayers for them, accompanied by many tears.

Hermogenes, writing concerning the *Phrygians*, says, that *Cannacas* foresaw the flood; and earnestly prayed the Gods to avert the calamity.

The second class of testimonies, which I shall allege, will immediately respect the *Deluge* itself.

Bochart observes, that the story of the deluge has spread through all nations.

Howard observes, that all men have retained a memory of the deluge; and the *Tatars* and *Arabians* have preserved the names of those, who escaped from it, and of several of their posterity. These two nations were never conquered, nor mixed; and like the *Jews*, have kept their original manners, and extensively preserved genealogies. Their accounts were totally in-

dependent of the Jewish history.

Again, that *Noah* was preserved from the deluge in an ark, or ship, and even his very name, as in the Hebrew, was known and repeated, by all the nations from *China* to the *Mediterranean*, and the *Baltic*. In all these traditions we find some, and by comparing them may collect all, the articles of the Mosaic account of the deluge. These traditions are independent, because they are applied to fables, belonging to each nation.

Again, the precise number of ten generations, as asserted by *Moses*, is repeated by nations the most distant; the *Chinese*; the *Persians*; by *Sanchoiathont*, a *Phœnician*; by *Berosus*, a *Chaldean*, by the *Egyptians*; the *Tatars*; and the *Arabians*. The two last give to most of the antediluvian patriarchs the same names, which are given to them in *Genesis*.

Sir William Jones observes, that the *Persians* believe in a universal deluge; that the first *Purana* of the *Hindoos*, contains an account of the deluge; and that the *Chinese* declare the world to have been overflowed by a deluge, which covered the whole earth; then subsided, and separated the higher age of the world from the lower.

Josephus says, that the history of the deluge was to be met with in the writings of all nations, who treated of the first ages. He expressly particularizes *Berosus*, *Hieronimus* of *Egypt*, *Mnaseas*, *Abydenus*, *Melo*, and *Nicolaus Damascenus*; and declares, that it was recorded by many others.

The account of *Abydenus*, taken from the archives of the

Medes and *Babylonians*, and preserved by *Eusebius* in his *Præparatio Evang.* is as follows.

"*Kronus* premonished; or pre-signified, that there would be a multitude of rains on the 15th day of the month *Dæsius*, and commanded *Sisithrus* to conceal every thing, which happened, in letters, in *Hierapolis*, among the *Sipharians*. *Sisithrus*, having done as commanded, sailed immediately to *Armenia*. The third day after he arrived, he made an experiment by sending out birds, that they might discover whether the earth was dry: (or whether the water had uncovered the earth.) The birds, finding no resting place, came back to *Sisithrus*; and, after them, others likewise. This being done thrice, the birds returned with their feet stained with soil. Upon this he quitted the ark, and was seen no more of men: being taken away by the Gods from earth. The ark lodged in *Armenia*; and became an alexipharmic to the neighboring inhabitants."

Melo in a fragment, preserved also by *Eusebius*, has the following declaration. "They say, that, after the deluge, the man, who was preserved, went from *Armenia* with his sons: Being driven out of his place of residence by his own countrymen, or domestics, he passed over the intermediate country, and came to the mountainous parts of *Syria*, at that time a desert."

Stephanus Byzant. says, "The deluge of *Deucalion* having come, all men perished. The earth being dried again, *Jupiter* commanded *Prometheus* to form images of clay; which being finished he summoned the winds

to breathe on them all, and thus make them living beings."

Diodorus Siculus says, "In the deluge, which happened in the time of *Deucalion*, most of mankind were destroyed."

Lucian, in his book *de Dea Syra*, has the following passage concerning an ancient temple in *Hierapolis*.

"Most persons say, that this temple was built by *Deucalion*: viz. that *Deucalion*, in whose time there was a general deluge. I have heard, in *Greece*, what the Greeks relate concerning this *Deucalion*. The story is this.

"The present race of men is not the original one. All that race perished. The men, who are now, are of a second race, which sprang from *Deucalion*; and have increased to an incredible multitude. Of the original race these things are related: that, waxing proud, they perpetrated wicked deeds: for they neither kept their oaths; nor received strangers; nor regarded suppliants. For these things a most dreadful calamity came upon them. A flood of water burst out of the earth; and excessive rains came from heaven. The rivers overflowed their bounds; and the sea overspread the land, so that all places were covered with water; and all men perished. *Deucalion* alone was left, to be the founder of a second race, on account of his prudence and piety.

"He put his women and children into a great ark, (*λαρνακα*;) and entered into it himself. When he had done this, the swine, horses, lions, serpents, and all other creatures feeding on the face of the earth, came, two of each; which he received

to himself. These animals were all harmless, because a peaceful, friendly, disposition was sent upon them from God; and they all sailed together in the ark, so long as the water was upon the earth. These are the things, which the Greeks say of *Deucalion*.

"Concerning the things, which afterward took place, a wonderful story is told by the people of *Hierapolis*: viz. that in their country, the earth parted asunder, and swallowed up the flood of waters; and, on the very place of this rupture, altars, and a temple of Juno; were erected by *Deucalion*. I saw the rupture of the earth myself. It was directly under the temple, and very small. Whether it was formerly greater, and has been lessened by time, I know not. This I know; that, when I saw it, it was very small. As a memorial, and a proof, of this story, they have this custom. Twice in a year water is brought from the sea to this temple; and not only the priests, but all *Syria* and *Arabia*, and even from the *Euphrates* men go to the sea; and all bring water thence, and pour it out in the temple. The water runs down into the rupture; and, though small, it receives an immense quantity of water. At the same time they say, that this rite was instituted by *Deucalion*, as a memorial of the deluge, and of his deliverance. Such is the ancient tradition concerning this temple."

Alexander Polyhistor says, that "Otiartes being dead, *Xisuthrus*, his son, reigned 18 years; which they call *Saros*. In his time, they say, there was a great deluge. *Xisuthrus* was preserved;

Saturn himself premonishing him of what was to take place, and directing him to build an ark, and to sail in it, together with birds, beasts, and reptiles."

The substance of the account, given by *Berosus*, concerning the Deluge, is as follows.

In the time of *Xisuthrus* happened the Deluge. *Kronus* appeared to him in a vision, and informed him, that on the 15th day of the month *Dacius* there would be a flood, by which mankind would be destroyed. He then ordered *Xisuthrus* to build a vessel; to take into it his friends and relations with him; and to commit himself to the deep. *Xisuthrus* obeyed; and, having taken on board every thing necessary to sustain life, took in also all kinds of animals, that walk or fly. Having asked whither he was to go, he was answered "to the Gods." Upon which he offered up a prayer for the good of mankind. The vessel was five stadia in length, and two in breadth. Into this he put his wife, children, and friends, and every thing, which he had prepared. After the flood had been sometime upon the earth, and was somewhat abated, *Xisuthrus* sent some birds out of the vessel; which, not finding any food, nor any place to rest their feet, returned to him again. After some days he sent some birds forth a second time; which returned to him, having their feet stained with mud. He made the experiment the third time; when the birds returned no more. Concluding from this fact that the waters had left the surface of the ground dry, he made an opening in the vessel; and looking out, found, that the vessel

was driven to the side of a mountain. He then quitted it, attended by his wife, children, and the pilot. *Xiuthrus* immediately paid his adorations to the earth; and, having built an altar, offered sacrifices to the Gods. Then *Xiuthrus*, and those who came with him out of the vessel, disappeared; and were deeply lamented by those who were in it. They heard his voice in the air, informing them, that on account of his piety he was translated to live with the Gods, together with his wife, children, and pilot. Having heard these words, they offered sacrifices to the Gods; and taking a circuit, came into *Babylonia*. The place, where these things happened, was *Armenia*. The remains of the vessel are now to be seen on one of the *Corcyrean* mountains in that country; and people, at times, scrape off the bitumen, with which it was overspread, for amulets.

Diodorus Siculus says, "the *Egyptians* declare the flood of *Deucalion* to have been universal."

Pliny says, it reached to *Italy*.

Varro calls the time between the first man and the deluge *ignotum*; that between the deluge and the first Olympiad, *fabulosum*; and that between the first Olympiad and his own time *historicum*."

The Ocean was made the father of all things by the Greeks, and other Heathen Nations, because the deluge preceded all things known by them.

The *Waterer*, or *Aquarius*, in the *Zodiac*, is said by *Hegesianax* to be *Deucalion*; because, while he reigned, so great a flood of water poured from the heavens,

that there was a deluge on the earth.

Porphyry says, the Sun was often exhibited as a man, sailing on a float: and *Plutarch* testifies, that this was a customary mode of exhibiting the Sun. *Jamblichus*, also, describes the Sun as sitting upon the *Lotos*, and sailing in a vessel.

The ancient coins of *Eryx* have on one side a *Janus Bifrons* or double-faced *Janus*, and, on the other a dove: i. e. *Noah* looking back on the world destroyed, and forward on the world renewed.

On a coin struck at *Aphamea*, in *Phrygia*, on the river *Maryas*, anciently named *Κιβωτος*, or the Ark, is delineated an ark, with two persons looking out of it. Over it is a dove sitting; and under that another fluttering, and holding in its mouth a branch. Upon the side of the ark, underneath the persons who are in it, is the word, *NOE*:

Noah. Before the ark is a man, following a woman. Both appear to have just quitted the ark, and to have arrived on the dry land. *Falconerius* says, that he had met with three of these coins: the first, in the collection of the duke of *Tuscany*; the second, in that of the Cardinal *Ottoboni*; the third, the property of *Augustino Chigi*, nephew of *Pope Alexander VII*.

The *Celtic* nations, who spread first over the *Lesser Asia*, and afterwards over all the southern parts of *Europe*, and over *Great Britain* and *Ireland*, universally believed the existence of the deluge.

Bruce informs us, that the black people, who inhabit the mountains of *Habesh*, bordering

the southwestern side of the Red Sea, live, during the dry season, in the vallies beneath them; and, during the rainy season, retire to these mountains, where they live in caves, dug in the solid rocks. They declare, that they descended from *Cush*, the father of *Nimrod*; and say, that their ancestors made these caves, after the deluge, from an apprehension, that the earth might be overflowed again.

Many *Spanish* writers, particularly *Acosta* and *Herrera*, declare, that traditions existed concerning the deluge, of the preservation of animals, and of the raven, and dove, sent forth out of the ark, in the island of *Cuba*, and in the provinces of *Mechoacan* and *Nicaragua*, in *New Spain*.

Among the traditionary testimonies of this event, still remaining, is a historical *Mexican* picture. In this picture is an ark, containing a number of persons. Several other persons are exhibited as having left it, and as walking out through the water, in which it swims, towards the shore.

The *Mohekanews*, who inhabited this country from the *Potowmac* to the *St. Lawrence*, and, except the country of the *Iroquois*, from the *Atlantic* near, and probably quite, to the *Pacific*, had a very ancient tradition, that their country was once drowned, together with all its inhabitants, except one *Powaw* and his wife. The tribes of this nation, who lived in the eastern part of *New England*, supposed these two persons, foreseeing the flood, to have fled to the *White Mountains*, and there to have been preserved. From them, the tradition

says, the country was re-peopled.

Universally, wherever tradition goes back to ancient times, it records the existence of the deluge. I will add one more testimony, and conclude this part of my subject.

In the first *Purana* of the *Hindoos* it is declared that *Menu* or *Nuh* (Noah,) was informed by *Heri*, the preserver of the universe, that there would be in seven days a deluge, by which the world would be destroyed; and that a large vessel should be previously sent to him by *Heri*. He was directed to take all medicinal herbs, and all seeds, and then accompanied by seven saints, encircled by pairs of all brute animals, to enter the spacious ark, where he was to continue safe from the flood until it should abate; and was promised protection, and preservation, by *Heri*. At the time appointed, the sea, overwhelming its shores, deluged the whole earth; and was augmented by showers from immense clouds. The vessel approached at the appointed time; and *Menu* having conformed to the directions of *Heri*, entered it, with the seven saints, (the chiefs of the *Brahmins*,) and together with them was preserved.

The third class of traditions, which I shall recite, will immediately respect *Noah* himself.

This patriarch is remembered under many names. Among them his own is retained by several nations of the East.

It is a remark of *Grotius*, that *Sisithrus*, *Xiauthrus*, *Deucalion*, *Ogyges*, and *Noah*, all signify the same thing, in different languages.

Philo Judæus says, that the *Greeks* call that person *Deuca-*

tion, whom the *Chaldeans* call *Noah*; in whose time, he adds, there was a great deluge.

Cedrenus says, "O Νωε," Noah, "named *Xisuthrus* by the *Chaldeans*."

That *Saturn* was *Noah*, is taught by *Bochart*, *Bryant*, *Jones*, and others; and with the strongest appearance of probability, for the following reasons.

1st. He and his wife *Rhea* were children of *Oceanus*; or born of the Ocean.

2dly. He was a husbandman, and the first that taught agriculture; and was thence called by the *Latins*, "*Sator*," i.e. the planter, or sower.

3dly. He was the original planter of vines.

4thly. The coins, struck to his honor, had on the reverse a ship.

5thly. He was esteemed the author of time. In more explicit language, time was supposed to commence at his birth.

6thly. He lived to a very great age.

7thly. He was styled king of the world; particularly of the former world. See the 63d. epigram of *Martial*.

8thly. In his reign there was entire and universal peace.

9thly. All men are said at this period to have been equal.

10thly. He is said to have devoured all his children, except three: i. e. in plain language, all mankind were destroyed in his time, except his three sons.

11thly. To these three he is said to have distributed the world.

12thly. He is said to have ruined all things: which were, however, restored with vast increase: i. e. all things were in his time ruined and restored.

13thly. He is said to have been guilty of drunkenness.

14thly. He was styled the Father of Gods and men; and sometimes, of mortal men only. The Heathen Gods were men, and descendants of *Noah*.

15thly. As a man, and a ruler, he was eminently just.

16thly. In his time, styled the golden age, the world was undivided, and mankind were happy.

Phoroneus is another name of *Noah* in the Greek traditions. This will appear from the following particulars.

1st. *Phoroneus* was styled the Father of Gods and men; and sometimes of mortal men only.

2dly. He was styled the first of mortals.

3dly. He was said to have lived in the time of the deluge.

4thly. To have been the first, who built an altar;

5thly. The first, who collected men together;

6thly. The first, who gave laws, and distributed justice;

7thly. The person, who distributed mankind, by families over the earth; and

8thly. The first king upon earth.

Accordingly *Syncellus* declares, that there is nothing in the Grecian history of the world before the time of *Phoroneus*.

There are, in many nations, various traditions concerning *Noah*, under different names, or titles. These traditions preserve, and agree in, many real particulars of his history. For example, they represent him as preserved in an ark; as being in a state of darkness, or distress; (a fact which seems to have left a very deep impression on his early descendants;) as, allegorically in a state

of death; as receiving a new life, called a second life, or birth; as the first born of mankind; as being antediluvian, and postdiluvian; and sometimes, as being in an intermediate state between these; as the father of mankind; as a king; and as king of the whole earth.

Apollodorus, having mentioned *Deucalion* as consigned to an ark, says, that, when he quitted it, he sacrificed, immediately to the God, who had preserved him.

Apollonius Rhodius says of *Deucalion*, that he first built cities; that he revered the Immortals anew; or in plainer language that he renewed the worship of God; and that he first reigned over men.

Noah was called *Oan* and *Oannes* (the Dove,) by *Abydenus* and *Alexander Polyhistor*.

Oannes, the first person, mentioned in the symbolical history of *Berosus*, is said by *Helladius* to have been born of the Mundane Egg. This Egg is supposed to have been an emblem of the ark, containing all the world of mankind. Hence *Protogonos*, or *Noah*, is said to have been *Ωογενής, διΦυγής*; born of an Egg, and possessed of two natures.

Of *Oannes Berosus* says, that he shewed himself to mankind in the very first year; that is, of the renewed earth:

That he was a preacher of justice, or righteousness; and a general instructor, and benefactor:

That he had appeared in two different states:

That he informed mankind of what happened in early times, even to the creation, and the chaotic state of things; and told them, that there was originally

one vast abyss, inhabited by myriads of hideous beings; that all these were annihilated at the creation of the world; that a set of rational beings succeeded them, who were able to bear the light; that the Deity also formed the stars, the sun, the moon, and the five planets; and that then mankind became wicked, and were destroyed, except *Xiuthrus* and his friends; that *Oannes* gave mankind a knowledge of right and wrong; that he instructed them in every science; that he directed them to found temples and to reverence the Gods; that he taught them to distinguish the different sorts of seeds, to collect fruits, and to provide against futurity; and instructed mankind so fully, that nothing could be added afterward.

The confinement of *Noah* in the ark for so long a period, and his reappearance in the world after the deluge had vanished, was commemorated in the religious rites of various nations; particularly in *Canaan*, *Egypt*, and *Greece*. In the *Eleusinian mysteries* the attendants used to lament a person, who was lost, with great affliction, and many tears and cries. At length a priest appeared, and told them to be of good courage; for the Deity, whom they lamented as lost, was preserved.

SACRILEGE.

To the Editor of the Panoplist.

SIR,

The following thoughts on Sacrilege are submitted to your disposal.

SACRILEGE is the act of unjustly appropriating to selfish and se-

cular purposes, property which is set apart for sacred uses. It is the opposite of that disposition which is made of wealth, when it is taken from its common employment and devoted to the service of God. In all instances where sacrilege is committed, property is perverted from the end which its owner intended it should answer.

Thus when an opulent man exhibits his Christian liberality, by endowing an institution for the promotion of true religion, and for the defence of the faith once delivered to the saints, it is the hand of sacrilege which employs the gift in the propagation of corrupt religious sentiments, or simply for the advancement of mere human science. Thus also the donor's intention is defeated, if the property which he has consecrated to the extension of the Gospel in the Pagan world, is alienated to serve any other purpose, however desirable such purpose may appear to the pride and ambition of a worldly mind.

However unusual sacrilege may at first be considered, a little attention to the conduct of men will discover it, in all its deformity. We need not look to the open defier of his Maker, who boldly invades the temples of God, and robs them of their consecrated furniture, to find the man guilty of sacrilege. But to any one, who withholds from Christ the property which is given to be expended for the enlargement and purity of his Church, the voice of heaven speaks in the language of Nathan to David, *Thou art the man.*

VOL. IV. *New Series.*

From the moment that a gift, whether large or small, is cast into the treasury of the Lord, it is no longer man's; and it is sacrilege to pervert a farthing of the sacred deposit. The possessor has only given back to God the substance which was bestowed by his kind Providence; and it is now stamped with the inscription, *Holy to JEHOVAH.* Should not he tremble who can presume to move a finger, in an attempt to rob God? It is by the instrumentality of human exertions and generosity that God has determined to maintain his cause on earth, and to build his spiritual temple. Hence the exertion of beneficence is every where inculcated in the Bible. *To do good and to communicate forget not, for with such sacrifices God is well pleased. He that giveth to the poor lendeth to the Lord.* Men are poor in a temporal and in a spiritual sense. Multitudes are in want of daily bread, but how much greater multitudes are not yet provided with the bread which came down from heaven? It is a noble, disinterested act to consecrate wealth for the support and diffusion of that Gospel which the Son of God came into the world to publish: but very selfish and unworthy are those measures, which frustrate the freewill-offering of pious munificence, and divert it from this sublime object, to the purposes of private emolument and gratification. Whether the crime of sacrilege has more of impiety and ingratitude toward God, or of injustice and unkindness toward man, it is difficult to de-

side. The sacrilegious man, without respect to the right and honor of God, and without compassion for the miseries of his follow-men, hesitates not to consume the fruits of piety and benevolence, upon objects of honor, pleasure, and sensuality. This is a violation of both human and Divine claims, and involves an enormity of crime extremely difficult fully to describe.

Nothing can effectually counteract the spirit of sacrilege, but the heaven-born disposition of Christian benevolence. To prevent the crime here described, as well as others, the fountain of depravity needs to be healed by the sovereign operation of the Holy Spirit. His renewing and sanctifying influences will furnish the only sure safeguard.

But to those who possess any ingenuous feelings, the consideration of the powerful motives, which should deter them from profaning consecrated bounty, will afford a strong preservative against so great a sin. Let them look at the pictures of human woe, and contemplate the millions of the human family who are perishing for lack of vision, and they will not set themselves to obstruct and defeat the designs of others who devote a large share of their estates to the best of purposes. Nor will conscience, till it is *scared as with a hot iron*, cease to denounce that pitiless avarice which hardens the heart, deafens the ear, closes the eye, and locks the hand against the calls of want and misery.

D. C. A.

For the Panoplist.

A QUESTION TO UNIVERSALISTS.

I HAVE often been astonished at the boldness with which Universalists adhere to their opinion respecting future punishment, notwithstanding the express declarations of Scripture on the subject are of such a character, as might well cause the stoutest heart to tremble. To what causes this boldness is to be ascribed, it is difficult to conceive. Possibly some persons have been led by fallacious arguments, and by consulting their own desires rather than the Scriptures, to embrace the doctrine of universal salvation. If an individual of this description should cast his eyes on this paper, he will not take it unkindly to be asked a single question:

But first let us suppose the day of judgment to have arrived, and all mankind assembled to receive their final allotments; let us behold the Almighty Judge exalted on a throne of glory and about to deliver a sentence for the execution of which perfect veracity and infinite power are pledged; let us imagine the universe of intelligent and moral beings present and anxiously waiting the final issue; and let us remember, that the Judge of the whole human race is the same glorious personage who declared the terms of salvation, and with infinite tenderness and benignity intreated men to repent and believe. With these things in view my question is this: What would be your feelings, my fellow sinner, should

you on that awful occasion be singled from the crowd, and made the subject of a distinct and appropriate sentence, and should the sentence be expressed as follows; *Depart from me, thou cursed, into everlasting fire, prepared for the devil and his angels?* After hearing such a sentence would you have the least hope of a future deliverance? If you answer in the affirmative, on what would your hope be founded? The Judge of all the earth, the Lord of the universe, must certainly know the meaning of the sentence, and he must be infinitely removed from a desire to deceive his creatures, or to pronounce an empty threat against them. If you answer in the negative, how can you now hope that all men will be finally saved? The Judge has graciously foretold the sentence which he himself will pronounce; he has foretold it for our warning and instruction. If we are to disbelieve him in this, what shall be the limit of our faith? Shall we believe what pleases us, and disbelieve the rest; or act more consistently, and disbelieve the whole? It is absurd to express our hopes of heaven, and deny that there is reason to be afraid of hell. The same word of unerring truth has revealed both.

If the person whom I am addressing should urge, that I have quoted the words of the sentence in the English translation, I reply, that so far as a diligent attention to the original will enable me to decide, the Greek appears quite as strong as our translation.

Let every reader ponder on this solemn subject; let him

tremble when he considers the awful punishment to which sin has exposed his soul; and let him act as becomes an immortal being whose everlasting happiness or misery is at stake.

V. A.

For the Panoplist.

THE SABBATH.

THE commandment which enjoins the observation of the Sabbath, holds a conspicuous place in the decalogue, and is expressed with greater particularity than either of the other commandments. It would seem, therefore, that the institution of the Sabbath is of a moral nature, binding on all men to whom it is revealed, and equally binding with any other Divine institution. Many passages of the Old and New Testament establish this conclusion. The observation of the Sabbath is repeatedly and earnestly inculcated by Moses in various places, where he recapitulates some of the injunctions of the Divine law. The prophets, when warning the Jews of their danger, and expostulating with them on the subject of their national guilt, often mention the neglect and violation of the Sabbath, among the most decisive proofs of degeneracy, and as most offensive in the sight of God.

Indeed, every reflecting Christian will be convinced, that the Sabbath is of perpetual and universal obligation, when he observes, that, where this holy day is disregarded, every other Divine institution is contemned. All the commandments of God

are harmonious; they support each other; and they stand or fall together. This consistency of all the religious institutions of the Bible is a complete proof of their Divine origin; a proof which will for ever withstand all the attacks of Infidelity.

But my principal object in this short communication is to awaken the attention of the readers of the Panoplist to the manner, in which the Sabbath is regarded and employed among us, at the present day. If the serious and well-disposed will give the subject that diligent investigation which its importance claims, the following remarks will not be unseasonable.

It will not be denied, that the first settlers of New England, and their descendants for a great length of time, observed the Sabbath with much greater strictness than is any where to be found now, except perhaps in a very small number of instances. There is as little question, that a great alteration for the worse has taken place within the memory of the present generation. All the causes of this declension it might be difficult to assign; one great cause, which is assigned by every body who can remember the state of things forty years ago, is the American war. A state of war is always and necessarily unfriendly to all the ordinances of religion. Some time after the close of the war, Infidelity made a vigorous and most confident assault upon every thing holy. Her bands were repulsed with disgrace; and her champions have of late been willing to preserve a respectful silence. Still, it is probable, many individuals

were emboldened to disregard all the positive institutions of the Bible.

Among the causes which now operate to prevent a suitable observation of the Lord's Day there is one peculiarly to be lamented; though it is one which many persons would think of quite secondary importance. I refer to the practice of keeping open Post Offices on the Sabbath. How extensively this practice prevails the writer is not able to state; probably, however, in all our towns of considerable size; certainly in most. Scarcely any thing could so effectually *undermine* the Sabbath, if I may use the expression, as this practice. The natural course is as follows: A person accustomed to regard the Sabbath with reverence, though not deeply imbued with Christian principles, finds that the Post Office is open regularly, at certain hours on that day. Perhaps he is in the habit of receiving many letters; he feels a curiosity, therefore, to see if he has any by the last mail. If he receives letters, after going or sending for them, he will read them of course. If he reads them, he will think upon them and make them a subject of conversation. Thus, before he is aware of it, the day is completely secularized. Besides, if he has no letters, he will receive newspapers. At first he will look into them sparingly perhaps, to learn the result of an interesting election, or some other fact of importance; but he soon grows familiar with the employment, and instead of spending the intervals of public worship in reading the Bible, his precious hours are worse than

wasted upon newspapers. When he becomes familiar with this habit, the Sabbath, far from being a season of religious instruction, is utterly perverted, and becomes a day of ease and idleness, of worldly conversation and secular pursuits. Unless God signally interposes in favor of such a man, and awakens him to a sense of his danger, he will proceed in a rapid course of moral declension till all his Sabbaths will have been spent in vanity and sin.

It is sometimes said, that there is a great necessity that merchants, and others, who have great interests continually at stake, should receive letters on the Sabbath, so as to profit by the latest intelligence, or at least to escape impending evils. But if they may receive letters, they may doubtless answer them, or transact any business which may appear to be necessary in consequence of any new intelligence. In other words, they may transform the Sabbath into a day of business, if, in their opinion, any temporal advantage will probably accrue from it. But who gave them a dispensation from the duty of obeying the law of God? They ought to feel, indeed, that they have higher interests to be consulted, than any which will terminate with their lives, or with the world which we inhabit.

There are other causes, which have had more or less influence, but which cannot here be described.

Among the evils to be deplored respecting this subject are the lax habits of many Christians, (and of some Ministers of the Gospel too,) in permitting

themselves to fall into worldly conversation, and a worldly course of thought, on the Sabbath. It appears to me, that this evil is increasing. If such is the fact, it is time for Christians to take the alarm, and be roused to a sense of their danger. Wherever they yield to the pernicious customs of the world; they inflict a serious wound on religion. Others watch for their halting, and use the widest latitude which can be plausibly sanctioned by their conduct. It is of inconceivable importance, therefore, that the example of Christians, with respect to this subject, should have a salutary tendency; which it cannot have, unless strictly conformed to the word of God. Persons of this character will doubtless suffer themselves to be exhorted to consider the nature and design of the Sabbath, the elevated purposes which it is wisely adapted to answer, the impiety and immorality which would spring up if the Sabbath were utterly disregarded, and the responsibility of their situation. Let them consider how many bolster themselves up in sin by the pretended authority of professed Christians, and let the whole weight of their example, be it great or small, be thrown into the scale of virtue and religion.

It is surprising, though painful, to see with what readiness professedly religious persons fall into a lax manner of keeping the Sabbath; often, one would hope, without reflecting on the serious injury they are doing themselves and others. The great causes why real Christians depart from the strict rules of practical godliness in

this matter, are probably a fear of being thought too rigid, and a wish to make themselves agreeable to those worldly men with whom they are conversant. Hence it is necessary to unite in common topics of conversation; topics in which religion has little share, and less apparent interest. To the accurate observer of men and things, it must appear strange, that it should be found so possible, as it is proved to be by experience, to banish from the conversation of multitudes, who profess religion, every thing which would naturally lead the thoughts to God. After returning from the house of God, from hearing a solemn sermon, and engaging in the devotional exercises of the sanctuary, how easy is it to fall into some light conversation on the weather, public affairs, dress, fashions, and all the subjects of that class? How entirely do these light and trivial things exclude every weighty subject of conversation from the mind? And how easily are we brought to such a state of mind, as that religion appears an intruder, even on a day devoted to religion?

Though religious persons are principally in danger from temptations to indulge in unprofitable conversation on the Sabbath, there are dangers from other sources also. It is common in many places to prepare a better dinner for Sunday, than is customary on other days. Wherever this practice has become established, a large part of the family is detained from public worship to make preparations for dinner; and the remaining part, it is to be feared, will be more engaged in the pleasures

of the table than in the pursuit of Divine knowledge, more anxious to pamper their perishable bodies than to consult the interests of their immortal souls. Let every serious man consider how easy it is to introduce practices unfriendly to religious improvement, and how difficult to put an end to such practices when once established. Let Christians universally feel the importance of *keeping the Sabbath holy*, according to the Divine command.

Should it be asked, What shall be done? and, Where shall reformation begin? I answer: It is the duty of *all who profess religion* to examine this matter; and to inquire diligently how the Sabbath should be sanctified: and when they have become firmly established in their own minds as to the course to be pursued, let them resolutely obey God rather than man. It requires great courage to persevere in the path of virtue and piety; but they, who earnestly and humbly attempt to do so, will be strengthened from above; they will be finally victorious over all their enemies.

Parents will do well to remember, that it is morally impossible to give children a religious education, unless they are habitually taught by example and precept to observe the Sabbath; and, if the rising generation are not religiously educated, piety must decline. The prosperity of the Church in future ages depends much upon the manner in which Christians of the present day educate their offspring. Most ardently does the writer of these paragraphs desire, that every Minister, and

every private Christian, would exert all the powers of persuasion, authority, and example, to revive the ancient strictness of this country, in the religious ob-

servance of the Lord's Day. Then might we confidently assure ourselves, that God has spoken good things concerning our Zion. A. B.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

No. II.

Containing a short account of the Syrian and Syro-Roman Christians in Malabar and Travancore, with some notice of the Black and the White Jews in that region, and a brief sketch of the Danish Mission on the Coromandel coast, together with a general view of those communities and associations that have assisted in the illumination of the East.

THE SYRIAN CHRISTIANS.

THE Syrian Christians, otherwise called St. Thomas's Christians, inhabit the interior of Malabar and Travancore, in the South-western part of India, and have been settled there from the early ages of Christianity, probably from the days of the apostles. The tradition among them is, that the Gospel was planted in India by the apostle Thomas. Landing at Cranganor from Aden in Arabia, he was well received by Masdeus king of the country, whose son Zuzan he baptised, and afterwards ordained a deacon. After continuing some time at Cranganor, he visited the coast of Coromandel, and preached the Gospel at Melapoor, and

finally at St. Thomas's Mount, near Madras, where he was put to death. His tomb long remained an object of veneration. In the sixth century Gregory of Tours saw a man who had visited it: in the ninth century Sigelm, bishop of Shireburn, was sent there by king Alfred of England, in consequence of a vow. At Paroor, near Cranganor, there is a church, supposed to be the oldest in Malabar, that still bears the name of this apostle. "I am satisfied," says Dr. Buchanan, "that we have as good authority for believing that the apostle Thomas died in India, as that the apostle Peter died at Rome."*

That Christians early existed in India, is a fact fully attested. Pantænus of Alexandria visited that country about the year 189, and found Christians there who possessed the Gospel of Matthew in Hebrew, which they said they had received from St. Bartholomew. The primate of India was present and signed his name at the Council of Nice in the year 325. The next year Frumentius was consecrated to that office by Athanasius of Alexandria, and afterwards lived long and founded many churches in India. Marultra, a Hindoo, and bishop of Suphara, assisted at the Synod of

*Ch. Res. p. 148, 164, 165. Ed. R. No. 52. p. 387, 388.

Sides in Pamphylia, in the year 383. In the fifth century a Christian bishop from Antioch, accompanied by a small colony of Syrians, emigrated to India, and settled on the coast of Malabar. In the year 530, Cosmos, an Egyptian merchant, found in Hindostan and Ceylon many churches and several bishops. The Syrian Christians enjoyed a succession of bishops appointed by the Patriarch of Antioch, from the beginning of the third century till they were invaded by the Portuguese. They still retain the Liturgy anciently used in the churches of Syria, and employ in their public worship the same language that was spoken by our Savior in the streets of Jerusalem.*

The first notices of this ancient people in modern times are found in the Portuguese histories. When Vasco de Gama arrived at Cochin in the year 1503, he found on the coast of Malabar more than a hundred Christian churches. As soon as the Portuguese were able, they compelled the churches nearest the sea coast to acknowledge the supremacy of the Pope, but, through want of power to go further, allowed them to retain in their worship their ancient language and Liturgy. At the same time they burned all the Syriac and Chaldaic books and records on which they could lay their hands. This was in the year 1599. The churches which were thus subdued, are called the Syro-Roman Christians. Those in the interior would not submit

* Ch. Res. p. 148, 158, 167. Mem. p. 50, 51, 53. Star in E. p. 12. Ed. R. No. 32. p. 388.

to Rome, but after a show of union for a time fled to the mountains, hid their books, and put themselves under the protection of the native princes, by whom they have ever since been kept in a state of depression. This separation took place in the year 1653. The churches which thus preserved some remains of their ancient liberty, are called the Syrian Christians.

Of these there are at present fifty-five churches, comprehending according to one account 23,000, according to another, 50,000 people.* Their vernacular tongue is the Malabar; their Liturgy, as well as their Scriptures, is locked up in the Syriac language. The doctrines of these churches are few in number, but agree in all essential respects with the church of England. Though the body of the people are ignorant, formal, and dead, individuals are to be found among them who adorn their profession by a life and spirit according with the Gospel. The houses in which they worship very much resemble the village churches in England. When Dr. Buchanan visited this secluded and interesting people in 1806, they had not a single printed copy of the Scriptures, and but very few copies in manuscript. The measures

* Dr. Buchanan stated in his Memoir in 1805, that there were 32 of these churches, and 50,000 people. When he visited them in 1806, he found, instead of 32, 55 churches. The American Editor of the Memoir, after noticing Dr. B's visit, and that he found more churches than had been expected, adds, (but upon what authority we are not told,) that there are 23,000 people. Mem. p. 52, 91, Note, Ch. Res. p. 156.

which have since been adopted to supply them with Bibles, will be noticed in another place.

The climate of Malabar and Travancore is delightful; and the face of the country is verdant and picturesque. From the long influence of Christianity on the manners of the people, they have acquired considerably more improvement than is to be found in the Northern parts of Hindostan.

THE SYRO-ROMAN CHRISTIANS.

THE Syro-Roman Christians, (who must not be confounded with the Latin Roman Catholics,) have in Malabar one hundred and nine churches, besides those in Travancore. Of these, sixty-four are governed by the Pope's Apostolick Vicar in Malabar, (the bishop of Verapoli,) and forty-five by the Archbishop of Cranganor. The two large dioceses of the bishops of Cochin and Quilon are in Travancore. The Syro-Roman churches contain upwards of 100,000 people, stretched along the sea coast through the whole extent of Malay-ala. The houses in which they worship are larger than the churches of the Syrian Christians. Those in Travancore extend to Cape Comorin, and are visible from the sea. This circumstance is noticed by a late traveller in the following beautiful description.

"Having kept as close to the land as possible, the whole coast of Malabar appeared before us in the form of a green amphitheatre. At one time we discovered a district entirely covered with cocoa-nut trees, and immediately after, a river winding through a delightful vale, at the bottom of

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which it discharged itself into the sea. In one place appeared a multitude of people employed in fishing, in another a *snow white church* bursting forth to the view from amidst the thick-leaved trees. While we were enjoying these delightful scenes with the early morning, a gentle breeze which blew from the shore, perfumed the air around us with the agreeable smell wafted from the cardamon, pepper, beetel, and other aromatic herbs and plants."

BLACK JEWS.

In the interior of Malabar and Travancore are multitudes of Black Jews, who removed to India after the destruction of the first temple. So deep a complexion has been burnt upon them by an Indian sun, that they are hardly distinguishable from the Hindoos. They possess synagogues, and have obtained from the White Jews some complete copies of the Old Testament. The great body of them live in the interior; but they have one synagogue at Jews' Town near Cochin.

THE WHITE JEWS.

AT Jews' Town, one mile from Cochin, is a little colony of White Jews, who, according to their own account, are the remains of a large body that removed to India after the destruction of the second temple. They first settled at Cranganor, where their numbers were increased from time to time by accessions from Judea, Spain, and other parts. Here they continued about a thousand

* Ch. Res. p. 148—166. Mem. p. 19, 51—54, 85 Note, 91 Note.

years. At length discord arising among them, one of their chiefs called in the aid of an Indian king, who came upon them with a great army, slew a part, carried a part into captivity, and drove the rest from Cranganor, which he reduced to a state of ruin resembling the desolation of Jerusalem. Some of the exiles fled to Cochin, where they have since been joined by numbers of their brethren from Ashkenaz, Egypt, Tsoba, and other places:

The White Jews, besides the Old Testament, have in almost every house, other Hebrew books, either printed or in manuscript. Most of the printed Hebrew of Europe has found its way to Cochin through the medium of the Portuguese and Dutch commerce of former times. They have but one synagogue, and are confined to a single town, which is almost wholly inhabited by the two sorts of Jews.

This is the colony about which the late President Stiles wrote to Sir William Jones, proposing an examination of their copy of the Pentateuch. Owing to the death of Sir William that examination was deferred till the year 1806, when it was made by Dr. Buchanan in person, much to the satisfaction of the learned and Christian world.*

THE DANISH MISSION.

THE first Protestant Mission in India was founded by Bartholomew Ziegenbalg, under the auspices of Frederic the Fourth, King of Denmark. The seat of

the Mission was fixed at Tranquebar, a Danish settlement on the Coromandel coast, in the south-eastern part of Hindostan. Ziegenbalg was educated at the University of Halle in Germany, and in his 23d year was ordained by Burman, the Lutheran bishop of Zealand. He sailed for India, with his assistant, John Ernest Grundler, in October, 1705, and arrived at Tranquebar July 9th, 1706. On the 14th day of August, 1707, he consecrated a house which they had erected for the public worship of God. The same year he baptised the first heathen, and established a Christian church among the Hindoos. At his entrance on the mission he commenced a translation of the Scriptures into the Tamul, the vernacular language of Coromandel, which he lived just long enough to complete.

The king of Denmark early settled on the Missionaries 2000 crowns a year, payable from the Post Office, and often doubled that sum by extraordinary presents. Germany also furnished large contributions. Professor Francke, of Halle, a learned Lutheran divine, and the Orphan-House established by him in that city, made liberal and constant remittances. But the greatest pecuniary aid came from England. From the year 1709, the Society for Promoting Christian Knowledge, composed of bishops and members of the Church of England, extended a very liberal patronage to the Missionaries, furnishing them with a printing press, paper, and other materials for printing,—with books also and money. The sum sent from England in 1715 amounted to 1194*l.* sterling.

* Ch. Res. p. 218—223. Mem. 90, 91.

The Tamul New Testament was printed in 1714. The same year Ziegenbalg visited Europe, and was honored with an audience by George the First, of England, and attended a sitting of the Bishops in the Society for Promoting Christian Knowledge. The King and the Society encouraged him to proceed with the translation, and afterwards honored and animated the Missionaries with their correspondence.

In the year 1715, the King of Denmark erected a College at Copenhagen for the support and extension of the Mission. In 1719, after the labor of fourteen years, Ziegenbalg completed the Tamul Bible, (the first edition of the Scriptures that was published in the East,) and having finished his work, went to rest on the 25th day of February of the same year. Grundler survived him about twelve months. Their bodies were laid on opposite sides of the altar in the church which they had erected at Tranquebar.

In the course of a century from the commencement of the mission, these eminent servants of God were followed by more than fifty others, all educated in the universities of Germany, and all, like themselves, of the Lutheran church. Certain rules in the Church of England in reference to the education necessary to ordination, compelled the Society for Promoting Christian Knowledge to draw their Missionaries from the Continent; and as they sought those who had received ordination from a Protestant bishop, they applied of course to the Lutherans.

This Society not only fostered

the Mission at Tranquebar, but in the year 1728, established a new mission at Madras, or rather at Vepery in the suburbs, where they have continued to support two missionaries, and furnished them with a printing press. In 1737 they took another stand, and settled two missionaries at Cudulore, or Fort St. David's.

The mission at Tranquebar, as it was established by the Protestant churches of Denmark and Germany at a Danish settlement, and depended chiefly for its support on the royal College of Copenhagen, has been considered exclusively *the Danish mission*. But the missionaries at the different stands have acted together in all matters requiring union, and in a more general sense view themselves as combined in the same mission. From the press at Tranquebar, in conjunction with that attached to the Orphan House at Halle, have proceeded volumes in Arabic, Syriac, Hindostanee, Tamul, Telinga, Portuguese, Danish, and English. Among others, the Book of Psalms in the Hindostanee language and Arabic character, has issued from the Tranquebar press. In the year 1742, there were at this stand eight Missionaries, two native preachers, three catechists of the first order, with others of an inferior rank, and a proportionate number of assistants. Their numbers have since been thinned, and the mission has languished.

In 1749, the celebrated Swartz, "the apostle of the East," who was destined to rescue the missionary character from the contempt into which it was sinking, commenced his useful labors. He was educated at Halle, in

Germany, and was every way qualified for the important undertaking. The King of Tanjore, in whose capital he resided, was so much his friend, that in 1787, he made an appropriation of land, of the yearly income of five hundred pagodas, (about \$550,) for the permanent support of Christian Missionaries in his dominions. The mission of Swartz was protracted to near half a century: He died on the 13th of February, 1798, and at his death bequeathed the whole of his property to the Mission, an act of generosity which was afterwards imitated by the venerable Gericke. His body was deposited in the Mission-Garden at Tanjore, and covered with a granite stone. The East-India Company have since erected to his memory a marble monument in the church of St. Mary at Madras.

After the death of Swartz nine Missionaries remained in Coromandel; three at Tranquebar, three at Tanjore, two at Vepery, and one at Trichinopoly. They seem to have been distributed in the following manner: at Tranquebar, Dr. John, Dr. Rottler, and Mr. Schreyfogel; at Tanjore, Messrs. Kohloff, Jænicke, and Holtzberg; at Vepery, Messrs. Gericke and Pezold; at Trichinopoly, Mr. Pohle. One of the two native preachers had died at Tranquebar the preceding year; the other resided at Palamcotta, the southmost place in the peninsula containing a Christian church.

Letters from Madras under date of January, 1805, state that Mr. Gericke had been removed by death; that Dr. Rottler by particular request had come from

Tranquebar to supply his place; that Mr. Pezold had been in Bengal teaching the Tamul language, and had just returned;* and that six new missionaries, sent out by the London Missionary Society, and designed for different stations, had lately landed at Tranquebar. One of these, it appears by a later account, continued at that station.

When Dr. Buchanan visited the Tamul country, in the summer of 1806, he found three Missionaries at Tranquebar, Mr. Kohloff alone at Tanjore, (Mr. Jænicke being dead, and Mr. Holtzberg probably gone to Cudulore,) and the aged Mr. Pohle at Trichinopoly. Mr. Horst was in the country, but where stationed does not appear. As the churches of Tanjore had never been in possession of a printing press, the copies of the Scriptures found among them were few and imperfect. The measures since taken by the British and Foreign Bible Society to supply that deficiency, will be noticed in another place. Dr. Buchanan found the Mission languishing for want of support. Two of its sources, the Mission College at Copenhagen, and the Orphan-House at Halle, had been dried up by the war in Europe, and its future supplies of men and money were expected only from the Society for Promoting Christian Knowledge. So great were the necessities of the southern churches, that Mr. Kohloff was obliged to advance from

* This seems to have been the person mentioned in the following March by Dr. Buchanan as having been employed to teach the Tamul language in the College of Fort William. Mem. p. 10.

his private purse large sums to preserve their existence. To this and other charitable objects that humble Missionary devotes *eleven hundred dollars a year*. Let the rich hear this!

The Society for Promoting Christian Knowledge, in their Report for the year 1809, state that Mr. Pezold was still at Vepery, Mr. Holtzberg at Cudulore, Messrs. Kohloff and Horst at Tanjore, and Mr. Pohle at Trichinopoly. At Tranquebar Dr. John and his assistant Mr. Schreyfogel had both lost their sight. These Danish Missionaries, having been reduced to great straits by the failure of supplies from Copenhagen, had applied to the British government of Madras for relief, and had received some partial aid. The Society, who have a fund specifically devoted to this object, expended upon the Indian Mission, during the year ending March 29, 1810, twelve hundred and eight pounds sterling.*

The Hindoo converts of Coromandel have never been required to violate the rules of their *Cast*.† This indulgence has increased the number at least of nominal Christians. It is computed that from the year 1705 to 1805 eighty thousand natives were added to the Christian Church in the single district of Tranquebar. Mr. Koh-

loff stated to Dr. Buchanan in the year 1806, "that there were upwards of ten thousand Protestant Christians belonging to the Tanjore and Tinavelly districts alone, (including all to the south of Tanjore,) who had not among them one complete copy of the Bible." How many had complete copies, or whether any, we are not informed. The compiler has seen no estimate of the present number of Christians in Coromandel. But after Dr. Buchanan had declared in 1805, that there were "upwards of one hundred and fifty thousand" Christians on the coast of Malabar, (about 50,000 Syrian, and upwards of 100,000 Syro-Roman Christians;) and after he had, in 1806, passed through the churches of Coromandel into Malabar; he made this record in his diary: "I had now ascertained that there are upwards of 200,000 Christians in the South of India, besides the Syrians, who speak the Malabar language;" that is, besides the 55 churches of Syrian Christians. In this estimate are included the Syro-Roman Christians, (reckoned upwards of 100,000,) and the Christians in Coromandel, and probably the Roman Catholics in the South of India, both estimated at 100,000 more. But of the 100,000, how many are Tamul Protestants, and how many Roman Catholics, we are not told,

When Dr. Buchanan arrived in England he made this declaration: "There are thousands of Christians in India,—hundreds of thousands of Christians."‡

* Mem. p. 50, 52, 66; Ch. Res. p. 129, 160; Star in E. p. 21.

* Ch. Res. p. 117—132. Mem. p. 10, 56—60, 62, 65 Note, 72 Note. Star in E. p. 14—16, 20. N. Y. M. M. vol. i, p. 448, vol. iv, p. 113—115, 121—128. Ch. Ob. vol. x, p. 60, 61, 417. B. P. A. vol. i, p. 430—432. M. B. M. M. vol. i, p. 140—143, 198. R's. Cyc. under Francke.

† B. P. A. vol. i, p. 432; Ch. Ob. vol. x, p. 52.

GENERAL VIEW.

This number will close with a general view of the different agents that were employed antecedent to the Baptist Mission, to introduce into Eastern Asia some knowledge of the religion of the Bible.

(1.) The Black and the White Jews.

(2.) The Syrian Christians.

(3.) The Christians of Western Asia, who from time immemorial have travelled into the East for the purposes of commerce. Some of them have settled in the country. There are now in India seven Armenian, and two Greek churches. The Armenian churches are at Bombay, Surat, Madras, Calcutta, and three other places in Bengal. To them belong one bishop, (who resides at Bombay,) and thirteen priests. The Greek churches are at Calcutta and Dacca in Bengal; and to them are attached four priests.*

(4.) The Roman Catholics. After Vasco de Gama in 1498 had discovered the passage by the Cape of Good Hope, the Portuguese, in about half a century, obtained possession of the greater part of the ports in Persia and India, and established a chain of factories from the Cape of Good Hope to the river of Canton. To these conquests they added most of the islands of the Malayan Archipelago. Wherever they came they brought, not their commerce alone, but their religion too. That vast extent of sea-coast, reaching more than four thou-

sand leagues, as well as the islands, is still peopled by their descendants, and through the whole line their language prevails, and their religion is known. There are also numerous Romish Missions established throughout Asia. Among the first to enter on these itinerant labors was the celebrated Francis Xavier, styled "the Apostle of the Indians." He was one of those, who, in connexion with Ignatius Loyola, in the year 1540, founded the Society of Jesuits. He sailed from Lisbon in 1541, and the next year arrived at Goa. For ten succeeding years he labored incessantly to extend the Romish Church, wandering from place to place in the deepest poverty, possessing only a mat on which he sometimes lay, and a small table covered with his writings, and a few books. He preached at Goa, in different parts of the South of India, Malacca, the Molucca islands, and Japan. From Japan he went to China, but was taken sick on his voyage, and died in sight of the Empire 'in 1552, in the forty-sixth year of his age. Others say he died on the sea-shore in a wretched cabin that could not protect him from the severity of a piercing wind. His successors penetrated into China. During the last century the Romish Missionaries in the East have shown little zeal for the conversion of the heathen; and they are now generally stationary at the numerous seats of their missions. The mission at Nepaul is superintended by a Prefect.

Besides these Missions, and besides the Syro-Roman Christians on the coast of Malabar,

* Mem. p. 18—20.

under the care of the Archbishop of Cranganor, the Bishop of Verapoli, (the Pope's Apostolic Vicar in Malabar,) the Bishop of Cochin, and the Bishop of Quilon; the Romish Church has the following establishment in the East, extending from the Cape of Good Hope to Pekin:

Bishop of Mozambique, on the Eastern coast of Africa.

Bishop of Bombay.

Archbishop of Gou, Metropolitan and Primate of the Orient.

Bishop of Pondicherry. Vacant.

Bishop of St. Thomas, at Madras. His diocese includes Calcutta, where he has a legate.

Bishop of Pegu.

Bishop of Siam.

Bishop of Malacca.

One Archbishop and three Bishops at Manilla, and the Philippine islands.

Bishop of Macao.

Bishop of Pekin.

Two Bishops in the interior of China.

Bishop of Thibet.

In Bengal alone there are ten Roman Catholic churches, and fourteen priests. One of the churches is at Calcutta, another at Serampore.

The Romish Church, according to one of her leading principles, has propagated her faith without the Bible, and of course has never attempted a translation of the Scriptures into the languages of the Heathen. She has, however, for three centuries diffused the name of Christianity throughout the East, and in some measure prepared the way for the true Missionaries of the Cross.*

* Mavor's U. H. vol. xii, p. 51, 54,

(5.) The Dutch, who established themselves in Asia about a century after the Portuguese, and transferred the dominion of the latter to themselves. Between 1594 and 1620, the greater part of the Malayan islands fell into their hands. Wherever they came they endeavored, and with success, to convert the natives to the Christian faith, and to found Protestant churches. In process of time they translated the whole Bible into the Malay tongue, and part of it into the language of Ceylon, both of which were printed, as will be noticed in another place. The Malay Bible was not published till 1758, thirty-nine years after the Tamul. Their churches have since sunk into ignorance and formality, and their extensive possessions have lately fallen under the dominion of the British. But the way is prepared for English laborers to reap a rich harvest where Dutch Reformers sowed the precious seed.†

(6.) The English East India Company. This Association was incorporated by Queen Elizabeth in the year 1600; and by 1616 they had settlements and factories at Bantam, Jacatra, Surat, Agra, Brampore, Calcutt, Siam, Macassar, Achen, and many other places, in 1689 they removed their factory in Bengal from Hoogly to the spot on which Calcutta, the present capital of British India, has since been built. Within the last thirty

58; Ch. Res. p. 165, 193, 194; Mem. p. 18—21; Star in E. p. 13, 14; R.'s Cyc. under Francis Xavier; Life of Francis Xavier, p. 114.

† Mavor's U. H. vol. xii, p. 177, 179; Ch. Res. p. 136—147.

years the dominions of the Company have been greatly extended. About the year 1795 the Earl of Mornington, an Irish nobleman of an ancient family of the name of Wellesley, and now Marquis Wellesley, and lately a leading member of the British administration, went out to India in the character of Governor General. During the ten years in which he administered the government of India, the territorial possessions of the Company were nearly doubled. His war with Tippoo Saib, king of Mysore, which was conducted by his brother Sir Arthur Wellesley, now Earl of Wellington, commander of the British armies in Portugal, issued in the destruction of the Mysorean Empire, and the extinction of the Mahometan power in Hindostan. In resisting the powerful combination which had been formed against the English, he overwhelmed the hitherto invincible Mahrattas, and greatly reduced their empire. In the war carried on against them, the province of Orissa, containing the far famed temple of Juggernaut, the Mecca of Hindoos, fell under the dominion of the British. Besides these immense territorial acquisitions, he formed on the frontier of the Empire a league of strength, by alliance with other nations, which has ever since preserved the country from invasion. The comprehensive mind of that great statesman, in connexion with his coadjutor, Mr. Pitt, formed great and generous designs for India. Among other plans which met the approbation of both, was that of an Ecclesiastical Establishment. But the measure which

reflects the highest honor on the administration of that distinguished nobleman, was the erection of the College of Fort William, and the collection of one hundred learned Asiatics from different parts of India, Persia, and Arabia, to assist in unlocking the numerous languages of Asia, and in diffusing the light of religion and science throughout the East. Neither with Mahratta nor Mysore are his honors chiefly inscribed, but with the memorials of those *Translations* of eternal Truth which are one day to effect the civilization and salvation of one half of the human family.

All these measures could not be taken without expense. The charges of his wars, the princely style of his court, the generous plans which he projected, the cost of governing an empire so far extended beyond its former limits, somewhat embarrassed the financial concerns of the Company. The advantage of his measures in a reventual point of view, has even been questioned. It is said by the enemies of his administration, that when he assumed the government of India, the debts of the Company amounted to sixteen millions, and their territorial revenues to eight; that in 1809 the former had risen to thirty two millions, and the latter only to fifteen. But while they have been disputing in England on the expediency of extending their empire in the East, that empire has continued to enlarge by the conquest which has been made of the extensive possessions of the Dutch in the Indian seas.

By this entrance of the English into Asia it might have been

expected that Christian knowledge would be greatly extended in that region. If that hope was formed it has been disappointed. It has been found that a company of merchants make bad missionaries, that commerce may be extended without enlarging the Redeemer's kingdom. Except the influence of a few chaplains, who probably have never made a single convert among the natives, the East India Company have done little or nothing to promote the dominion of Christianity in Asia. And even the number of chaplains is miserably scanty. Except six *military* chaplains for Bengal, Bahar, Oude, the Dooab, and Orissa, there were, in 1805, only three chaplains in Calcutta, five at the Presidency of Madras, and four at the Presidency of Bombay. And even that list was never full. Two thirds of the number had been the average for the ten years of Marquis Wellesley's administration.*

(7.) The Danish Mission, which was founded about a century after the Dutch and English obtained footing in the East.

These seven particulars include all that was done for the illumination of India before the institution of that Mission which is to be the subject of the following number. Three centuries ago the Portuguese appeared in Asia: after the lapse of a hundred years the Dutch and English obtained possession. Another hundred years revolv-

ed, and the Danish Missionaries reared the standard of the Cross. And as though Providence designed to regulate its steps by centuries, about another hundred years were suffered to revolve before THE GRAND ERA OF MISSIONS, which was ushered in by the Institution that comes next under consideration.*

THE THEATRE.

THE late overwhelming calamity at RICHMOND is stated to have produced at once what the eloquence of the pulpit was totally incompetent to effect. It is said to have produced, in the inhabitants of that city, a general abhorrence of theatrical exhibitions. Ere long, on the ruins of the Temple of Sinful Amusement we shall see arise a Church devoted to God. On the very spot, where the youthful imagination has been polluted, where the dormant propensities to sin have been awakened, and the unholy passions of the heart inflamed—on the very spot, where many heirs apparent of misery have been ripened for destruction—there the purest and most salutary instruction will be dispensed, the beneficent Giver of every good and perfect gift will be adored, the sinner will be reclaimed from the error of his ways, and many immortal souls

* We are sorry that some errors of the press occurred in the first number of EVANGELICAL EXERTIONS IN ASIA, printed last month. The most material are the following: p. 498, col. 2, line 25 from top, and p. 500, col. 1, line 12 from top, for *Brahmins* read *Brachmans*.

* Ch. Res. p. 110 note, 252, 253; Mem. p. 15—17, 29, 47, 69—72; Ed. R. No. 30, p. 238, 248; Mavor's U. H. vol. xii, p. 96, 101; R.'s Cyc. under Bengal and Calcutta.

will be guided in the path to heaven.

It is thus, by means of tremendous judgments, that God accomplishes his purposes of mercy.

That the Theatre is a school of vice cannot be a question with any discerning man, whose mind is imbued with the principles of religion. It is true, there are men, called religious, who frequent the theatre; but it should be remembered, that they are but few, that even good men are liable to mistakes, imperfections, and sins, and that there is a fashionable religion very different from the religion of the Gospel. If there is any conscientious man, who hesitates in deciding upon the compatibility of a religious character with attendance upon theatrical amusements, a simple question will perhaps dispel his doubts and bring him to an instantaneous decision. *Would JESUS CHRIST were he now upon earth, be found in any of our theatres?*

Would He, who honored the Father, be present, for entertainment, where the name of God is incessantly dishonored? Would He, who was meek and unassuming, and who enjoined the deepest humility, be delighted with representations, which nourish the principles of pride and ambition? Would He, who was spotless purity, with patience be-

* The profanity of the stage is notorious; but a singular instance of impiety has been witnessed in the theatre of a town, once famed for pure morals. A player knelt down in mimic prayer to Almighty God, and he acted his part so well, that his audience, more impious than himself, liberally applauded him!

hold scenes and listen to words, which wound the eye and ear of modesty? Would He, who frowned upon vice, encourage an assembly, at which the profligate always meet for purposes of iniquity? Would He, who came to save the lost, thus urge them, by his example, towards hopeless perdition?

If then JESUS CHRIST would not have attended our theatres; can his followers, without guilt, attend them? It may be said, that the example of the Redeemer is not in all respects to be imitated; but surely what he would have avoided as sinful, his disciples must also avoid. A good man may sometimes of necessity be in the company of the impious, while they trample upon the laws of God; but if he meets with them from choice, and for amusement, aware too of the impossibility of reproofing them, he is cut off from every justifying plea, and stands convicted as a deliberate sinner. W.

To the Editor of the Panoplist.

SIR,

If you deem the following Allegory worthy of meeting the eye of the Public through the medium of your useful magazine, you are at liberty to publish it; but a refusal to notice it will not disoblige, though probably it will humble, A CONSTANT READER.

AN ALLEGORY.

As I sat musing in my chair, on the astonishing and fatal stupidity of the generality of mankind, as it relates to the concerns of immortality, I sunk gradually into a profound slumber, and involuntarily pursued the same

train of thought, which had occupied my waking imagination. Methought, from a little eminence on which I stood, I beheld a vast plain, extending as far as the eye could reach, thronged with multitudes of every age and nation, and presenting to view motley groups with every variety of complexion, dress, and employment. The utmost confusion seemed to pervade the assembly, and I wondered to see many crossing each others' paths in every direction, turning and winding with great velocity, but without any apparent object in view. It would be endless to recount their various occupations.

Some were employed in placing ladders against a tottering fabric, that they might proudly overlook their fellows; and often when they had ascended with vast toil and difficulty to the highest step, the sudden fall of their frail support would dash them in pieces. Others were fancifully decorating their garments with brilliant pebbles; while numbers were pursuing with amazing activity glittering butterflies, of which there were swarms in those regions. Many a poor wretch did I behold, lean and haggard, anxiously scraping together a few handfuls of gold and silver dust, which the least puff of air would frequently dissipate; and between the desire of displaying his fancied wealth, and the fear of losing it, I saw that his time passed miserably away, though he was an object of envy to most around him. These gloomy beings were frequently contrasted by a group of jovial ones, whose aim was to dance and frolic away time; but their extravagant gestures and idle mirth led

one to suspect that they had found Folly instead of Happiness. On a nearer survey, I discovered to my surprise, that the busy multitude before me were actually plunged in profound sleep, and influenced by their dreams to follow those whimsical and frivolous pursuits which had excited my astonishment. Then I cast my eyes around eagerly on every side to see if *all*, without exception, in this vast assembly, were under the dominion of sleep. After much fatiguing research I discerned here and there a solitary individual, who, with regular steps, and a steady pace, though less rapidly than others, passed in a strait direction through the hurrying crowd, apparently but little disturbed by their clamor, and neither jostling his neighbor from the path he was treading, nor long forsaking his own. If rudely thrust from it by some untoward traveller, or allured for a moment by the complaisant smiles of a companion, I remarked that he never ceased seeking the little narrow path which he had left, until it was happily regained; when, with redoubled diligence, he hastened on his road. Now all these carried in their hands a book which was said to have awakened them from their death-like slumber, and to be able to produce the same happy effect on any one who could discern that it was written in letters of gold. Presenting this precious volume to the dreamers, they called on them with earnest importunity to awake; at which I saw that most were offended. Some cried out *a little more sleep, a little more slumber*; others laughed the volume to scorn, and perse-

cuted those who loved it; while some, though persuaded of its value; would make no efforts to awake.

Moreover, I saw many calling on others to arouse, whom I found to be in a deep and dismal slumber themselves—Yet a few accepted the volume, on whom it produced the desired effect, while others read the whole of its contents without discovering the brilliancy of the gold, or being aware of its real lustre.

What wonderful efficacy, thought I, can be contained in that book; so stepping towards it, I found written thereon, in legible characters, "THE WORD OF GOD."

On turning my eyes to the ground, I beheld innumerable gulphs and bottomless pits, into which, if a man fall, he shall never arise, and with indescribable anguish of heart I saw many of the dreamers suddenly swallowed up, and with hideous cries disappearing for ever. Some would suddenly awake in their fall, and cry fearfully for help from those who had warned them of their danger.

So I continued to watch the dreaming multitude, anxiously desiring that they might all awake, and eagerly catching at every favorable symptom of approaching reason. To my great joy I found several apparently reviving, when some mis-step had nearly plunged them into the unfathomable abyss; but was grieved to see them generally relapse into a state of total stupefaction. On looking around for the cause, I espied in the air certain winged beings who were continually shedding on the heads of their passive victims a kind of nar-

cotic dew, which, aiding their natural inclination to drowsiness, plunged them into a kind of supernatural slumber, and yet left unimpaired all the faculties of the body. Then I remembered, that Satan was the *Prince of the power of the air*.

While mournfully ruminating on the deplorable stupidity of most I beheld, suddenly I heard the noise of a great shout, and the voice of a trumpet exceeding loud, which in the twinkling of an eye aroused all the sleepers, and, dispelling the vapors which bedimmed their sight, filled them with confusion and dismay—

Then I turned to see what had become of those who had walked in the narrow way, and lo a bright cloud had overshadowed them, while with heavenly melody they sung the praises of the Lamb; and as I was wishing myself one of the glorious company, a light so dazzling streamed from the countenance of their conductor that, as it fell immediately upon my eyes, I awoke, and behold it was a dream.

ASYLUMS FOR THE DESTITUTE.

THE people of this country, since its settlement hitherto, have been more free from the evils of poverty, than perhaps the people of any other portion of the world. The great mass of our population are in that happy state of mediocrity, which experience has proved to be the most favorable to virtue and happiness. So true is this, that when our countrymen return from abroad, whether they have visited Europe, Africa, or Asia, they declare with one voice, that they never knew, nor

even conceived, what poverty was, till they saw the poor in foreign countries. They had seen, to be sure, what is called poverty among us, but it is so different a thing from poverty in other countries, that the two states can hardly be compared together.

As population and wealth increase, however, poverty increases also, especially in large towns. And it becomes the duty of wealthy and benevolent individuals to provide against the evils, which cannot be entirely prevented.

Asylums for the destitute are thought by many judicious persons to be among the valuable improvements of modern times. The most useful plan of conducting them appears to be the following: Capacious buildings should be provided so as to accommodate a great variety of persons of all ages, and both sexes, and furnish them with food and lodging, together with an abundance of some kind of useful employment. All the applicants for relief should be kept strictly at work, unless ill health should forbid, and whenever their earnings should more than defray their expenses, the surplus should be paid them on their dismissal from the institution. Suitable overseers should of course be provided, and suitable means be taken to convey moral and religious instruction to the tenants of the asylum, especially to the children and youth. The great advantages of such institutions are, furnishing a known refuge to those who are suddenly reduced to poverty by some unforeseen calamity, making industry, whenever practicable, the

indispensable condition of relief, and affording a premium to labor beyond the provision of a mere support. They might be resorted to without that disgrace which attends application for support to the alms-houses. They would be great manufactories, in short, designed for the peculiar accommodation of the poor.

It is certain that every person who is worthy to be ranked among rational beings, feels happiest when able to provide for himself by his own exertions. And it seems a pity, when there is so much labor to be done in the world, that any persons should suffer for want of employment. It may be observed further, that every person in health is able, in this country particularly, to earn his support, if he can only find ready employment. But this is often difficult, especially in times of national embarrassment. In such times large institutions of the kind above specified might be peculiarly useful. Should it be said, that the same causes which prevent individual enterprise, and produce a stagnation of business, would also impede the salutary influence of charitable efforts to furnish reward for labor; I answer, that by wise management, and by an institution formed for this express purpose, some kinds of labor could always be provided for the suffering poor.

The benevolent man, when he considers that all mankind are his brethren, that if distinguished from the mass of his fellow creatures by wealth, or knowledge, or rank, he owes his distinction to the free mercy of

God alone, and that no one was ever raised to honor or affluence that he might pursue his sensual gratification, but for the good of the community—whoever considers these things aright will say, *What more can I do towards diminishing human misery, and increasing human happiness?*

O.

CHARACTER OF THE REV. MR.
EMERSON.

The following is an extract from a Sermon preached at Malden, A. D. 1767, by the Rev. Joseph Emerson of Pepperell, on occasion of the death of his father, minister of the former place.

"It pleased the sovereign Spirit of God, early, very early, to sow the seeds of grace in his heart. By a blessing upon the endeavors of his pious parents, he might be said to fear the Lord from his childhood, and to be acquainted with the Holy Scriptures from his youth. If I do not misremember, he was able to *pray in the family*, in the absence of my grandfather, before he was *eight years* of age, to the edification and astonishment of those, who attended on the family devotions. As he grew in years and stature, he grew in favor with God and man. He was admitted into College when he had but little more than finished his *thirteenth year*. He early devoted himself to the Gospel ministry, and directed his studies this way; and began to preach, before he was eighteen, to general acceptance. It was not long before he was called to settle in the ministry, and was set apart to this work, Oct. 31, 1721, in great love, peace,

and unanimity, before he was twenty-two years of age. The Rev. Mr. Symmes, of Bradford, who was intimately acquainted with him from his childhood, gives this testimony of him, in his address to him, at the close of the Ordination Sermon. "We all bless God with you and for you, and for all the smiles of his Providence upon you; for your early and exemplary piety, and desirable accomplishments for the work of the ministry." In this candlestick the Lord placed him, and here the Lord continued him for above forty-five years, with very little interruption, from bodily infirmities: for during the whole of this term he was taken off from his public labors but *two Sabbaths*. He eminently fulfilled his ministry, and approved *himself a workman that needed not to have been ashamed*. He set before him the character of the Gospel bishop in Paul's Epistles to Timothy and Titus; very evidently copied after it; and few came nearer the original. He was sound in the faith, and *held forth the form of sound words*, handed down from our fathers. He was particularly attached to those doctrines, which are called *Calvinistic*: You know how earnestly he preached the real Divinity of our Lord and Savior Jesus Christ; the special agency of the Holy Spirit in the conversion of sinners; the sovereignty of God; the guiltiness and depravity of human nature since the apostasy; the necessity of the imputation of the righteousness of Christ in order to the sinner's justification in the sight of God; and the perseverance of the saints. You know how zealously he preached holiness of

heart and life. He was much in the study of the Sacred Oracles; was uncommonly diligent in his preparations for his public duties; and did not bring you that, which cost him nothing. He delivered the whole counsel of God, and kept back nothing, which he thought was profitable for you. He was a son of thunder to the workers of iniquity, a son of consolation to the mourners in Zion. Some of you are witnesses how welcome you were to his study, when laboring under spiritual difficulties, and with what faithfulness he dealt with you; endeavoring not to *quench the smoking flax, nor break the bruised reed*; nor speak peace when he thought his Divine Master would not.

"As by the grace of God he was faithful, so it pleased the Lord to honor him in his service. We have reason to think he was the instrument of the conversion and edification of many. Many, we trust, who went before him to the world of glory, are now, and always will be, blessing God, that they saw his face and heard his voice; and some, who are living, own him for their spiritual father, and hope to spend an eternity in the high praises of God.

"Some of you remember how rejoiced he was, when, many years ago, there was a remarkable revival of religion in the land, of which this place had a share. His heart was greatly engaged in it, and he endeavored by all means to promote it. Then was he more abundant in his public and private labors; and was never weary in preaching to, and conversing with his awakened hearers.

"In his more private character, he was very exemplary. In the little, very little, concern he had with worldly affairs, integrity and uprightness preserved him. He had a remarkable tenderness of conscience with respect to truth and righteousness between man and man; and, in some instances, he seemed to border on scrupulosity. He was very affable, pleasant, and courteous in his whole behavior, to all with whom he conversed. Where he had received injuries he heartily forgave; nor would he indulge the least thought of revenge. As the head of a family, he walked in his house with a *perfect heart*, as that expression is used in Scripture. As a father, how grave, how compassionate, and loving, bringing us up *in the nurture and admonition of the Lord*, constantly praying with and for us. As a master, he kept up his authority with the greatest condescension. As a neighbor, he was friendly and benevolent, remarkable for charity and almsgiving; devoting a full tenth of his income to pious and charitable uses. To sum up his character, he was a man of prayer; he *prayed always*, in the Scripture sense. His stated times for secret prayer, were not less than five or six, every day. He never would engage in any important affair, without first seeking the direction and blessing of God. Sometimes he would set apart whole days for prayer with fasting.

"But was he without failings? No. He had them, he felt them, he lamented them, he got a marvellous victory over them; he was ready to confess his faults, and when unguarded words

dropped from him, would ask forgiveness even of his children and servants. These are some imperfect sketches of the character of that servant of the Lord; who, if a long course of faithful services in the Church of Christ, and an exemplary life of holiness, are sufficient evidences of hope, we believe is gone from his labors to his reward; gone *where the wicked cease from troubling, and the weary are at rest.*"

CENT SOCIETIES.

It must be gratifying to the feelings of all, who can rejoice in the rising glory of the Church and the diffusion of human happiness, to witness the various instances of Christian philanthropy which have occurred in New England, and in many other places, within a few years past. The increased attention which has of late been paid to the cause of missions is well calculated to awaken the gratitude of God's people, and to strengthen their hopes, that the Church will soon see prosperous days. One of the favorable indications of the times is a prevailing disposition among pious females to consecrate to the service of God such portion of their money as can be spared from their resources. This portion is given in many places through the medium of Cent Societies. When venerable matrons and their pious daughters come forward to express their faith in the Redeemer, their trust in his promises; and their concern for the salvation of souls, by ministering to the spiritual necessities of those who are perishing for lack of yi-

sion, they exhibit an example highly ornamental to their sex and honorable to religion. It may well excite gratitude to the wise Disposer of all events that he has inclined the hearts of so many persons of both sexes to form themselves into benevolent associations to promote this great labor of love.

If the pious females in every congregation would imitate the worthy examples which have been set in many places, competent supplies would be afforded to defray all the expenses of our Foreign and Domestic Missionary Societies. The smallness of the donations in Cent Societies, so far from being an objection to them, is an argument in their favor. The greater the number of Christians who are personally interested in the cause of missions the greater will be the prospect of success. Those who give money to support a mission will pray for its prosperity, and will anxiously inquire as to its effects. Thus the mind will become enlarged, and accustomed to regard all mankind with animated wishes for their happiness. These wishes will prompt to beneficent exertions, and the individuals will find their happiness where it ought to be found, and where, indeed, it can alone be found, *in doing good.*

The consequences which may result from the establishment of a single Society, the accession of a single member, or even from a single donation are incalculable. The thought that by contributing a small sum to the Missionary cause one more Bible, or one more religious tract might be given, or one more sermon preached, to the destitute, ought

to induce every pious female to lend her assistance, that *that* tract, *that* Bible, *that* sermon may not be withheld through her neglect. Who can withhold aid from the cause that has in view the salvation of souls, and the glory of our Redeemer? Who can withhold aid from the

attempt to imbue the ferocious savage with the mild principles of Christianity, to bring the deluded idolater to the knowledge and worship of the true God, and to reclaim the abandoned sinner from the error of his ways?

S. N.

REVIEW.

XXXV. *The Angel preaching the Everlasting Gospel; a sermon delivered in Springfield (Mass.) April 21, 1812, at the institution of a Society for the encouragement of Foreign Missions.* By JOSEPH LATHROP, D. D. Springfield; Thomas Dickman. Price 12 1-2 cents.

THE venerable author of this Sermon, after explaining his text (which is Rev. xiv. 6, 7.) proceeds to discuss the subject under the following heads :

1. The vast importance of the Gospel, called the everlasting Gospel.

2. The fact that sooner or later the Gospel will be preached to all nations.

3. The great reformation foretold will be effected by missionaries.

4. The substance of the angel's preaching.

The preacher concludes that the *hour of God's judgments is come*, and that the time has arrived for the fulfilment of the prophecy in the text. In support of this conclusion he mentions the punishment of those nations, which have been the supporters of Papal tyranny, and the attempts which are now making

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king to evangelize the heathen. He then gives a useful account of what is known concerning the inhabitants of the Birman empire, which has been selected as the intended field of missionary labor.

This sermon we earnestly recommend to our readers as well calculated to convey instruction, and to excite them to take a part in those free-will offerings, which may prove an equal blessing to the givers and the receivers.

The profits of the sermon will be appropriated to advance the objects of the Society, before which it was delivered.

We extract as peculiarly interesting the whole conclusion.

"How pleasing, how transporting it is to see, that the same Gospel, which was first published in Asia, and which was from thence sent into Europe by Asiatic missionaries, and from Europe has been transmitted to America, is now, under the guidance of European and American missionaries, going back to Asia for the conversion of the Jews inhabiting those regions, and of the Pagans among whom they dwell!

"How exact, how striking is the accomplishment of Paul's prediction in the 11th chapter to the Romans! He says to the Gentile believers in Rome: "God has not cast away the people whom he foreknew. As con-

cerning the Gospel they are enemies for your sake ; but as touching the election they are beloved for the Father's sake. "For as ye" (Gentiles) "in times past have not believed God, but have now obtained mercy through *their* unbelief; even so now also *these*" (the Jews) "have not believed in Christ, that through *your* mercy" in having the Gospel given to you, "they also may obtain mercy" in a future time by receiving the Gospel from you. The unbelief of the Jews was overruled in Providence for the spread of the Gospel among the Gentiles; and that Gospel, which has thus come to the Gentiles, shall by *their* means, in God's appointed time, be sent back to the Jews and to the nations among whom they are mingled. By God's mercy to the Gentiles the Jews shall obtain mercy. My brethren, read the whole chapter which contains this wonderful prophecy, and you will feel and adopt the Epiphonema with which the apostle concludes it, "O the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

"We, my brethren, are of those Gentiles, to whom the Gospel has come in consequence of the unbelief of the Jews. What do you think is God's purpose in this wonderful dispensation of his Providence? The apostle tells us. It is that by *our* mercy, *they* may obtain mercy. Can any feel an objection to this? The hardened infidel may perhaps attempt to discourage the missionary spirit. He will not desire to send the Gospel abroad. He rather wishes to extinguish it at home. But can the sincere Christian, who values his own mercy, feel reluctant to convey the same mercy to others. He cannot? I am afraid, however, that some nominal Christians, of competent abilities, but of a worldly spirit, will refuse to impart even a small portion of their substance in a cause like this. But what can they say? They may perhaps have learned from Judas what to say. When a good woman poured a box of ointment on the Savior's head, Judas said, "Why is this waste? The ointment might have been sold for much, and given to the

poor." Some will perhaps say, "Our property, if we have any to spare, may better be bestowed on the poor among ourselves, than expended in sending Christ's Gospel to distant nations." But Christ's answer is as pertinent and solemn now, as when it was first spoken. "The poor ye have always with you, and, when ye will, ye may do them good; but me ye have not always. She hath wrought a good work upon me." If you have poor neighbors, you can at any time give them a morsel of bread, or a rag of clothing, which will do them good, but cannot be sent to distant regions. You have not always an opportunity, as you have now, to apply your substance to the spread of the Gospel. What is done in this work, must be done systematically, by the concurrence of a number. You have now a favorable opportunity. Christ calls upon you in a manner, in which you never heard him call before. There are many attentive and obedient to the call. Come forward and act with them. You cannot, in this case, act individually, as you may in your daily charities; but you may do something socially. This is the only method in which missionary charity can be exercised to effect.

"Here is a missionary society forming. The times, I am sensible, are calamitous. Some may be disabled by the change, and more perhaps discouraged by the aspect of the times: But still there are many who have ability to do something; and the urgency of the call is not abated. Now is the time for such to express their love to Christ, and their benevolence to their perishing fellow mortals. Let them associate with their brethren, and be fellow workers to the kingdom of Christ. If any feel themselves unable, and doubtless many may be unable, to contribute of their substance in the cause, yet let them do nothing, and say nothing to discourage others; but co-operate with their brethren by their prayers, and rejoice in the hope, that the time draws near, when "the fulness of the Gentiles will come in, and all Israel will be saved."

"This charity will be as ointment poured forth. Christ will smell a sweet savor in it. What you do for

your fellow mortals in spreading his Gospel among them, you do for him. Now is the time to honor him. Break

the box, and pour its contents on his head. Heaven will be filled with the odor of the ointment."

RELIGIOUS INTELLIGENCE.

DEATH OF DR. VANDERKEMP.

From the Evangelical Magazine of April last.

IT has never been our lot to record, in this work, a bereaving Providence of a more afflictive nature than the removal from this world of the late pious, venerable, and useful Missionary, Dr. John Theodorus Vanderkemp.

He had been for some months at the Cape, engaged in affairs of a very important nature; and had in serious contemplation the commencement of a Mission in the Island of Madagascar; but the great Head of Church was pleased to accept the will for the deed, and to release his worn out servant from further and more laborious enterprises, by calling him up to his rest and reward on Lord's Day, Dec. the 15th, between eleven and twelve o'clock in the morning.

He had very lately despatched for their stations in the interior, four of the Missionary Brethren, and was engaged in settling other affairs of no small moment, for the future regulation of all the African Missions, when, on Saturday Morning, Dec. 7, he was taken ill. He had expounded with much liberty of mind, the first chapter of the first book of Kings; after which he said to that venerable mother in Israel, Mrs. Smith, "My dear mother Smith, I am very weak, and wish for an opportunity to settle my own affairs;" but, alas! this opportunity was not afforded, for he was seized with a shivering, succeeded by a fever, which obliged him to take to his bed, from which he never rose. He took some proper medicines, but they failed of procuring relief. He became worse and worse; so that his afflict-

ed friends could not but forebode the painful result. This was rendered more distressing on account of the violence of his disorder, by which his powers were so oppressed, that he was scarcely able to answer a question. About two days before his death, Mrs. Smith said to him, "My dear friend, what is the state of your mind?" to which, with a sweet smile on his countenance, he replied, "ALL IS WELL." She again said, "Is it light or dark with you?" He answered, LIGHT. Two pious soldiers also called upon him on the 14th, one of whom prayed with him; after which he spoke a few words to them. He continued sensible to the last, but was unable to speak more. At length, on the eighth day of his sickness, he calmly expired; and, no doubt, his separated spirit received the welcome and the plaudits of that glorious Redeemer, to whose cause he had faithfully devoted, with uncommon assiduity, the last thirteen years of his life. His age was about 64.

A Memorial of his Life, compiled by direction of the Missionary Society, (with his Portrait) is just published.

YEARLY MEETING OF THE QUAKERS IN ENGLAND.

THE annual meeting of this body took place in May. The Epistle to the Friends in Great Britain, Ireland, and elsewhere, contains much wholesome counsel, which all classes of Christians may beneficially apply to themselves. In addressing the young, they observe; "It is a signal favor that in various places there are continually fresh proofs of the prevalence of the love of Christ operating on the mind, and producing its genu-

ine and blessed effects of conformity to his likeness. Humility, it is true, and self-denial, must form a part of this likeness; but so doth, also, the real and fruitful love of God, and of our neighbor: and "if we have been planted together in the likeness of his death, we shall also in the likeness of his resurrection." Bend, therefore, we beseech you, early—bend in good earnest and cheerfully, under the forming hand of the Lord. 'The fear of the Lord is the beginning of wisdom,' yea, the foundation of true knowledge. There is danger in seeking knowledge independently of this; for so, as saith the apostle, 'knowledge puffeth up.' But this true knowledge is life eternal. 'This,' said our blessed Lord, 'is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' O, the favor, the honor, and the eternal blessed effect, of being taught of the Lord!"

Those who are advanced in life, they beseech to pause and ponder the path of their feet. "Is your salvation nearer now than when ye believed?" "Fruits of increasing love to God are manifested in a variety of ways; and probably not in any one more clearly, or more acceptably to Him, than by tokens of regard for the plants of his hand, the youth of his church. It is remarkable, that when our Lord thrice put the question to his zealous disciple, Peter, 'Simon, son of Jonas, lovest thou me?' the only consequent injunction was, 'Feed my lambs—feed my sheep.' There are various ways, too, in which this may be effected: by precept, by sympathy, by assistance in their spiritual difficulties; but above all, by steady, uniform, circumspect example. And this, dear Friends, you know, cannot be afforded to them, unless you experience fresh supplies of spiritual strength to persevere yourselves in dedication, faithfulness, and the fear of the Lord.

"Many are the duties," they add, "incumbent on the followers of Christ, and all require the support of his presence for their due performance. 'Without me,' they are his own words, 'ye can do nothing.' We feel inclined at this time, ere we close the present salutation of our

love, to remind you of that indispensable duty, the acknowledgment of our dependence on his power, by duly assembling at the season appointed for waiting on and worshipping God. Deficiencies, indeed, in this respect do not in the general appear to increase; and we are aware that we often renew our tender exhortation on this subject. Once more, dear friends, let the exhortation go forth. Consider the motives of deficiency, such of you as may be conscious of it. If, as the apostle has declared, the presenting of your bodies be a 'reasonable service,' we beseech you to examine into the cause that it is too often intermitted. Is it not, that in a greater or lesser degree, you may still be 'conformed to this world?' But recollect: this conformity will still prevent the Christian professor from being transformed by the renewing of the mind; and from proving (as who at the solemn approaching close will not rejoice to have proved!) 'what is the good, and acceptable, and perfect will of God.' "

SOCIETY FOR THE RELIGIOUS AND
MORAL IMPROVEMENT OF SEAMEN.

We are happy to observe the formation of a Society in Boston, the exertions of which are to be directed solely to the good of Seamen. This important class of men seem to have been too much neglected in the plans of charitable associations. The following notice has appeared in the Boston newspapers.

"The first meeting of 'The Boston Society for the religious and moral improvement of Seamen,' was holden on Monday last in the Hall of the Branch Bank. Capt. Barnard presided as moderator, while the Constitution was proposed for consideration; and, after its acceptance, the meeting was opened with prayer by the Rev. Mr. Channing. The officers for the ensuing year are, Capt. Gamaliel Bradford, President; the Rev. Joseph Tuckerman, Secretary; Richard Sullivan, Esq. Treasurer;

and Capt. Barnard, Capt. Chapman, the Rev. Mr. Channing, the Rev. Mr. Buckminster, the Rev. Mr. Lowell, and the Rev. Mr. Holley, the Executive Committee. The Society is already very highly respectable, both in numbers and members; but as ten gentlemen have been nominated to receive new subscriptions, it is hoped that many will yet be induced to give their patronage to so laudable an object.—The condition of membership is an annual subscription of two dollars;—but from the opulent donations are confidently expected.

MISSIONS IN AFRICA.

The following accounts of the missions in the South of Africa, supported by the London Missionary Society, are taken from the last annual Report of the Directors.

BETHELSDORP.

THE Directors have the pleasure to report, that the work of God among the Hottentots, at the different stations occupied by our Missionaries, continues to be carried on, and to increase in a very encouraging manner. Our venerable brother Vanderkemp informs us, that the public services of religion at Bethelsdorp are well attended, and that the power of Divine grace has been displayed in several instances. The number of persons generally resident there, and considered as belonging to the Institution, was found upon examination to amount to 979, including men, women, and children. The increase during the year 1809, was 269, of whom forty-two had been born at Bethelsdorp during that period.

The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are very acceptable to the military officers in the neighborhood, and by the profits of which, about thirty of the children have derived their daily subsistence. Matts and baskets are also made in considerable quantities, and readily

sold at Fort Frederic and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the farmers, or carried to different places around, where it is bartered for wheat and other necessaries. Soap-boiling, sawing, and wood-cutting for waggons, are also carried on with diligence, and become a source of support; the people also obtain no small advantage by their journeys to Cape Town with the farmers. The good effect of Christian instruction, in thus rendering the most indolent and idle of mankind industrious and useful members of civil society, and raising them so much above the abject state in which the Missionaries found them, is peculiarly pleasing, and affords much encouragement to proceed with vigor in our attempts to evangelize even the most uncivilized of the human race.

The very favorable harvest of the year 1808, operated as a powerful stimulus to agricultural diligence, so that more than forty sacks of wheat were sown, besides barley, rice, beans, peas, Indian corn, and pumpkins. Some fountains have also been discovered in the neighborhood, amply sufficient for domestic purposes. All which agreeable circumstances have tended to render Bethelsdorp more satisfactory as a stated settlement, and to make our brethren indifferent to that removal which once seemed to them so very desirable, but to which unexpected difficulties had arisen.

The Society will recollect how much the heart of our zealous and venerable friend, Dr. Vanderkemp, was set upon attempting a Mission to the numerous inhabitants of the island of Madagascar. To facilitate this important measure, application was made to his Excellency Lord Caledon, through the medium of the Colonial Secretary, requesting that, if possible, some vessel in his majesty's service, might touch at Algoa Bay, and by taking the doctor and his companions on board there, prevent the great expense of the removal of four families and their effects to the Cape. His Excellency was pleased to assure Dr. Vanderkemp of his readiness to

promote his views, but did not think it probable that a King's ship would, from the nature of the service, touch at Algoa Bay. The Directors remain uncertain whether the Doctor still intends to attempt that mission; but considering that having been at times very seriously indisposed, they are rather inclined to request his valuable services in another way. The number of Missionaries being considerably augmented, and more being about to be sent to Africa, it has appeared to the Directors exceedingly desirable that a superintendent of the whole work should reside at the Cape, who might manage all the pecuniary concerns of the Society, which are now become considerable, and who might give that advice and assistance to new Missionaries which his talents and experience have so eminently qualified him to afford. The Directors have therefore proposed this measure to him, leaving it however altogether to his own judgment and inclination, to decide upon the proposed measure, or to proceed, if he finds it practicable, to Madagascar.

It is with pleasure and gratitude the Directors mention the safe arrival of the Brethren Wimmer and Pacalt at the Cape, who proceeded as soon as opportunity offered to Bethelsdorp, where they were most gladly received as fellow-laborers, whose assistance would allow the brethren who were there before to make itinerating excursions among the colonists. The Brethren Wimmer and Pacalt diligently embraced all the opportunities which occurred on their journey from the Cape, to preach the Gospel, which many heard with most pleasing avidity, and there is reason to hope, with much profit. Soon after their arrival, an arrangement was made by the brethren, with reference to the intended mission to Madagascar. Messrs. Pacalt, Ulbricht, and Verhoogd, determined to accompany Dr. Vanderkemp; while Messrs. Read, Wimmer, and Smit, consented to remain at Bethelsdorp.

Our indefatigable brethren, not content with doing all the good in their power at Bethelsdorp, made some excursions into the interior of the colony. Dr. Vanderkemp visited

Stuurman's Krall, &c. and preached many sermons to the people. Brother Read took a journey into the country of the Caffres, accompanied by the native Brother Cupido, and six others; they were generally received in a very hospitable manner, and the Caffres expressed a strong desire for instruction. The particulars of this journey, exhibiting in a striking manner the customs of the country, and the very extensive field it presents for missionary exertions, are inserted in the 22d Number of the Transactions.

ORANGE RIVER.

THIS station appears still to prosper, although deprived for many months of the labors of the two Missionaries, Mr. Anderson and Mr. Kramer, the former of whom, having occasion to visit Cape Town, has been detained by violent and repeated attacks of disease. His last letter, however, states, that he had been restored in great measure to health, and was earnestly desirous of returning to his station as soon as possible. Indeed, he once commenced his journey, with the persons sent from the Orange River to conduct him, but a severe illness obliged him to desist, and afterwards to return to the Cape. In the mean time, letters and messages received by him from Mr. Janz, who continued at the station, were highly satisfactory.

The attendance of the people at the place of worship was regular, and so numerous, that although it will hold 360 persons, exclusive of children, it was insufficient for their accommodation, especially on the Lord's day, when many were obliged to sit without. Mr. Janz continued his solitary labors, with much patience and perseverance; and they appear to have been attended with the Divine blessing, though no remarkable awakening had lately appeared. "Our labors," says Mr. Anderson, "have been amply rewarded, and the pecuniary assistance of our friends in England has not been given in vain. Our prayers have been answered. Several who were the fruits of our ministry

have died in the faith, and are now around the throne, praising and glorifying that grace which you were made the instruments of communicating; and there are still many more who daily bow their knees and offer up their thanksgivings to God, in that (till we came among them) unknown part of Africa. O that the Lord may grant me, and my brethren, and the Society, persevering grace; we shall reap if we faint not. I desire earnestly an interest in your most fervent prayers. We have many difficulties, many dangers to encounter, but a faithful God hath hitherto supported and delivered, and I doubt not he will still deliver and bring us safely through."

The long stay of Mr. Anderson at the Cape, is a circumstance much lamented by the Directors, as the station at the Orange River requires the labor of several Missionaries. Mr. Janz was left for more than a year to labor alone, while the poor people were extremely anxious for Mr. Anderson's return. Mr. Janz informs him, that the people were so much distressed at his absence, that nothing could pacify them, till he read them that part of his letter, in which he assured them, that as soon as his health was restored he would certainly return to them. Some of them told Mr. Janz, that if Mr. Anderson did not come back to them they should die of grief; and when they spoke of this matter to him, he was frequently so much affected as to weep. It may certainly be hoped that a people so sensible of the value of their minister, are not unacquainted with the excellence and the power of that Gospel which he preaches unto them. The Directors hope to hear, in the next letter they receive, that he and Mr. Kramer, who has promised to return with him, have reached this important settlement, and that their united efforts are crowned with increasing success. Mr. Janz, when he last wrote to the Cape, had baptized nine adults and seventeen children since Mr. Anderson's departure.

The situation of Mr. Janz was rendered peculiarly trying, by the painful apprehensions entertained, at one time, of a hostile attack from the Caf-

fres in their neighborhood. These cruel people, who were accustomed to plunder and bloodshed, and who had murdered many of the Briquas, had, there was too much reason to believe, formed a resolution of attacking them also. In consequence of information to that effect, all the people from the adjacent kralls of Corannas, collected, with their cattle, at the settlement. Mr. Janz, and the good people with him, immediately set apart a day for extraordinary prayer and supplication to the Father of mercies, for his gracious protection. This was Friday, the 11th of May 1810, when we also were assembled at our Anniversary to pray for them. A few days after, they sent some of their people to the Caffres, with a present and a pacific message, requesting them in a friendly manner, to withdraw. Through the goodness of God, who heard their prayers, this application succeeded, and the messengers shortly returned with the pleasing news that these terrific people had determined to comply with their request, and to pass over the river as soon as it was sufficiently low, acknowledging also that they thought the Missionaries were good men who loved peace, although they themselves did not, and that they sought their welfare. But as no great dependance can be placed on the promises of savages, the brethren were not without some apprehensions. Mr. Janz, whose whole conduct on this occasion seems to have been marked with the true spirit of piety, says, "Now we must leave it in the hands of the Lord, hoping to see his loving kindness in confirming the work of our hands, and granting us a complete deliverance. This is my prayer, that we may be so firmly established by the Lord, that no enemy may be able to hurt this church; for, as a kind father, he hath hitherto taken care of us, so that instead of complaint we have cause for thankfulness that the doctrines of the Gospel, accompanied by the power of his Spirit, have had so much influence on some of our people, that, by means of their Christian exhortation and example, they have subdued the ungoverned spirit of the Caffres."

In consequence of the imminent

danger to which our friends had been exposed, Mr. Anderson, who was at the Cape, presented a respectful memorial to the governer of the colony, Lord Caledon, requesting protection and other privileges. His Lordship was pleased to return a very favorable answer to the application, and furnished them with implements of husbandry and medicines.

Mr. Anderson expresses a very strong desire to extend to the Briquas, a numerous people not very distant from the Great River, the blessings of the Gospel. He begs that two Missionaries may be sent out for this purpose. "Our station," he says, "is more than 300 miles distant from the utmost bounds of the colony, (that is, from Zak River) and we are separated from all intercourse; but the Briquas are only five days' journey from us. O what an extensive field is there open for us! I intend on my return to begin learning the Briqua language."

The Missionaries mention with much thankfulness a present of Dutch Bibles and Testaments from the British and Foreign Bible Society. They were truly welcome, and many more are still wanted. Mr. Anderson says, "I can truly say, that through means of your Society, and the Bible Society, the Lord is doing great things for us. Let us be glad and rejoice." The Directors take this opportunity of expressing also their gratitude to that excellent and useful body, for the prompt and generous attention shewn upon all occasions to applications in behalf of our Missionaries in various parts of the world: the supply of Bibles and Testaments proving, in many cases, a most valuable aid to the labors of the brethren, and promoting, in a powerful manner, the great cause of truth and goodness, in which all real Christians feel a common interest.

Upon the whole, the African Missions appear to the Directors to increase in their magnitude and importance; and they indulge a hope, that when so many of the tribes of that rude and uninformed country are crying aloud, "Come over and help us!" the Lord will display, in a remarkable manner, the power of his Holy Spirit, in the conversion of a numerous

body to the praise of the glory of his grace. The support and enlargement of these Missions have indeed become a source of very considerable expense, especially since the circumstances of the Rotterdam Society, who had engaged to defray a part of it, have unhappily become such as to disable them from fulfilling their intentions; but we are persuaded, that when the finger of God so plainly directs to a country wherein so many are thirsting for the word of life, the generosity of British Christians will enable the Directors to increase the number of laborers, as far as prudence may warrant.

SOCIETY FOR SUPPRESSING VICE AND IMMORALITY.

A Society with the above designation has been formed at Portland, the Constitution of which, with the preamble, we give below. Every benevolent man must wish well to the attempts of this association.

"At a time when the righteous Governor of the Universe seems to be pouring down his judgments upon the world—when the dark clouds of adversity are hanging over these United States—and when the people of this part of them are alarmed with apprehensions of discord and distress, is it not the duty of all who wish well to their peace and happiness, to reflect upon the causes of these calamities? And is there not ground to believe that a prevalence of vice, a corruption of manners, and an inattention to the duties of morality, (not to mention the neglect of religious duties) have provoked the Divine Being to manifest his displeasure against us!

"Deeply impressed with these ideas, we feel disposed to exert such endeavors as may seem suitable to use, to rectify the minds of the vicious and immoral, and engage the attention of all around us to render them effectual—humbly hoping that such a co-operation of the well disposed will have a beneficial tendency to meliorate that portion of the community with which any of us may be most

immediately connected, and thereby in some degree, avert the wrath of Him who exalts or abases a people according to their obedience or disobedience of his will.

"In order to effect this object, we have judged it expedient to form ourselves into a Society to be denominated *A Society for suppressing Vice and Immorality*; and do agree to the following

ARTICLES OF ASSOCIATION.

1. A committee of twelve shall be chosen to conduct the business of the Society, of which the following officers to be appointed by the Society, shall form a part, viz. a Chairman, Clerk, and Treasurer; any five of whom to be *quorum*.

2. It shall be the duty of each member to use his endeavors by persuasion and advice, or by such other means as his prudence shall direct, to reclaim the vicious, and promote an attention to moral duties, by those in whom a remissness therein shall appear to prevail.

3. When persuasive and cautionary measures shall not prove effectual, or when any circumstances shall require it, we will aid the Tythingmen and other legal officers in their duty of prosecuting those who may commit notorious offences, or conduct disorderly.

[The 4th, 5th, and 6th articles are of a circumstantial nature.]

7. And whereas some young persons of both sexes, from a deficiency of education or a state of poverty, or perhaps both, have inconsiderately contracted habits of idleness and vice, prejudicial to their own interest and happiness, and the peace and order of the community—it shall be the duty of the Committee to attain a knowledge of the circumstances of such persons, and make such provision as their discretion may suggest, to rescue them from the evils to which such habits may expose them.

8. If the Committee should judge it necessary to appoint as a sub-committee, any other members of the Society than those who belong to their body, to aid them in any particular

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services towards effecting the object of the Institution, it shall be their duty to afford the aid required.

9. If any vacancy should take place by the resignation of any of its members, or otherwise, the Committee may supply the same.

10. Any gentleman who may hereafter embrace the views of this Society, and subscribe these articles, shall be considered a member.

11. Occasional meetings of the Society may be called by the Committee; or by the Clerk on the application of two members; notice of which meeting shall be given by advertising in the Portland papers.

12. Notwithstanding the business of the Society will devolve principally upon the Committee, it shall be the duty of each member to suggest such mode of proceeding as he may deem to be beneficial, and for this purpose may attend the meetings of said Committee, and act with them in their deliberations upon the subject: *Provided*, that not more than three members should attend at the same meeting.

13. These articles shall be in force until the last Saturday in April next, on which day a meeting shall be holden in this place, at four o'clock in the afternoon, to consider the expediency of continuing the association, or re-establishing the same under such other regulations, as may then be agreed upon.

Portland, April 24, 1812.

Signed by fifty-three respectable citizens.

THE COMMITTEE.

Mon. Samuel Freeman, Chairman, Levi Cutter, Clerk, Samuel F. Hussey, Treasurer, Daniel Tucker, Mark Harris, Robert Douglass, Horatio Southgate, Edward Cobb, Zechariah Nowell, Thomas Baker, Stephen Tukey, Cotton B. Brooks.

REVIVALS OF RELIGION.

We are happy to hear, that there is a very considerable and most desirable revival of religion in Raulolph, Abington, Weymouth, Easton, (Mass.)

and other neighboring towns. The assemblies on the Sabbath are deeply solemn; many individuals are anxiously inquiring the way of salvation; and a considerable number have been hopefully converted.

A worthy clergyman in the county of Berkshire writes to a friend, as follows, in a letter dated the 2d inst.

"I have much pleasure in informing you, that a very promising work of Divine grace has commenced at Williamstown. More than thirty persons are considered as having become subjects of saving grace. This good work has extended into the College. The minds of the students generally are solemnized; many are under deep impressions; and 13 or 14 exhibit evidence of having passed from death unto life. This intelligence will gladden your heart, and I trust, the hearts of many in your vicinity. Blessed be God, *his hand is not shortened that it cannot save.*"

A letter from a remote part of the country mentions, that a revival of religion commenced there, in consequence of reading to a part of the congregation, in the interval of public worship, the sermon preached at the ordination of the missionaries in Salem. Christians were roused, and others greatly impressed with religious truths.

A letter from the Rev. Mr. Waddel, dated at Wilmington, (S. C.) more than two years ago, states that there was then a considerable revival of religion in that place. Mr. Waddel was preceptor of an Academy, and mentioned, among other interesting facts, that nearly half the members of that Seminary, which contained more than a hundred students, had been under serious impressions; and that upwards of twenty were hopefully converted. It seems proper that an event so important and so happy,

though not published when recent, should still be laid before the Christian reader.

Extract of a letter from the Rev. Samuel Kidder of Tamworth, (N. H.) to the Rev. Dr. Morse, dated July 29, 1811.

"SINCE May last God has been pleased in mercy to visit the people of my charge with remarkable influences of his Holy Spirit. The middle-aged and youth are particularly affected. The congregation on the Sabbath is as solemn as the house of death. At the intermission, there is a serious inquiry, *What must we do to be saved?* The work is now rapidly increasing. Young people of both sexes resort to my house for religious instruction on Sabbath evenings, and other evenings after the labors of the day. Even boys from eleven to fifteen years old are frequently at my house, after the toils of the day, (with countenances and gestures as serious as men of fifty usually exhibit,) confessing their sins, and inquiring the way of salvation. Twenty-four persons, all under thirty years of age, have been received into the church. Five more, of the same class, were propounded yesterday. Many more, it is hoped, have received a change of heart. I never saw so much seriousness and solemnity in this place before."

Note. *The letter, from which the above extract is made, was communicated soon after it was received; but was accidentally mislaid.*

ORDINATIONS.

ORDAINED, on the 2d inst. the Rev. AARON LELAND, over the 2d Presbyterian Church in Charleston, (S. C.)
At Bromfield, (N. Y.) the Rev. PHILANDER PARMELE. Sermon from ACTS ix, 6.

FOREIGN MISSION SOCIETIES.

THE following gentlemen have been chosen officers of the Saco and Biddeford Branch of the Foreign Missionary Society.

Rev. JONATHAN COGSWELL, Saco, *President.*

Rev. JOHN TURNER, Biddeford, *Treasurer.*
Mr. REUBEN H. GREEN, *Secretary.*

The annual subscriptions are somewhat more than \$100.

The Foreign Missionary Society of Northampton and the neighboring towns was organized on the 31st of March. The following gentlemen were chosen officers.

Rev. JOSEPH LYMAN, D. D. *President.*
Rev. SOLOMON WILLIAMS, *Vice President.*
LEWIS STRONG, Esq. *Secretary.*
JOSIAH DWIGHT, Esq. *Treasurer,*
JONATHAN H. LYMAN, Esq. *Auditor.*

The amount subscribed by the Members of this Society is not yet ascertained. A very generous sum, however, is already collected.

The Foreign Missionary Society of Springfield and the neighboring towns was organized April 21; when the following gentlemen were chosen officers for the ensuing year:

Rev. JOSEPH LATHROP, D. D. *President.*
Hon. JOHN HOOKER, Esq. *Vice President.*
Rev. RICHARD S. STORRS, *Secretary.*
Hon. GEORGE BLISS, Esq. *Treasurer.*
JUSTIN ELY, jun. Esq. *Auditor.*

The annual meeting of the two last mentioned Societies is on the first Tuesday of October.

The following gentlemen have been appointed officers of the Foreign Mission Society of North Yarmouth and the Vicinity, viz.

Rev. AMASA SMITH, *President.*
Rev. FRANCIS BROWN, *Secretary.*
Hon. AMMI R. MITCHELL, *Treasurer.*

DONATIONS TO FOREIGN MISSIONS.

| | |
|--|------------|
| DONATIONS by the hands of Mr. Luther Rice, in addition to the sums before published as received by him, | \$8 20 |
| April 30—May 19. Donations by the hands of the Rev. Dr. Morse, viz. | |
| From individuals in Pomfret, (Con.) | 15 |
| From individuals in Lee, transmitted by the Rev. Alvan Hyde, | 50 64 |
| From a friend to translations, | 10 |
| May 1. Donations by the hands of the Hon. John Treadwell, Esq. viz. | 75 64 |
| From Dea. Noah Porter, Farmington, (Con.) | 500 |
| From Mr. Robert Porter, (son of Dea. Porter) Pulteney, (N. Y.) | 50 |
| From a Friend to missions in W—r, by the hands of the Rev. Frederic Marsh, | 50 |
| May 2. From the Foreign Mission Society of Portland and the Vicinity, by the hands of Mr. Levi Cutter the Treasurer, | 600 00 |
| | 337 65 |
| Carried forward | \$1,021 49 |

| | Brought forward | \$1,031 49 |
|--|-----------------|------------|
| May 8. From the Foreign Mission Society of Hallowell, Augusta, and the Vicinity, by the hands of John Sewall, Esq. the Treasurer, | | 144 50 |
| May 9. From the Piscataqua Branch of the Foreign Missionary Society, by the hands of Peyton R. Freeman, Esq. the Treasurer,* | | 40 00 |
| May 11. From individuals in the North parish of Weymouth, by the hands of the Rev. Jacob Norton, | | 31 41 |
| May 22. From a child five years of age, | | 1 00 |
| 23. Donations by the hands of the Rev. Dr. Worcester, viz. | | |
| From the Rev. Jonathan Fisher, Bluehill, (Maine,) | 7 | |
| From other persons in Bluehill, | 23 | 30 00 |
| From the Foreign Missionary Society of Springfield and the neighboring towns, by the hands of the Hon. George Bliss, Esq. the Treasurer, | | 131 00 |
| May 26. Donations by the hands of Mr. Ezekiel Rich, from individuals in Greenwich, (Mass.) viz. | | |
| Joseph Blodget, Joshua Pomeroy, Andrew Sears, and Samuel Jones, \$5 each, | 20 | |
| From others in that town, | 10 13 | 30 13 |
| From Eli Snow, of Ware, | | 5 00 |
| From Col. Danforth Keyes, of Weston, | 5 | |
| From William Brown and his family, | 5 | |
| From Isaac Bliss and his family, | 5 | |
| From others in that town, | 29 20 | 44 30 |
| From Jesse Hitchcock of Brimfield, | 5 | |
| From Jacob Bishop and his family, | 5 50 | |
| From others in that town, | 36 81 | 47 31 |
| From Rev. Ephraim Ward, of Brookfield, West parish, | 5 | |
| From two ladies, friends to missions, \$10 each, | 20 | |
| From Thomas Bond, \$5. From others in that parish, \$62 38, | 67 38 | 92 38 |
| From Cheney Reed, Esq. and his daughters, of Brookfield, South parish, | 5 | |
| Rev. Micah Stone, | 5 | |
| From others in that parish, | 10 19 | 20 19 |
| From Rev. Joseph Pope, of Spencer, | 5 | |
| From others in that town, | 25 13 | 30 13 |
| From individuals in North Brookfield, under \$5 each | | 39 39 |
| From Elizabeth Fitton, of Wrentham, First parish, † | 5 | |
| Jeremiah Hartson, Robert Blake, Jerusha Norton, and Elizabeth Everett, \$5 each, | 20 | |
| From Capt. Benjamin Shepard and his family, | 16 | |
| From others in Wrentham, | 12 75 | 53 75 |
| From Dea. Lysander Makepeace, of Norton, ‡ | 10 | |
| From Deacon Jesse Smith, | 7 | 17 00 |
| From a lady, a friend to missions, in Dedham, | | 5 00 |
| Additional donations in New Braintree, under \$5 each, | | 14 67 |
| | | \$1,798 55 |

* It will be recollected that there has been a previous donation from this Society of \$234.

† Additional donations.

‡ Ditto.

CHRONOLOGICAL TABLE

OF REMARKABLE EVENTS WHICH TOOK PLACE DURING THE YEAR

1811.

- Jan. 1. TORTOSA, in Catalonia, surrendered to the French, after a siege of 13 days with open trenches.
11. The Prince of Wales accepted the restricted Regency, the Resolutions of Parliament having been presented to him by a deputation from both houses.
17. Red snow fell in the vicinity of Placentia, as was attested by many persons of known veracity.
A battle was fought in Mexico between the royalists and insurgents, in which the latter were defeated.
- 26—31. A succession of earthquakes was experienced at St. Michael's. On the last day mentioned fire burst through the water at some distance from the shore.
- Feb. 6. The Prince of Wales took the oath as Regent.
12. The British Parliament opened by commission.
16. Mr. Serrurier, the new French minister, arrived at Washington.
18. The island of Madagascar taken possession of by the British.
20. The U. S. Senate decided against renewing the National Bank.
28. Mr. Pinkney took leave of the Prince Regent on his return to this country. Mr. Foster announced as the new minister to America.
A violent gale of wind at Madras, by which all the shipping at that place was destroyed.
- March 1. A civil war commenced in South America between Buenos Ayres and Monte Video.
2. A law made by Congress forbidding the importation of British produce or manufactures, which shall have been shipped since the 2d of February preceding.
4. Massena began his retreat, leaving his camp at Santarem in great haste. He was driven from Portugal by the end of March.
5. A severe battle on the heights of Barrosa near Cadiz, in which the French were repulsed. Gen. Graham commanded the British. Jerome Bonaparte issued a proclamation ceding the inhabitants of Westphalia to the Emperor of France.
8. Bonaparte decreed that all offices in his empire shall hereafter be filled by military men, and that no man shall be appointed to office unless he has been in the army five years.
17. Bonaparte gave an answer to the deputies from Hamburgh, Bremen, Lubec, &c. in which he tells them, that the decrees of Berlin and Milan are the fundamental laws of his empire.
20. The French Empress delivered of a son, who was immediately styled the King of Rome.
27. Christophe proclaimed King of the North in St. Domingo.
31. Bonaparte admitted to an audience a deputation from the Council of Commerce, and delivered a speech to them in which he disclosed his views with regard to peace, war, England, and America.
- April 2. A partial conflict between the French and English armies near Sabugal.
9. The British Parliament voted 100,000 pounds to relieve the distresses in Portugal occasioned by devastation committed by the French army in their retreat.

10. Figueras taken by the Spaniards, a town containing a large garrison and great military stores.
A great freshet of the Danube in Hungary, which destroyed 24 villages, and drowned three or four thousand persons.
During this month the spotted fever prevailed in Peacham, and many other towns in Vermont.
- May 3--5. The French army, being reinforced, turned about and attacked the allied army under Lord Wellington, with a view of relieving Almeida. On being repulsed they hastily retreated, and again left Portugal.
11. The garrison of Almeida blew up the walls, and cut their way through the besieging lines.
12. A battle between the troops of Buenos Ayres and those of Monte Video.
Bonaparte released a number of American vessels which had arrived in his ports after Nov. 2, 1810.
16. A rencounter between the U. S. frigate President, Com. Rodgers, and the British sloop of war Little Belt, Capt. Bingham, in which the Little Belt had 11 men killed and 21 wounded; the frigate only one wounded. It took place in the evening, off Cape Henry.
The French army under Soult attacked the allies under Beresford, in order to relieve Badajoz. After a hard fought battle the French were repulsed at Albuera. The allies lost more than 4,000 in killed, wounded, and missing.
19. A fire in New York, which destroyed nearly 100 buildings, and greatly endangered the city.
31. A distressing fire at Newburyport, which consumed more than 200 buildings, and property to the amount of 600,000 dollars. The sufferers received about 128,000 dollars in donations from their fellow citizens within a few months afterwards.
- June 10. An assault on Badajoz by the British and Portuguese army, after a siege of more than three weeks. The besiegers repulsed with loss.
11. The allies raised the siege of Badajoz, and took up head quarters at Elvas.
- 10--14. A fire at Smyrna, which destroyed a great part of that city.
28. Tarragona taken by the French by storm. Great slaughter ensued.
- July 2--6. Five days of extraordinary heat in the northern part of the U. States; and unequalled considering the duration of the excessive weather. Many persons, in different parts of the country, died in consequence of the heat; some by rashly drinking cold water, and some by bathing.
22. A freshet in the towns of Middletown, Castleton, and Poultony, (Vt.) which destroyed much property, and was unexampled in violence. Between sunrise and 10 o'clock, A. M. from 12 to 15 inches of water fell, as appeared by several observations.
24. The President of U. S. issued a proclamation requiring Congress to meet on the 4th of November.
- Aug. 4. The British forces under Sir Sam. Auchmuty landed in the island of Java, took Batavia, and in the course of the month subjugated the principal parts of the island.
14. The Spaniards under Gen. Porlier entered St. Andero, which had been hastily evacuated by the French with loss.
18. A new Constitution was adopted by the Spanish Cortes at Cadiz.
21. A comet first seen at Paris and London, in its return from the sun, it having been seen from March to May in its approach. This

- comet was first observed in this country about the beginning of September. It continued to be visible two or three months.
- Sept. 11. A terrible tornado at Charleston, (S. C.) which did great damage in the city, and destroyed several lives.
17. An eclipse of the sun throughout the U. S. It was annular at Washington. It was observed with great accuracy by scientific men in different places, with a view to ascertain the longitude.
- 25—27. Lord Wellington left the investment of Ciudad Rodrigo, on the approach of Marmont with a large French army.
- Oct. 4. Gun-boat No. 2, lost at sea. Thirty-three persons, (all on board except one seaman,) perished.
25. The Spaniards under Blake defeated by Suchet's division. Many prisoners taken.
28. A detachment of British troops under Gen. Hill made a sudden attack upon Gen. Girard's division, utterly defeated it, and took 1300 prisoners.
- Nov. 4. Congress met according to Proclamation:
5. The President's Message delivered to Congress.
The Spanish General Ballesteros gained an advantage over the French between Xeres and Bornes.
7. A battle between the U. S. troops under Gov. Harrison and the Indians near the Prophet's town on the Wabash, in which U. S. army lost 62 killed and 126 wounded.
13. The President U. S. informed Congress by message, that the affair of the Chesapeake was settled, such reparation having been offered as was accepted by our government.
- 14, 15. An affray at Savannah between American sailors and the crews of two French privateers, (La Vengeance and La Franchise.) Four or five sailors on each side were killed and the privateers burnt.
17. The province of Carthagena (New Mexico) declared itself independent of Spain.
- Dec. 16. An earthquake in all the southern and western parts of the U. S. The shocks were very numerous, and in some places very severe. They were felt in a greater or less degree from New York to the Floridas, and from the Atlantic to the Mississippi; and probably much further westward.
18. The ratio of representation fixed by Congress at 35,000, which gives 181 representatives from the 17 states now in the union.
24. A violent snow storm, the force of which was felt most severely in the southern parts of N. E. The snow fell two feet deep, the wind was very high, and the cold intense. All the mails and stages were stopped for two or three days.
26. The theatre at Richmond (Vir.) took fire during a representation, about 11 o'clock at night, and was rapidly consumed. More than 70 persons, unable to escape from the flames, lost their lives, among whom were several gentlemen of distinction.

OBITUARY.

DIED, lately, at Hadley, Mrs. ANNA CHAPIN, aged 101.

At Sharon, the widow, MARY BEAN, aged 99, having had 233 descendants; viz. 10 children, 59 grand children, 143 great grand children, and 2 of the fifth generation.

In England, on the 2d ult. the lady

of the late Rt. Hon. EDMUND BURKE, aged 76.

In Lower Canada, some time since, JOHN SAUK, Esq. aged 52, a famous Indian chief of the Iroquois nation. He received an English education, chiefly under the care of the late Rev. President Wheelock, and was re-

spectable for talents, purity of morals, usefulness in life, and Christian piety.

At Acworth, (N. H.) from Feb. 28th to the 8th inst. 53 persons have died of the spotted fever.

At Lemberg in, Prussia, Mr. JOHN ULAULAK, aged 116. He walked 6 miles the day before his death.

In Virginia, on the 6th March, the Rt. Rev. Bishop MADISON, President of the William and Mary College.

In Spain, on the 24th of Jan. last, Lt. Gen. ROBERT CRAWFORD, of wounds received at the storming of Ciudad Rodrigo.

At Wilmington, (Del.) the Hon. GUNNING BEDFORD, Esq. district judge of that state, and one of the patriots of the revolution.

At New York, on the 15th March, Mrs. MARY RODGERS, relict of the late Rev. Dr. Rodgers, aged 87.

At Philadelphia, on the 7th of Jan. last, JOSEPH DENNIE, Esq. the well-known Editor of the Port Folio, aged 44. He was a native of Boston, and was graduated at College.

At New York, in the month of Jan. last, the Rev. JOHN N. ABEEL, one of the pastors of the Reformed Protestant Dutch Church, in that city.

At Kingston, (N. H.) the Rev. ELIHU THAYER, D. D. pastor of the Congregational church in that town, aged 65.

At Middletown, (Conn.) CHAUNCEY WHITTELEY, Esq. aged 65, for many years Collector of the Customs for the Port of Middletown. He was a man of an excellent character for integrity and piety; and was highly exemplary as a member and a deacon of the Congregational church in that town.

HYMN.

Oh! I have sinn'd against thy grace,
Against thy love, O Lord;
And must I stand before thy face
To meet my last reward!

My trembling body shrinks away,
My spirit faints with fear,
Alas, it is the judgment-day!
Oh how shall I appear!

What if my soul is doom'd to hell
Where unblest spirits be!
Alas! and must I, can I dwell
So far from heav'n and thee?

But see, Immanuel appears!
To Thee, to Thee, I fly;
Thou seest these poor repentant tears,
Oh! save me, or I die. N.

TO CORRESPONDENTS.

THE communication of CYPHAS has been received; but as the publication of it would probably be of no real service to our readers, we decline inserting it.

The Subscribers to our work will recollect, that all who have not given notice of a wish to discontinue it, are bound to take the ensuing volume.

All persons who are in arrears for the Panoplist are requested to make immediate payment. Those who receive their numbers by mail, and who have not yet paid for the volume which now closes, are desired to remit payment for the ensuing volume, and the past, at the same time.

We are obliged to omit Literary Intelligence for want of room.

